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Let me tell you, strength is what we want, and the first step in getting strength is to uphold the Upanishads and believe that "I am the Atman."

—Swami Vivekananda

THE VEDANTA KESARI

VOL. XX]

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HINDU ETHICS



वैरिणं नोपसेवेत सहायं चैव वैरिणः ।
अधार्मिकं तस्करं च परस्यैव च योषितम् ॥
नात्मानमवमन्येत पूर्वाभिरसमृद्धिभिः ।
आमृत्योः श्रियमन्विच्छेन्नैनां मन्येत दुर्लभाम् ॥
सत्यं ब्रूयात् प्रियं ब्रूयात् सत्यमप्रियम् ।
प्रियं च नावृत्तं ब्रूयादेष धर्मः सनातनः ॥
हीनाङ्गानतिरिक्ताङ्गान् विद्याहीनान् वयोधिकान् ।
रूपद्रव्यविहीनांश्च जातिहीनांश्च नाक्षिपेत् ॥

Let not a man intimately associate with his enemy or with the friends of his enemy, with an unrighteous person, with a thief or with another's wife.

A person should not disparage himself because of his past failures. Let him promote his welfare until death, and never regard it as beyond his reach.

One should speak the truth and speak the truth that is pleasant. One should not utter a disagreeable truth nor tell an agreeable falsehood. This is the eternal virtue.

One should not be rude towards those who are defective in limbs or who have redundant limbs, who are illiterate, who are aged, who are wanting in beauty or wealth or who are of low birth.

MANUSAMHITA

SRI RAMAKRISHNA THE GREAT MASTER

By Swami Saradananda

(Continued from previous issue)

What is Kundalini? Its Sleeping and Waking States

WE have already given a brief introduction to the concept of 'Kundalini.' This term was used by sages like Patanjali to mean the great motive force that resides in subtle physical form, representing all the mental modifications that took place during previous lives as well as in the present life. The Yogi holds that in the souls in bondage this power remains almost completely enfolded in sleep, that is to say, almost without manifestation. Memory, imagination and other mental states arise in consequence of this sleeping power. If, however, it somehow fully wakes up, that is, reaches complete manifestation, then only it impels the soul towards the attainment of complete knowledge—the immediate intuition of God. How do memory, imagination, etc., it may be asked, arise from Kundalini, the sleeping power? Our reply is as follows: The power, though asleep, occasionally reaches momentary states of partial consciousness, due to the incessant shower of blows or stimuli from the external objects to the brain through the five senses.

The Upward Course of the Awakened Kundalini, piercing through the Six Centres, and Samadhi

The Yogi holds that God or the Supreme Self, the All-pervading Existence, Knowledge and Bliss Absolute, resides in the Akasa or the open space in the Brahmrandhra (*i.e.* the opening for or passage towards Brahman) located in the brain. Kundalini has special attraction towards God or He constantly draws it to Himself. But being asleep it cannot feel this attraction. No sooner does the sleep disappear than it comes to feel this attraction and approaches God. The path, too, that leads the Kundalini to God, is present in all bodies. It extends from the brain through the spinal column, right up to the other end, the Muladhara or the basal centre of consciousness at the coccygeal region. This is the path of 'Sushumna,' described in Yogic scriptures. This same path has been called by western physiologists as the '*canal centralis*' of which no function or utility has been discovered. This is the path through which the Kundalini, separated from the Supreme Self, came down from the

brain to the Muladhara centre and fell asleep there. Through this path again it will rise up higher and higher passing through the six 'Chakras' or centres of consciousness situated at different levels in the spinal column, and reach the brain at last.*

All these Chakras or vital centres are located in the 'Sushumna' within the spinal column. So, by heart, throat, etc., corresponding points in the spinal column are indicated. As the Kundalini climbs up higher and higher new experiences arise at each centre. And lastly, the moment it reaches the brain, it attains the culmination of religious experience *i.e.*, identity with the Supreme Self, the Cause of all causes, through the knowledge of non-duality. At the same time the aspiring soul realises the highest level of consciousness,—its Absolute aspect which is the substratum of all its relative phases that appear in human mind at every moment of its existence. There the soul remains identified with the Absolute Consciousness beyond all its relative modes.

*In Yogic scriptures, the names of these six centres along with their location in the body, are mentioned in the following order:—

1. Muladhara—at the lower end of the spinal column.
2. Swadhishtana—above Muladhara, at the base of the genitals.
3. Manipura—above Swadhishtana, at the region of the navel.
4. Anahata—above Manipura, at the region of the heart.
5. Vishuddha—above Anahata, at the region of the throat.
6. Ajna—above Vishuddha, between the eye-brows.

The Master's own Experiences about the Centres of Vital Force

In what simple language the Master used to explain to us these abstruse truths of Yoga! He would say, "Look here, something gradually rises up from the feet to the head. Till it reaches the head the consciousness of external objects persists. But as soon as it goes to the head, I lose myself completely. Seeing and hearing stop there. Speaking is out of the question. Who is there to speak where the very notions of 'you' and 'I' disappear? I wish to relate to you all about these experiences, all the details of the visions and other things that are perceived. Speaking is possible so long as it rises up to this, or at most up to this (pointing to the heart and the throat respectively); and till then I do speak. But as soon as it rises above this (pointing to the throat) somebody gags the mouth as it were. I forget everything and cannot maintain my balance. The moment I think of the experiences above this (pointing to the throat), in order to relate the same to you, the mind shoots up to the highest level and speech comes to a halt."

The Master attempts to describe His Experiences in the Nirvikalpa State

Indeed on so many occasions the Master failed in his attempt to keep his mind under control and describe the visions that are experienced at the centres above

the throat. As a friend of us narrates, one day the Master began to describe his visions with the emphatic assertion, "Today I shall tell you everything. Nothing shall remain concealed." The description went on fairly smoothly. Gradually proceeding, he said pointing to the spot between the eye-brows, "When the mind rises here, immediately the vision of the Supreme Self is attained and the soul enters into Samadhi. Only a thin transparent screen then intervenes between the individual soul and the Supreme One. The experience there is of *this* nature." As with these words he was going to describe in detail the intuition of Paramatman, immediately his mind plunged in Samadhi. After coming down to lower plane he repeated his attempt, but again entered into Samadhi. This hap-

pened a number of times. At last with tears in his eyes, the Master said, "My boys, how I wish that I could tell you everything without any reserve! But the Mother does not allow me. She stops my mouth!" Struck with wonder, we thought, "What is this? The Master wants to tell us all his experiences. For that he is striving so much, but with no success. This failure evidently pains him. The Mother is very naughty indeed to prevent the Master from speaking to us of his God-realizations." How could we then understand that the mind with whose help speech, etc., are possible, does not go very far, and that unless one goes beyond its range complete realisation of the Atman is not possible? How could we conceive that the Master, out of his love for us, was trying to accomplish the impossible?

A MISUNDERSTOOD VEDANTIN—I

THE great one to whom we refer as 'A Misunderstood Vedantin' is none other than Gautama Buddha whose birthday will shortly be celebrated by his admirers and acknowledged followers. It may be rather surprising that we should term the Buddha who is traditionally represented to be an opponent of Vedic religion as a great exemplifier of its truths. In this world it is not however unoften that modes of expression and historical antecedents give a contradictory setting even to ideas having very close affinities. Gautama Buddha lived in an intellectual atmosphere that was common to him as well

as to the thinkers of the Upanishads. But since the Buddha was more independent in thought and did not pay much regard to the Vedic authority, his system came to be looked upon as heterodox whereas the Upanishadic thought gained a reputation for orthodoxy as it did not break loose from its Vedic parentage. At the bottom, however, there is little difference between them. In the following brief exposition of the doctrines of the Buddha we shall try to make this clear.

It has been pointed out by many western writers on Buddhism that the Buddha preached a philosophy of

Becoming as contrasted with the Upanishadic doctrine of Being. He is also represented as having preached the doctrine of Anatta (generally translated as not-soul) as opposed to the Upanishadic doctrine of the eternal Atman. He is for this reason supposed to have discarded every trace of animism in his explanation of human personality, unlike the Upanishads which, they say, are still within that level of primitive thought. These western critics therefore find a striking resemblance between the Buddha's system of thought and the materialistic theories of the universe propounded by modern science explaining everything in terms of evolution or Becoming. In examining the Buddha's view of life we have also to bear in mind these opinions of modern scholars who seem to further strengthen the already prevailing notions regarding the opposition between the Vedantic and Buddhist thought.

Let us first of all consider the view that the Buddha preached a philosophy of Becoming as opposed to that of Being; for that takes us to the very heart of his metaphysics, if we may say that he preached a metaphysics at all. Strictly speaking, the Buddha did not preach any metaphysical view of the universe. His main purpose was not to build a system but to discover a way of deliverance for man. But yet a good deal of metaphysics is implicit in his teaching. The central fact of his message seems to imply that nothing which falls within our experience is permanent, and in this he includes both the objective and the so-called subjective spheres of knowledge. The world is *Nijjiva* (soulless) and *Nissatta* (without a substratum). In other words, all that we know of the external world is that it is a process of eternal change. People generally speak of a substratum, a

changeless residue underlying this flux but of such a substratum we have no experience. It is not necessary to assume it even for explaining the recognition of identity, for this fact can be accounted for if we recognise that each moment works itself up into the succeeding one and thus maintains the continuity of the whole without necessitating anything permanent in the process. The metaphysical question whether this process of change is real or unreal is not clearly discussed by the Buddha, and sharp differences of opinion prevailed on this point among later Buddhist scholastics. The main tendency of his thought seems to be to recognise this undeniable experience of change in all objects of knowledge, without however allying himself with either realists or idealists, with annihilationists or soul theorists. "This world, O Kaccana generally proceeds on a duality, on the 'it is' and the 'it is not.' But, O Kaccana, whoever perceives in truth and wisdom how things originate in the world, in his eyes there is no 'it is not'.....Whoever, Kaccana, perceives in truth how things pass away in this world, in his eyes there is no 'it is' in this world.....'Everything is'—this is one extreme, O Kaccana. 'Everything is not' is another extreme. The truth is the middle." And this truth is the recognition of change—a process that is not however haphazard but strictly regulated by the inherent law of causality.

Coming to the subjective side of knowledge, namely to human personality, we have much clearer and more detailed information from the Buddha regarding his views on it, and that naturally so in the case of a preacher of a way of deliverance like him whose main business was with man and not with the universe. Just as with regard to the external

world, the Buddha's psychological insight analyses the personality of man into groups of processes without assuming any changeless substratum underlying these processes. The groups of processes constituting human personality are the well-known five Khandas—Rupa (physical body), Vedana (sensations), Sanna (perceptions), Samkhara (mental processes accompanied by tendencies, or sometimes translated as mentations, dispositions, etc.) and Vinnana (cognition or consciousness). All these factors constituting human personality are united into an organic whole in such a way that it is impossible to divide them into water-tight compartments. In the words of the sage Nagasena of Milindapanha, it is as impossible to do this, as it is to distinguish the tastes of the ingredients entering into a nicely prepared soup and say, "This here is the sour and that the salt, this is the bitter, this is the biting, this is the acid, and that the sweet." Of these five groups, consciousness and body seem to be the most fundamental items. For it is in their presence that the other groups originate giving rise to full-fledged personality. Consciousness and body are mutually dependent. For consciousness, according to the Buddha, is the resultant of the countless cognitions, present as well as previous, which are rendered possible only in an embodied state. The body too in turn comes into existence when consciousness organises dead matter into living matter. "Suppose, Ananda, consciousness were not to descend into the maternal womb, pray, would the corporeal organism consolidate in the maternal womb?" The answer he approves of is that it would not. But a point of importance to remember is that though consciousness in this scheme resembles the soul of theistic speculations, it has however this fundamental difference from the latter in so

far as it is not something simple like the soul, but a compound produced by previous bodily contacts, and the resulting perceptions, sensations and mentations. It is thus changing every second but at the same time maintains its continuity through the transference by each moment of all its potentialities to the succeeding one. When a physical organism becomes unfit to live any longer, consciousness, driven by Tanha (desire or will to live) grasps at the germs of a new body. Through the instrumentality of the body it is possible for consciousness to interlock itself with external objects, and when such interlocking takes place, sensations, perceptions and dispositions come into being. While consciousness is thus ultimately responsible for these aspects of personality, it is also in turn sustained and fed by them in as far as they keep up desire or the will to live and thus urge consciousness ever to come into touch with external objects—a process that is absolutely necessary if consciousness is not to become extinct.

Except for the continuity kept up by each moment working itself up into the succeeding one, these series are all without any element of permanence in them, in fact consciousness and the resulting mental processes having even much less of it than the body. The Buddha deplores the fact that while men in general are comparatively familiar with the impermanent nature of the body, they are not to the same extent aware of the transitoriness of consciousness. "It were better, O Priests," he remarks, "if the ignorant unconverted man regarded as permanent the body which is composed of the four elements, lasts one year.....lasts ten years.....lasts fifty years, lasts a hundred years and even more. But that, O Priests, which is called mind, intellect, consciousness, keeps up an incessant round day and by

night of perishing as one thing and springing up as another."

Here the two allied questions of importance naturally arise. If there is nothing permanent in the personality of man, how is it that we have the experience of an ego which seems, as far as we know, to keep up its identity as long as we live? And then again, if there were no ego, how are the two cardinal principles of the Buddha's gospel, namely, moral responsibility and rebirth, possible? The answer is hinted in what we have said before, but the question is worthy of more detailed consideration. Most of the western interpreters of the Buddha and many of the old Buddhist scholastics tend to opine that the Buddha denied an ego in an absolute sense. And indeed a strong case can be made out for this view on the basis of the Buddha's doctrines regarding the composite nature of human personality and the constantly changing nature of the elements composing it. If all the elements of personality change every second, even as a flame or the water in a river changes constantly, where can that principle of permanence vouched by our sense of ego subsist? Visuddhi Magga puts it clearly thus: "Just as the word 'chariot' is but a mode of expression for axle, wheels and other constituent members placed in a certain relation to each other, but when we come to examine the members one by one we discover that in an absolute sense there is no chariot; just as the words 'house,' 'fist,' 'lute,' 'army,' 'city,' 'tree' are only modes of expression for collection of certain things disposed in a certain manner—in exactly the same way the words 'living being' and 'ego' are only modes of expression for a complex of bodily and non-bodily constituents." In exactly the same strain

does the sage Nagasena too speak in the famous Buddhist scripture, *Milindapanha* (the Questions of Milinda), supposed to be a conversation between the above-mentioned sage and a Greek king Milinda or Menander. The trend of these arguments seems to be this: If we can infer a permanent entity behind human personality, in spite of the fact that it is only a compound of some constantly changing series, one can as well do the same in the case of inanimate individual things like chariot and composite groups like the army. To these views of early Buddhist thinkers we may add a few statements of the Buddha himself, which seem to deny a permanent ego. "What is meant, Lord," asks a disciple, "by the phrase, 'The world is empty'?" "That it is empty, Ananda," replies the Buddha, "of a self or anything of the nature of a self. The five seats of the five senses and the mind and feeling that is related to mind—all these are void of a self or anything that is 'self-like'". Again to the listening Bhikkus he remarks: "Since neither self nor ought belonging to the self, brethren, can really and truly exist, the view which holds that this (I) who am 'world', who am 'self' shall hereafter live permanent, persisting, eternal, unchanging, yea, abide eternally—is not this utterly and entirely a foolish doctrine?"

It may be thought that the denial of a self in this fashion militates against two of the most important doctrines of the Buddha, namely moral responsibility and rebirth. "To say that man when the body dissolves," says the Buddha, "is cut off, perishes, does not exist any longer—that is heresy, heretical belief, heretical jungle, heretical wilderness." But then how is the permanence of the ego nullified in that case? The riddle is solved by saying that it is

rebirth and not transmigration that the Buddha teaches. When a light is lighted from another light or when a person learns a verse from another, neither the light nor the verse passes over in the process; so too there may be rebirth without any unchanging entity transmigrating. In fact, according to the theory of momentariness, life lasts only for a moment and death may be said to intervene before the succeeding moment. If this is borne in mind, the question of rebirth would not at all seem a problem, for it is what occurs every moment. At death the whole personality is said to perish, but the efficient force of the previous acts survives and invariably bears fruit. It originates a new being which inherits the character of the dead man. In the event popularly called death, though the old physical organism is discarded, continuity is not broken since consciousness driven by the force of desire carries the characteristics of the old personality to its new abode. It is like a forest fire which, while getting extinguished on one side of a stream, is carried to the other side by the wind. It is still looked upon as the same fire although it is entirely different from it. Thus there is no migration of soul but there is migration of character. The moral forces released by a previous state are inherited by the succeeding state. In the words of the revered Nagasena of *Milindapanha*, "The murderer whom the executioner leads to the scaffold is not a 'murderer', for he is not the same person who has committed murder; but he merits punishment, because he cannot be said to be other than the murderer, being the continuation of the murderer." So also according to him a grown-up girl is not the child that she once was, but she nevertheless belongs to the man who had married her as a child, and the father

has no right to give her away to another husband; for the girl is the continuation of the child. Thus moral responsibility and rebirth are reconciled to the Buddhist theory of momentariness without assuming an unchanging substratum. What pass on are not substances but characteristics or processes of a continuous, fluid and complex nature. These can be dissolved by withholding the motive force that sustains them, namely, desire, even as a flame can be extinguished by withholding fuel. This dissolution of personality without leaving any succeeding momentum to cause new embodiments is Nirvana or Deliverance.

Presented in this form the Buddha's teachings seem to tend towards a goal that may be described as annihilation. This is at least what most of his western interpreters conclude from an examination of his teachings. The difficulty raised by the problem of rebirth and moral responsibility being got over as we have shown above, they argue in the following way: The Buddha has reduced the whole human personality to the five changing *Khandas*. He has also taught that by calming the passions and subduing desires these *Khandas* can be dissolved at death by a saint. Since man is nothing more than the *Khandas*, and deliverance consists in the destruction of these *Khandas*, the goal to which the Buddha leads man through all his spiritual striving is annihilation. Such an inference, we maintain, is unwarranted, both because of the express statements of the Buddha to the contrary and from a consideration of all aspects of his teachings. It may seem plausible and even logical from a consideration of the Buddha's analysis of human personality into the five *Khandas*, but we shall show below that the goal which the Buddha has in

A MISUNDERSTOOD VEDANTIN

view is not annihilation as many understand it to be, but the same Subject-Objectless state which the Vedanta teaches with greater clearness.

Now it is but too true that the Buddha denies an ego or a permanent entity in the personality of man consisting of the five constantly changing Khandas. A quotation to the point we have given before. The Buddha explains away the feeling of man that his body, sensations, perceptions, dispositions or consciousness is an "ego" that will last for ever, as a fantasy born of desire or the will to live. "When there is sensation...when there is perception...when there are predispositions...when there is consciousness, O Priests, then through attachment to consciousness, then through engrossment in consciousness, the persuasion arises: 'This is mine, this am I, this is my ego.' " But it must be noted that what the Buddha denies is the notion of a permanent entity in objects that are *seen*, and for the Buddha all that we consider subjective, namely the elements constituting our personality, are as much a matter of presentation to our awareness as any concrete object we perceive in the external world. "Wherefore, monks," he remarks, " whatsoever there is of body, whatsoever there is of sensation, whatsoever there is of perception, whatsoever there is of mentation, whatsoever there is of consciousness, in the past, in the future and at the present, our own or a stranger's, gross or subtle, mean or exalted, remote or close at hand..... is, in the light of the highest wisdom, to be regarded thus: "This belongs not to me, this am I not, this is not myself." " The oft-repeated formula that he arrives at after examining the elements of personality is this: "What is transitory is painful, what is painful is Anatta (not myself); what is Anatta is

not mine; this am I not; this is not myself." When such passages are scrutinised the one fact that emerges clearly is this: The Buddha refuses to recognise anything *presented* to us as an Ego, for the nature of all objects or presentations is change and transitoriness which are incompatible with the notion of Self. Personality is something belonging to this realm of change and transitoriness, for it can be observed and criticised like any other object. And in fact the most important spiritual discipline inculcated by the Buddha consists in cultivating the power to objectify our personality and keep watch over it in order to eliminate the idea of ego from it. In propounding such a doctrine the Buddha did no more than recognise that nothing in the world of objective existence, included as all things are in the sphere of becoming, constitutes our true self, that all things as wealth, body, mental processes, feelings, consciousness, etc., belong to us and are to be identified with us no more than so much dried wood which a peasant burns up. Annihilation is here out of the question. All objects, including the elements of personality, are recognised as not-self and identification with them is thereby got rid of. Still the witnessing consciousness remains transcending the elements of personality. But of this witnessing consciousness the Buddha does not speak; for to do so would be to reduce the transcendent subject into an object which it can never become.

Here then we arrive at the same conclusion that the Vedic sages reached in the Upanishads—the idea that the knower can never be known and nothing can therefore be predicated of him. The Kenopanishad gives expression to this idea in the form of very significant riddles. Instructing the disciple about Brahman the teacher says in that

Upanishad: "If you think 'I know well,' only very slightly you know that Brahman.....Therefore your knowledge must be (again) pondered over." After reflecting well the disciple grasps the point and expresses his conviction as follows: "I do not think, I know It well; neither do I think I know It not, nor that I know It a little. He of us who knows It thus, knows It really; not he who thinks he knows or he who thinks he knows not." By way of approving the disciple's conviction the teacher then remarks: "It is known by him who thinks he knows not; he who thinks he knows, does not know. It is not understood by those who say they understand It, taking It to be a knowable object like other things; and It is understood by those who know they do not understand It, realising that It is always the subject and therefore never forms an object of knowledge." The gist of all these apparently puzzling statements is this: The ultimate principle in man can never form an object of knowledge. It is the Eternal Witness transcending everything of the external world as well as of the internal world constituting personality. It cannot therefore be thought of, much less spoken of. The seer can not be seen, even as the fire which burns everything else cannot itself be burnt. Hence has it been said that the only true description of Brahman consists in silence.

The Buddha's attitude towards the final destiny of man may also be described in precisely the same terms. We hope the few quotations we have given above from the Buddha's teachings have brought out this aspect of his thought, although, we admit, the metaphysical position is not elucidated by him with as much clearness as by the Upanishadic thinkers. In fact the message of the Buddha was specially directed on the metaphysi-

cal side against the animistic soul theories of popular theology on the one hand, and on the other against the teachings of his contemporary thinkers like Kesa Kambalin who proclaimed that death was the final end of man. The exposition of the Buddhist theory of rebirth we have given before would have made clear that in the case of ordinary men, although there is no permanent substratum or soul in the personality, there is some sort of 'fluid individuality' or a principle of continuity which renders moral responsibility possible. In the case of the saint who has entered Nibbana this continuity ceases, because he does not leave any momentum behind for further embodiment. Does he then become extinct? Yes, say many of the Buddha's interpreters, but we for our part maintain that what the Buddha has in mind regarding the fate of the dead saint is not extinction but the same as what the Vedantins mean when they say that the identity of Jivatman and Paramatman has been realised or that consciousness has reached the Subject-Objectless state. We shall give below the reasons for such a conclusion.

In the first place we have got the Buddha's clear and unmistakable assertion that he did not preach a message of annihilation. In words of terrible earnest he protests against the accusation of his contemporary critics: "To discover a monk the mind of whom is thus delivered, so that they could say, 'This is the substratum of the consciousness of the Tathagatha' is impossible even for the gods Indra, Brahma and Prajapathi included. And why so? Already in the present life is the Accomplished One not to be found out, say I. And, monks, against me thus teaching and preaching, many ascetics and Brahmanas falsely, groundlessly, untruly, in defiance of fact bring

accusation thus, 'An unbeliever is this Samana (ascetic) Gautama. The real entity's destruction, annihilation, dying away is what he preaches.' But for what I am not, for what I say not, for that these good ascetics and Brahmanas thus falsely, groundlessly, untruly, in defiance of fact impeach me. For, O monks,.....I preach only suffering and the cessation of suffering". Or as he puts it elsewhere, "I preach the annihilation of delusion, I teach the annihilation of the manifold evil things that do not pertain to salvation." The ideas that are very clearly presented in this passage are that annihilation is of delusion, desire and suffering and not of the real Entity or Essence of the saint, that this Essence is the same in life and death and that this Essence can not be seen even by the gods. The Upanishads too would support every word of this conclusion, but would supplement it with an explanation of the riddle it involves, namely, that this Essence is not seen because it does not belong to the sphere of *objective phenomena* in which is also included every aspect of our personality that can be thought of and criticised. The Buddha was but following the traditions of the greatest thinkers of the Upanishads when he refused to assert or negate anything about this Essence, for all predications are relevant only with regard to things *seen*, i.e., things knowable or mediated though the six senses of sight, hearing, smell, touch, taste and thinking. Even the assertion of simple existence with regard to It is misleading, for existence always goes with the idea of objectivity in our minds. Since the knowing one has gone beyond all categories of objective existence, even existence cannot be predicated with regard to him. The word non-being also cannot be applied to him, because people understand by that word

absolute non-being, whereas what has really happened with the saint is that he is *nothing of our apprehension* or of the things grasped by the six activities of our senses including the mind. To extend the meaning of non-existence beyond the sphere of objective phenomena is highly illogical, for its assumption is impossible without simultaneously positing a positive subject to witness it. Thus the predication of either existence or non-existence about this Essence would be misleading, and therefore absolute silence is the only adequate description of Brahman according to the sages of the Upanishads. The same was the Buddha's method also. When inquisitive questioners asked him about this ultimate metaphysical point he either kept silent or told them that it was of no practical importance for them to think of it.

Of the former type of answer we give the following example : The wandering ascetic Vachagotta puts two questions successively to the Buddha, first whether there is an ego and next whether there is not an ego. The Buddha remains silent to both these questions and the ascetic thereupon goes away. Then Ananda asks the Master the reason for his silence, and the Buddha thereupon replies : " If, Ananda, when the wandering monk Vachagotta asked me, 'Is there the ego,' I had answered 'the ego is,' then that, Ananda, would have confirmed the doctrine of the Brahmanas and Samanas who believe in permanence. If I, Ananda, when the wandering monk Vachagotta asked me, 'Is there not the ego,' had answered, 'the ego is not,' then that, Ananda, would have confirmed the doctrine of the Samanas and the Brahmanas who believe in annihilation." What could this possibly mean except that the Ultimate Reality, as the Upanishads assert,

is Subject-Objectless, or that the knower cannot himself be known ?

Other types of questions the Buddha answered differently. Once his disciple Malukya being much dissatisfied with the Buddha for not giving a clear and convincing answer to this ultimate question asked the Master point-blank either to give a direct reply to it or admit his ignorance. Confronted in this way the Buddha first of all makes the disciple confess by a few Socratic questions that he has never been promised when he became a disciple that ready-made answers to such metaphysical questions will be given to him. And then he compares a questioner of this type to a man who, although in danger of imminent death from a poisoned arrow, however perversely refuses to undergo any treatment until he has known all details about the person who shot the arrow. Just as investigation into these matters will only hasten the death of the injured man, so also speculations on these ultimate metaphysical problems will only lead to the confusion of mind and the further postponement of the day of deliverance. Hence he does not encourage his disciples to think on these questions. It is absolutely of no use in curing the poison of the world. What is needed for deliverance, namely, the truth of suffering, the origin of suffering, the path to the cessation of suffering, etc., he has taught them. "Therefore, O Malukya-putta, whatsoever has not been revealed by me, let that remain unrevealed; and what has been revealed, let it be revealed." And that this unrevealed aspect of his doctrine is not annihilation, but the inexpressible Subject-Objectless awareness is clearly stated by the Buddha in his saying, "There is, O monks, an unborn-non-existent, not-made, not-compounded. Were there not, there would be no

deliverance from the born, the existent, the made, the compounded."

The same idea is emphasised in some of the illuminating conversations of the direct disciples of the Buddha. We give here brief summaries of two of those—first of the conversation between the monk Yamaka and Sariputta, the greatest of the Buddha's disciples, and next of King Pasenadi and Khema the nun. Yamaka holds the view that the saint at death is annihilated according to the Buddha's teachings, but Sariputta points out to him that he is only traducing the Exalted One by attributing such a view to him. In the light of the Buddha's theory that there is no ego in any of the five Khandas constituting personality, the saint cannot be said to be existing even when alive, for the saint has no sense of ego in any of these Khandas and it is only of these categories of the objective world that the word existence can be used. What disappears at death is only these transitory and therefore painful appendages, none of which constitutes the real Essence of the saint. In other words, the saint remains the same in life and in death. Thus instructed by Sariputta, Yamaka comes to the following conclusion regarding the ultimate destiny of man in the state of Nibbana: "The sensations.....the perceptions.....the activities of the mind.....consciousness, etc., were transitory, and that which was transitory was painful, and that which was painful has ceased and disappeared." Such is Nibbana, not annihilation. The annihilation is of what is alien to the saint, of the five groups of worldly appendages which are transitory and painful and which men in ignorance look upon as their ego.

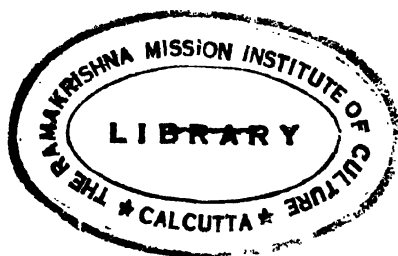
The nun Khema's answer is still more illuminating. King Pasenadi asks the Sister, a disciple of the Buddha,

regarding the survival of the Exalted One after death. He puts forward the alternatives that the Exalted One exists after death, that he does not exist, and that he does and does not exist. The nun refuses to admit any of these alternatives, they being unwarranted in the light of the Exalted One's teachings. She points out that this problem is as impossible to solve as counting all the grains of sand on the sea-shore or measuring the water in the sea. "The great ocean," she proceeds "is deep, immeasurable, unfathomable. So also, O great King, is the existence of the Perfect One not to be measured by the predicates of corporeal form: these predicates of corporeal form are abolished in the Perfect One, their root is severed, they are hewn away like a palm tree and laid aside, so that they cannot again germinate in the future. Released, O great King, is the Perfect One from this, that his being should not be gauged by the measure of the corporeal world. He is deep, immeasurable, unfathomable like the great ocean.

From all this one thing is clear, and that is that the ultimate destiny of man, according to the Buddha, is not annihilation. What it is he refuses to state in a direct manner, because, being beyond the relation of subject and object, it is incapable of logical formulation in words and also because an intellectual apprehension of it is unnecessary to an aspirant

in his spiritual life. Moral discipline and mental analysis for the elimination of the sense of ego are alone helpful to him in the path, and the Buddha therefore insisted upon these alone. About the rest he maintained a dignified silence, for silence is more eloquent in this matter than words. Vedanta also recognises silence as the only possible and adequate description of Ultimate Reality, but it however adds a few indicative epithets like Sat (Existence), Chit (Knowledge) and Ananda (Bliss), lest silence should be interpreted as meaning non-being by others as it has actually happened in the case of the Buddha's teachings. But by these indicative words the Vedanta does not posit an animistic soul behind man or the universe as western critics of the Upanishads allege, for the Vedanta refuses to admit *objectivity* to Brahman. Even these descriptions are not meant to posit anything objective regarding Brahman, but only to negate the contradictory of these ideas, namely non-being, ignorance and misery. And the history of Indian religion and philosophy will show that the Upanishadic method has after all been the safer one.

We have till now discussed some of the metaphysical teachings of the Buddha. In the next part we shall consider the practical aspect of his message, showing there also the affinity of his thought with that of the Upanishads.



SWAMI RAMAKRISHNANANDA, SANNYASIN AND TEACHER

By Sister Devamata

IX

IN atmosphere of aloneness enveloped Swami Ramakrishnananda. It was not created by lack of companionship. His intervals of solitude were few, except for those he stole from his sleep at early dawn or in the quiet hours of the night. There was a constant coming and going in the monastery hall where he sat. Members of the household moved back and forth, visitors came and went, servants brought offerings of fruit or vegetables. Rare were the solitary moments in the day, yet the Swami seemed alone. The impression sprang, I believe, from his unconditional detachment. It was so complete that it insulated him. I do not know whether he was conscious of it or not. We never spoke of it specifically, but one day I made a passing reference to it and his decisive reply was: "I am full of God; what need have I of anyone else?"

He said no more, but the thought must have lingered in his mind; for a few days later he recurred to it again, saying: "Aloneness means singleness, purity. It also means fearlessness. When there are two, there is always fear. We think we need a companion to protect us. If we have to go out on a dark night or if we have to enter an unlighted house, we want another person with us. We say, 'Let Gopalan come. I do not like to go alone.' In reality fearlessness exists only when we are alone. When we are alone we can dance or sing or make faces, do whatever we like; but let a friend come and at once we begin

to be careful what we do. There comes a sense of constraint. We grow self-conscious. Fear exists when there is duality, fearlessness exists when there is only one. Since we cannot be happy so long as we fear, we shall not be able to find peace until we can say, 'I am alone. I need nothing.'"

These words reveal Swami Ramakrishnananda's perfect freedom from human dependence. His being was complete in his contact with God. Yet there was no lack of love for mankind in his heart. He was pre-eminently generous in his attitude toward humanity. To condone or to forgive cost him no effort. He made little of mistakes. If he spoke of a person's failings, as he did quite frankly, it was without malice. His heart was filled with loving-kindness for every living being. "No love is really love that has for its opposite hate," he said to me one day. "True love is always inclusive and universal. So long as a man has an enemy and cannot bear to have any good come to that man, he cannot know what real love is. That is why Christ tells us, if some one strikes us on one cheek, we should turn to him the other; if he takes our cloak, we should give him our coat also, no matter who it is. Until we are willing to do this, we cannot feel true love. Real love must be all-embracing."

Not long after, the question was asked one evening by a visitor: "How can we cultivate love for God?" "The nature of love is to love the beautiful," the Swami replied. "When you see a

beautiful person, your heart goes out to him spontaneously. God is the most beautiful being in the whole universe, so it should not be difficult for you to love Him. Now it seems to you easier to love the world than to love God. That is because the ego blinds our sight so that we cannot perceive the beauty of God. This ego must be conquered. It is always a falsifier. It places itself on the throne, which belongs to God, and tries to hide God. So long as the ego is on the throne, we can never hope to see or love God. Hatred and anger are signs of ego. If a man hates anyone or gets angry with anyone, you may be sure he has not conquered his ego and cannot feel true love in his heart. What is the ego? A mere soap-bubble. One blow will break it and reveal its hollowness. We must get rid of ego and reach the state where we can say sincerely, 'Not I, not I, but Thou.' When you have been able to put down the ego, love of God will come of itself."

Swami Ramakrishnananda was peculiarly inexpressive regarding his feeling for outer things. I heard him voice very rarely a personal like or dislike. His judgments were not formed by the reaction a person or object created in him. They were measured by their relation to an ideal or to the universe; by the largest unit of measure. The whole fervour of his being flowed out when he talked of God or his Master; but for lesser things he showed something akin to unconcern. Even the

beauties of Nature did not always move him. I recall one evening when I tried to draw his attention to an unusually wonderful sunset. His response was: "This is the hour when one should think on God, not on His creation."

This apparent disregard of outer beauty arose, not from insensibility to Nature, but from intense inwardness. The Swami's thought was centred in eternal beauty. That alone was real to him. "What are the Himalayas?" he exclaimed once, "Just rock piled on rock. Look at all this, outside the solar system and what will there be? The earth in the vastness of the heavens is only a minute point. What can be anything on it? The only reality in this universe is God."

* * * *

With this chapter the covers of my note-book close. The teachings they contain were spoken by Swami Ramakrishnananda in 1909, during the early days of my contact with India. The Swami passed away in 1911. Through the years since then I have treasured these records of his thought, awaiting an opportunity to share them with the world. Some of them have appeared in my previous writings. Those that remain have been set down in the present volume. A mighty voice echoes through these pages. The mighty one to whom it belonged can have no worthier memorial than his own words. His message has been given. My task is done.

THE THEISM OF SHELLEY, "THE ATHEIST"

By James H. Cousins

SHELLEY was expelled from University College, Oxford, for writing a pamphlet entitled "The Necessity of Atheism." The same college now boasts a statue to him, probably because the century and more which has elapsed since his rejection, has brought some measure of realisation from the study of Shelley's attitude towards the fundamentals of that type of experience and thought which is called religious. He himself was specially sensitive to the element of living personality, and human caricatures of Divinity provoked the scorn of the poet; but an atheist in the sense of denying the existence of what is commonly termed a Supreme Being, Shelley was not. He specifically states in the preface to "The Revolt of Islam" that he spoke against "the erroneous and degrading idea which men have conceived of a Supreme Being," but "not the Supreme Being itself."

Stopford Brooke in his essays on "Naturalism in English Poetry," among much obsolete criticism of Shelley, very truly says: "If we have a right to call him anything, we may name him an ideal Pantheist, and say that, at times the Essence he conceived as the one supreme Thought—a term interchangeable in his mind with infinite Love—he conceived also as active, and therefore as having conscious being."

Shelley's vision was indeed constantly being crossed by shadowy indications of a Being too immense and resplendent to be seen by the external eye and called by a single name. Behind the West Wind 'e feels not only impersonal powers in nature but a Spirit with

which he strives in prayer. In the "Hymn to Intellectual Beauty" he sings:

The awful shadow of some unseen
power
Floats though unseen among us:
visiting
This various world with as inconstant wing
As summer winds that creep from
flower to flower.

And in "The Zucca":

Summer was dead and autumn was
expiring,
And infant Winter laughed upon
the land
All cloudlessly and cold; when I,
desiring
More in this world than any
understand,
Wept o'er the beauty which, like
sea retiring,
Had left the earth bare as the
wave-worn sand
Of my poor heart, and o'er the
grass and flowers
Pale for the falsehood of the flattering hours.

I loved—O no, I mean not one of
ye;
Or any earthly one, though ye are
dear
As human heart to human heart
may be;
I loved, I know not what—but this
low sphere,
And all that it contains, contains
not Thee,
Thou who, seen nowhere, I feel
everywhere,
Dim object of my soul's idolatry.

This "awful shadow," this "I know not what," is not, despite these phrases taken from the vocabulary of human limitation, a taciturn divinity seated far aloof from moral concerns. On the contrary, as Shelley sees it, with the same clear vision as that of the seer of India who created the Gayatri Mantram which expresses the identity of illumination in the universe and the individual, it is itself the impulse in mankind to knowledge of itself; the light in humanity through which it recognises the Light of lights. Its push is felt in all things; but the flash of recognition comes with invitation from the human side. It flows through all the shapes of heaven and earth,

Neither to be contained, delayed
nor hidden,
Making divine the loftiest and the
lowest
When for a moment thou art not
forbidden
To live within the life which thou
bestowest.

We find the fullest expression of Shelley's idea of the Supreme Power of the universe in the forty-second and forty-third stanzas of "Adonais," in which he speaks, in connection with the death of Keats, of that Power

Which has withdrawn its being to
its own,
Which wields the world with never-
wearyed love,
Sustains it from beneath and kin-
dles it above.

Having thus stated the work of the Supreme Being as it relates to the world, Shelley proceeds to set out in detail its activity in and through humanity and nature, and in doing so epitomises and anticipates by almost half a century the doctrine of evolution, and gives us an example of the augmentation of significance which, as he himself has written,

time gives to "high poetry" in the disclosure, according to the opening vision of humanity, of "new and wonderful applications of the eternal truth which it contains" (A Defence of Poetry). He sings of "the one Spirit's plastic stress" which

Sweeps through the dull, dense
world, compelling there
All new successions to the forms
they wear,
Torturing the unwilling dross, that
checks its flight,
To its own likeness, as each mass
may bear,
And bursting in its beauty and its
might
From trees and beasts and men
into the heaven's light.

The common usage of the word *wields* in the first of these two passages may bring into the mind the idea of a Power external to the world, for we are accustomed to thinking of the wielder as something separate from that which is wielded. We speak of "wielding the pen" or the sceptre; and an *unwieldy* instrument is one which is not readily obedient to our will. But the word *wield* means more than this; it means managing or conducting; and it is in this sense that Shelley uses it. But, in addition to management, the poet attributes to the Power the function of sustaining the world from beneath and kindling it above, in which symbolical phrases Shelley's vision ranges from the provision of the necessities of the lower nature of the world to the illumination of the spirit that is humanity's highest experience.

In this statement of the work of the Supreme Power in the world we have an example of a patterning of the ideas in Shelley's creative imagination which is frequently to be detected in his poetry as it is in the expression of other great

poets. Activity, sustentation, illumination, these are his triangle reflecting a felt primal order of the cosmos, which Christianity reflects in the attributes of Omnipotence, Omnipresence and Omniscience, and the Vedanta of India in the *gunas* (qualities of nature), *Rajasa* or activity, *Tamasa* or substance, and *Sattva* or consciousness.

But at the point in "Adonais" at which Shelley expresses the triple function of the Supreme Power he may be regarded as saying nothing more esoteric than what is conveyed in the phrases: "Underneath and around are the everlasting arms," "Give us this day our daily bread," and "Lead, kindly light." He is in fact stating in another way the theme of "Prometheus Unbound," that life is superior to its forms. He is transcendentalist as well as pantheist. But when we pass into the second of the two stanzas under consideration we get the full measure of Shelley's thought as to the field of the divine operation. The "plastic stress" of the "One Spirit" is felt *within* all nature and humanity. It "sweeps through the dull, dense world" of matter; bursts "in its beauty and its might from trees and beasts and men!" and finds its culmination in "the heaven's light," which is Shelley's metaphor for spiritual illumination.

It would be easy to be self-deceived into the illusion that Shelley is here indulging in a hopeless dream, a dream incomprehensible, a dream without substance (to epitomise certain criticisms of the poet), when he is in fact stating the clearest science, but stating it gloriously, on the wing, as he here states the process of evolution not only in its biological aspect and order as Darwin and his followers did half a century later, but in its spiritual aspect as it was announced by the sages of India thousands of years before. The

successions of external form are not, in Shelley's view, merely adaptations to externally compelled necessity. They are compulsions of the one Spirit, with necessity as the sharp end of the goad. A fish may have taken wing in order to escape from an enemy, and so inaugurated the kingdom of the air. But flight was not only achieved by the creature; it was presented as a new experience in time and space to the animating spirit. Whatever the differences may be in outer expression, the animating Spirit is one and indivisible. The dross of the universe, acting according to its nature, which is itself a phase of the cosmic operation, is awakened out of its inertia and grossness into a state of responsiveness and fineness in which it can become the mobile and ultimately conscious expression of the beauty and power of the Spirit. And we note that the plastic stress which tortures "the unwilling dross" is not standardised in uniformity, but adjusted to the bearing capacity of the instrument. The stress is "plastic" because it has to adapt itself to the infinite gradations of response in its universe. Its work is to evolve the instruments according to their order. To break them would be to break its own expression. "On earth the broken arcs" sang Browning,—because we see brokenly. But Shelley had the heavenly vision that saw the "perfect round," and he figures it for us in these stanzas which are packed with a deeper and wider spiritual wisdom than literary criticism has always fully realised.

One other point remains to be noticed in order to gather the full riches of these lines. That Power, says Shelley, which wields the world, wields it "with never-wearied love." These words are not hammered into a line to fill it out or painted on for ornament. They

carry the whole significance of Shelley's central concept or the nature of the Supreme Being. True, they may not yield the full fruitage of their meaning apart from the rest of the poet's expression; but no literary gardener can hang the whole of his harvest on one branch of his trees. The instant flash that fell from the heaven of heavens, burning with the secret of the universe, translates itself into reverberations from hill to hill and from cloud to cloud; and from the intensity, the length and the complexity of the sound we judge the flame. To know what Shelley means by the phrase "never-wearied love" we have to read "Prometheus Unbound" from beginning to end, and not once only; and at the end of that salutary experience we shall know that, to him, love is the very essence of the universal life and its operations, the eternal fact beyond the influences of time and place, chance and change.

"In love," says Rabindranath Tagore, the Shelley of India, "we find a joy which is ultimate because it is the ultimate truth." But this "truth" is no mere assumption of sentimentality; it is seen by these master poets as the eternal necessity, the inevitable logical condition underlying any intelligent thought on the nature of the universe. And what applies to that universal Spirit as a self-existent Being applies also to its activities within that restricted area of itself called the world, and the still more restricted area of human life. We cannot think of a world without an interfused universal cohesive principle; else would it vanish into thin air, as would the subjective worlds of

man's imagination or speculation. And since that cohesive principle is not an external acquirement, but the essential nature of the universal Being, it cannot become weary or cease its activities. Destruction, which is the enemy of cohesion, may at times assume the air of mastery, but its end is ultimately the service of cohesion. "I feel most vain all hope but love," says Prometheus; and when he triumphs over the tyranny of Jupiter, all nature is suffused with the love which radiates from Asia, his consort. Her sister, Panthesa (the all-secing), says that not she only, but the whole world, seeks the sympathy of Asia. There are sounds in the air which speak the love of all articulate things, to which Asia replies:

all love is sweet,
Given or returned. Common as
light is love,
And its familiar voice wearies not
ever.

And in one of the most exquisite songs in all literature (that beginning "My soul is an enchanted boat") Asia sings of
Realms where the air we breathe is
love,

Which in the winds and on the
waves doth move,
Harmonising the earth with what
we feel above.

That love, in the thought of Shelley, was an imputation of the essence of the Supreme Being. To Shelley in very truth "God is Love." But this theism of Shelley was universal; not localised in history or geography or limited in personality; and in a time of almost deeper darkness than our own the vision of the supreme theist was called atheism.

CLOTHES AND THE MAN

By Mrs. C. A. F. Rhys Davids, D. Litt., M.A.

THAT the body of man's encasement is to the man himself as now the worn garments he puts off, now the new garments he resorts to, is no unfamiliar figure to India. The lines in the Gita :

वासंसि जीर्णानि यथा विहाय नवानि श्रद्धाति
नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति
नवानि देही ॥ (II. 22)

are perhaps as familiar to the cultured son of India as are many verses of the Gospels to Christians. Not so familiar to the former, let alone the latter, is a figure repeatedly ascribed to a very worthy son of India, the Baudddha or Sakyan Sariputra, a figure which is a fit and a needed complement to the former similo.

“As a Raja or Raja's minister takes from his full wardrobe one suit to wear of a morning, another at noon, another of an evening, even so does the man of worth bring the mind under control, and is not brought under the control of the mind.” (Majjhima-Nikaya, Sutt. 32.)*

The two sayings are complementary in this way: the man in both cases is shown as being more than his body or bodies, as being more than his mind, that is, his 'mindings.'

In the former figure, we see the soldier, stricken with horror at the coming carnage, reminded by the Deva that there is in death but a rejection of bodily vestments; in the latter figure

(Bring under control: '*vasam vatteti*,' may also be rendered by 'dispose of', and 'brought under control': '*vasena vattati*', by 'be at the disposal of' (the mind *chittam*).

we see the *mind-ways* as so many vestments. The warrior is more than his armour; the man who sees the more of beauty lent to the Sal-grove by the moonlight, sees also the more of spiritual beauty there is in the man who has his 'instruments of contact', his *matrasparsas*, as servants, not as masters.

We feel no jolt in reading the former citation. It is in keeping with the prevailing Indian attitude, old and new. In this we have the man—'he-who-has-the-congeries, the *dehi*—always to the front, first and last. Invisible, immaterial being, he is yet in a way present. In what way, not one of us knows, at least as yet. We may speak of the man as *atmabhavastho*: 'standing-in-(or-on)-individuality', yet is a 'standing in, or on' an inadequate make-shift. For all our speech is ultimately in terms of matter, of a being in space. It is only when we speak of the man as 'I' that we have in any degree got to a centre, where space, where matter is transcended.

But when we read the latter citation, we do feel a jar. Or if we do not, we ought to. For it is from a literature where, save at moments, the man is much less to the front, he is more often pushed into the background. In that literature we see the mind made leader and arbiter, both of sense impressions and of actions. The man is gradually becoming one who has no more pertinent reality than is the bowl containing nourishing food a real part of that food. To return to our figures, it is the suits of raiment that have become the man.

As the wearer of them he is fading out of the picture.

The figure seems to me to be a precious survival. There was no question, in the day when Sariputra and his Leader were teaching, of any distinction between a popular and a 'philosophic' way of teaching. That belongs to a time centuries later. Nor, even had the distinction been drawn so early, would there have been here any need for that 'popular talk' (*sammuti-katha*), judged by Buddhaghosa as having been used "by Buddhas" for beginners and the ignorant. The conversation is between half a dozen of the most noted first disciples. The implication in Sariputra's parable (and its application) is for me very clear, as clear as it is in the parallel about the body in the Bhagavad-gita. But the Commentary evades it, even while it speaks of the controlling subject as 'the wise man'. Buddhists overlook it. Writers on Buddhism overlook it—overlook the fact that in Sariputra's words we have a view opposed to the monastic *anatta* doctrine of a later day, but agreeing with the Indian teaching of the day of himself and his Leader.

When, with the growth of Sankhyan psychology and of monastic ideals, the man became merged in the mind, became a mere bundle of things-as-known (*dhammapanjamattam*), when first Deity had been ejected from the man, and next, the remaining reality of him, then India had no further use for what we now call Buddhism. Too impoverished had it become with its doctrine of Not-Man, the Man-in-the-Less, the very opposite view of those two figures.

Yet neither did India remain faithful to her own attitude. Ever, it is true, did she see the man, as entity, as one who is more than his equipment. But she failed to see that entity as even

more essentially a 'becominger' than a 'being'. She shrank from seeing in the *satta a bhavitr*. She saw the latter term as belonging only to material things, wherein becoming, wherein growth is naturally followed by decay, by dying off. And there is danger, that in her man as static only, she too may drift with dragging anchors—drift as Buddhism has drifted in the past, drift as we of the West have been drifting.

India is much occupied with a racial, a national ideal. As to that, she is more than a nation; she is a continent. And the federation of a continent is not realizable as yet. But there is on her brow a prestige now and again accorded her: that of being the Mother of Religions. If she would continue to merit this, she must not rest on her past. She must show that she is ware of the kind of mandate given by any great religion. This is, that the message of religion is, not so much to 'men', as to 'the man.' In every other mandate, social, ethical, political, it is well to think racially, socially, nationally, internationally. In religion the man is first and foremost; the man is the ideal. In religion, though a man give himself as a bridge for others to pass over, no oblivion, no annihilation is there for the unit, for the man. In the lowest specimen, in the most sordid, the most tragic earth-life, there is the divine potency, there is the Way of the worlds, there is eternal becoming.

Will India look to it that she mandate the man-as-real with a reality of such a kind as this? Will she take heed that, in her national ideal of 'men,' she must ever begin with 'the man'? With the man as essentially divine, because he is in process of an essential becoming, not a becoming merely of body, of mind, but a becoming of the very man?

This is not what we now call egoism. It is not saying that, if we begin with the man in our ideals, we must stop at the individual. Man cannot become a More, save in relation to the fellowmen. The other man is fellow-wayfarer. But each man must hold the other man in worth in virtue of That Who is in 'thee' as well as in 'me'. This is the ideal man, *Purusha*, *Atman*, *Brahman*. Still can he say, as in the ancient Upanishad, "Dear are you to me because of that Precious Thing within you." In this way he can radiate out over any number of 'you's.' But let him see the ideal within himself to start with, since there alone *can he be sure*.

We in Europe and beyond have marred our advance in the ideal by letting the man fade into a holding mind in worth. When we struggle out of this, we hold in worth what we have come to call 'character.' But this word is a mask (just as 'person' is also in origin a mask). It transfers, from the word 'man,' the way in which the man will act in an emergency. It is the 'stamp' he will set on his self-expression. It is not 'he'. Why use the mask-word, and not that for what is behind the mask? The result is, that we are ever using man for body, we are ever speaking of *this* as 'he' or 'she.'

Ministers of religion and poets are the worst offenders. How *ad nauseam* do we not hear of how 'our dear brother was laid to rest,' of how 'our sons lie beneath Flanders' poppies!' How are we not ever brought up against the odd, the repulsive dualism of hearing about man and his soul: "I am the master of my soul."

So do we cheat ourselves! Will India help to save us from the muddle? We have been in it quite a long time. Our Bible language is often of highest beauty, yet has it in the hands of translators maintained the muddle. "As the hart panteth after the waters so panteth my soul for Thee, O God!" "My soul is exceeding sorrowful..." And our intervening science of psychology—our Sankhya—made things worse. As in Buddhist India, the 'man' was put carefully on the shelf; the mind-ways became the man; one may say he became the dead wardrobe; the clothes postured as he. But if India will take to her heart her real man as man aspiring to a More than he is or has, a man in process of coming to be as man, and so word him to herself, we shall come to hear; we shall, it may be, through her, strip off our mask; we shall walk in the light; we shall adjust with her ideals, national and international, for our common welfare.

BRAHMA MIMAMSA : SAIVISM AND OTHER SYSTEMS

By K.S. Ramaswami Sastri, B.A., B.L.

Saivism

THOUGH the Dwaita, Visishtadwaita and Adwaita are the chief schools of Vedantic doctrine, there are other important systems as well. Just as the Vaishnava Puranas and Agamas and the Prabandham formed the sources of Vaishnavism, even so the Saiva Upanishads and Puranas and the twenty-eight Saiva Agamas and the Thevaram and Tiruvachakam formed the sources of Saivism in South India. I shall later on refer separately to the Saiva Siddhanta, which is a choice product of the South Indian philosophic intellect. I may point out here that Saivism has as old and as Vedic a source as Vaishnavism and it is idle to pretend that the one has a higher or more ancient sanction than the other.

The following Vedic passages describe the supreme glory and majesty of God Siva :

यो ब्रह्माणं विद्धाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।

तं हि देवमात्मबुद्धिप्रकाशं मुमुक्षुर्हं वै शरणमहं प्रपद्ये ॥

Swetaswatara Upanishad

तमीश्वराणां परमं महेश्वरं तं दैवतानां परमं च दैवतं ।

पतिं पतीनां परमं परस्तात् विदाम देवं भुवनेशमीश्वरं ॥

(Do)

पराऽत्यशक्तिर्विविधैव श्रूयते स्वामाविकी ज्ञानबलक्रिया च ।

(Do)

अस्मान्मायी सृजते विधमेतत्तस्मिन्मान्यो मायया सन्निरुद्धः ॥

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरं ॥

(Do)

यदाऽतमस्तन्न दिवा न रात्रिः न सन्न चासञ्जिव एव केवलः ॥

एकोदेवः सर्वभूतेषु गृहः सर्वव्यापी सर्वभूतान्तरात्मा ।

कर्मार्थ्यचः सर्वभूताधिवासः साचीचेता केवलो निर्गुणश्च ॥

If Vaishnavas, the followers of Sri Ramanuja and Sri Madhva, try to make out that even the names of Siva mean only Vishnu, Appaya Dikshita and others try to prove the converse and establish that Siva is the Supreme God. This is the special and appropriate realm of theology, and philosophy must scornfully pass by such squabbles of theology. In Nilakanta's Bhashya on the Vedanta Sutras, on which Appayya Dikshita has written a famous gloss called *Sivarkamanidipika*, he adopts the tenets of Sri Ramanuja's system but says that Siva with the goddess Amba is the Supreme God.

On the other hand the Saiva system which is known as the Pratyabhigna system of Kashmir and which also is based on the Saiva Agamas, is more Adwaitic in its outlook. The greatest writer of this school is *Abhinavagupta* though the earliest expounder of the doctrine was Vasugupta who belonged to the 8th century A. D. The system teaches that God Siva is the only changeless reality in the universe. His Shakti has various aspects, viz., *Chit* (intelligence), *Ananda* (bliss), *Ichha* (will), *Jnana* (knowledge), and *Kriya*

(creative power). The school recognises thirty-six *tattvas* or categories. The Lord who is described also as Spanda or Chaitanya (infinite consciousness) creates the universe by the power of His *Sankalpa* (thought). By His *Shakti* He appears as souls and as the universe. The school affirms that the souls are identical with Siva. Liberation is attained by *Pratyabhigna*, i.e., recognition of the Supreme Reality. Such recognition is necessary just as in the case of a love-sick woman the mere presence of her lover is not enough but it is necessary that she should recognise him.

Other Systems

Bhaskara who belonged to the 9th century A. D. propounded the *Bheda-bheda Vada* and wrote a commentary on the Brahma Sutras. He does not accept the Advaita doctrine of Sri Sankara nor does he follow the Visishtadwaita doctrine existing already but systematised later on by Sri Ramanuja. He says that Jiva and Iswara are in a state of real identity (*Swabhavika abheda*) and have only an adventitious (*aupadhika*) difference. Jiva (soul) is an *amsa* (part) of Brahman conditioned by Avidya and Karma. He is like a ray from the Sun of Iswara; a spark from the central fire. He is *anu* (atomic) but his atomism is due to his Karma and is not his natural or essential nature. The Jiva is thus a self-limited aspect of Iswara. The universe also is an expression of the self-limitation of Iswara. Bhaskara upholds the *Satkarya Vada*. He denies that God is Nirguna. He denies also that the Jiva is distinct from God. Owing to *Upadhi* or the principle of induration, He by His *Parinama Shakti* becomes the souls and the universe. Just as the waves constitute the ocean, the finite expresses the infinite but is not the totality of the infi-

nite. Thus the *Upadhi* is the finitising of the infinite. Like the Akasa in a jar (*Ghatakasa*) the Jiva is an *Upadhi* of Brahman. When the *Upadhi* goes, there is full identity between Brahman and Jiva. Bhaskara is an upholder of *Jnanakarma Samuchaya* and says that it is by a co-ordination and combination of Jnana and Karma that Moksha is attained. By it *Avidya*, *Kama* and *Karma* are transformed into *Vidya* and *Atmakama*. He denies *Jivanmukti* and asserts *Kramamukti*. He does not accept the ideal of the separate personality of the liberated Jiva or the doctrine of *Kainkarya* to God but says that when the *Upadhi* vanishes the soul becomes one (*Eki bhava*) with Brahman which is not Nirguna but is Satyam, Jnanam and Anantham (Infinite Being and Consciousness).

I may mention here that Yadava-prakasa who was Sri Ramanuja's Guru and who lived in the 11th century A. D., held in a large measure, views similar to Bhaskara's views. He holds that Brahman is really changed (*Parinama*) into *Chit* (soul), *Achit* (matter) and *Iswara* (God). Thus Brahman and the universe are non-different and yet different. Samsara is due to the wrong knowledge to the effect that *Chit* and *Achit* and *Iswara* are ultimately distinct. By a union of Karma and Jnana we can attain liberation by the right knowledge of their real unity in and as Brahman. Ramanuja criticised this view that there was a difference between Brahman and Iswara.

Nimbarka wrote a commentary on the Brahma Sutras called *Vedanta Parijata Saurabha*. He belonged to the 11th century A. D. His doctrine is *Dwaitadwaita*. Kesava wrote a commentary on the Brahma Sutras. He is a follower of Nimbarka. According to Nimbarka the Jivas are atomic but

have knowledge and bliss, and God is the controller (*Niyanta*) and is the abode of all auspicious qualities. He is also the material and efficient cause of the universe. The world is a *Parinama* (evolution) of God and is created by the will of God.

Vallabhacharya who belonged to the 14th century A.D., wrote a commentary on the *Brahma Sutras* and called his doctrine *Suddhadwaita* (pure non-dualism), because he did not admit *Maya*. He holds that the souls and the universe are really one with Brahman and that Brahman creates the world by His will and not through *Maya*. God is not *Nirguna* but has auspicious qualities. He is Krishna and has infinite *Jnana* (wisdom) and *Kriya* (creative power). He assumes various forms to please His devotees. He is *Satchidananda* but in souls the *Ananda* element is suppressed while in matter the *Chit* and the *Ananda* elements are both suppressed. The *Jiva* is atomic but is one with Brahman and is a part of Brahman. When it attains liberation it becomes one with God. As the universe is only Brahman with the *Chit* and *Ananda* aspects obscured, it cannot be regarded as an illusion. God is the material cause and the efficient cause of the universe. Vallabha bases his view on the *Brihadaranyaka Upanishad* text that Brahman willed to become the many, *i.e.*, souls and universe. *Maya* is only God's Power by which He evolved the manifoldness of the universe. The world is real but it should be realised as an aspect of Brahman. If it is unreal it cannot be one with the reality of Brahman. By *Bhakti* we attain God. The

body is the temple of God and should not be mortified. When freedom is attained, the identity of soul and God is realised and there is an infinity and immortality of bliss.

It is noteworthy that in North Indian Vaishnavism Krishna is the most beloved Lord. In Nimbarka's doctrine *Radha* is the spouse and consort of God. The *Radhakrishna* cult grew in power in North India through the songs of Jayadeva, Vidyapati, Umapathi and Chandidas and attained its consummation in the system of Chaitanya who lived in the fifteenth century. Baladeva who belonged to the school of Chaitanya wrote a *bhashya* called *Garuda Bhashya* on the *Brahma Sutras*. According to this school, God Krishna is the supreme Reality. He is *Satchidananda* and is Infinite Love and Grace. He is *Nirguna* *i.e.*, free from the qualities of *Prakriti*, and is also *Saguna*, *i.e.*, full of auspicious qualities. He has three powers *viz.*, *Chit*, *Maya*, and *Jiva*. By His *Chit Shakti* He manifests the bliss-giving force (*Hladini Shakti*) of which the manifestation is *Radha* (*Paramananda Swarupini*). By His *Maya Shakti* He creates the universe and by His *Jiva Shakti* He creates the souls. He is Brahman when viewed in Himself and Bhagavan when viewed in relation to the world. He and the souls are indescribably one and yet different (*Achintyabhedabheda*). The world is real. God is the ruler of all souls, and these souls are atomic in size. By *Bhakti* the soul will attain Krishna-*Prema* or *Ruchi* or *Priti* and by this means it attains liberation in love and bliss.

GITA AS A PEACE-MAKER

By Prof. P. M. Bhambhani

"MORALITY makes cowards of us all" is a time-honoured saying, as coming from the camp of rank materialism. It seems to have stood the test of time. It looks like a challenge to humanity to prove its demand for good behaviour, a challenge to the very conceptions of 'good' and 'bad.' It is a statement from those who hate the very idea of a moral life. It is a cry from the sensualist and the voluptuary who wants his wild-oat-sowing inclinations to move free and unhampered even when they run amock. "Borrow money and eat ghee, for how can there be rebirth after the body has been destroyed,"¹ says the follower of the Charvaka philosophy. Do not think of the morrow, for all you know is the present; the past is dead and gone and the future is hidden from your view and so unknown and uncertain; and the only object we know as worth trying for is the immediate pleasure of the moment. He who foregoes this for the sake of any future advantage is a fool for his pains. So says the philosophy of Cyrainacism in Ancient Greece. This is one side of the life's picture presented by those who see life as a mere sum of conscious activities of the flesh, their centre being the brain, for to them "the brain secretes thought, as the liver secretes bile."

There is however another school of thought, as ancient as the previous one,

1. यावत् जीवेत् सुखम् जीवेत्, अणम् कृत्वा
वृत्तम् पिबेत् ।

मत्सीभृतस्य देहस्य, पुनरागमनं कुतः ॥

which presents the other side of the picture. To this school, man is essentially a soul. His existence cannot be explained in terms which connote the mere body and its desire for pleasure. For it is soon discovered that pleasures, even if they come in an unbroken chain of continuity and by a sheer fiat of the will of the person desiring them, leave a residue of dissatisfaction in his mind. Man's search is really for something that will endure and he refuses to be content with what will not stay. Therefore, in spite of his search after the permanent and abiding, he keeps running after the pleasure of the senses, satiety overtakes him very soon and there arises in his mind a disgust for pleasure, a sort of nausea in his mouth and throat at the very name of pleasure, so that his race for sensuality ends and he falls gasping down and cries, "Oh God, come to me, I want Thee."

What does this cry, then, imply? It implies that human nature, though it is that of an animal, is yet above it and transcends it. Man is finite but there is in him hunger for the infinite, for 'infinite' and 'finite' are relative names, so that one could not be understood without implying the other. Therefore when he mistakes himself for the finite or the shrunken individual and understands himself as just a lump of flesh, it is because he does not know himself. Self-knowledge, on the other hand, reveals to him that he is not really a mere pleasure-seeking animal; and that he has been undeservedly gathering himself to the family of the brute, when, as a matter

of fact, for him are in store heights which he alone can reach, if only he will attempt to soar on to the sphere of the spirit. Meanwhile he finds he has already woven like the spider, a web round himself and that in it he is so fast imprisoned that he can never get out of it except when God himself helps him out of it. The prison is the prison of attachment or *moha* that he has formed with the things of desire and satisfaction; and of his attachment are forged in the furnace of a pleasure-seeking mentality, shackles so hard, so heavy and so corroding into the very vitals of the higher moral and spiritual life that escape out of that mentality into this life is impossible until a new awakening occurs, and a new light of knowledge dawns. He now comes to feel the need of freedom or *moksha* without which he finds his mind subject to an alternation of rises and falls—rises to an awakening to a need of the more truly human life, and falls due to attachment and a sinking back into the life of sin and sensuality.

The need for freedom also suggests the need for the means of freedom and a new school of thought arises. This school of thought insisting upon the need of spiritual life, advises the elimination of the life of the senses by a complete freedom from all presence of desire and its satisfaction, the attainment of purity of thought, word and deed, and recourse to *good actions* through *disinterested service*. There is however another branch of the same school which maintains that even good actions are a means to bondage by leading to the accumulation of the fruit thereof, which according to the theory of Karma must accrue to the doer. All Karma must bear fruit whether in this life or in the next, true to an extended sense of the principle that all action has its reaction.

Therefore even good life has the disadvantage of leading to births and deaths through transmigration. This school then considers the fact of transmigration an evil and aims at liberation from it.

This idea of freedom from transmigration has another doctrine underlying it. It is that man's being essentially proceeds from an all-pervading entity, the *Brahman*. The *atman* (Soul) draws its existence from the *Paramatman* (the perfect Soul, or God), and in doing so gets separated from its permanent and ultimate source: and it is due to this separation that it becomes subject to change. But inasmuch as it has its origin from the imperishable, its change is only that of form and it keeps going from one form to another through transmigration due to Karma whether good or bad. Thus its separation from the parent-stock or the ultimate source of all life is the *first evil*; its moving round and round in cycles of births and deaths is the *second evil*; the possibility of its rise and fall to the state of good or bad deeds due to temptation as long as this state of separation from the real stands, is the *third evil*; and taking all kinds of forms due to the variation of the quality of Karma (actions) is the *fourth evil*. To get free from these evils by getting free from transmigration itself is the business of every soul. Try to get merged into the *Brahman* (the Supreme Self) and cease thy separate individuality, and then *i.e.*, when thou hast become one with the All not merely in feeling or disposition but literally—then there is no return into any more lives, then comes peace.

The way to peace, some argue, is therefore through resignation or renunciation of all action. Give up all

Karma, do no deed whether good or bad and seek refuge in doing nothing. Also eliminate all desire from your mind, wish for nothing, seek nothing : "Great is he who wants nothing." You may, like Diogenes, the ancient Greek philosopher in a tub, live in a tub or sleep on the bare ground, that does not matter. What matters is that you must get free from the round of births and deaths and so cease accumulating any fruits of action. And as this is only possible through doing no action, and as freedom from all action means freedom from all desire, therefore renounce all action and be free—free from desire, free from Karma, free from the fruit thereof, and in time to come i.e., after you have enjoyed and suffered the fruit of the past Karma, you will be free from incarnation, finding peace in the Supreme Self, the God within.

These are two different and diametrically opposed schools of thought. To the one, man is but a machine. To the other, man is essentially a spiritual being, and in his journey 'homeward-bound', he must eliminate all Kama (Desire) and all Karma (action) from his programme. The one affirms activity as a means to pleasure, while the other denies all action in the name of salvation. Both are however alike in being impracticable. One renders man into a brute, the other a nonentity. The poet Tagore says about the former, "No race can build the heights of greatness on the quicksands of unspirituality. The pure materialist is a pure barbarian, drifting in a fortuitous world of chance and circumstances which holds no abiding principles and can yield no permanent foundation."

What, then, is the solution? It is obvious that the remedy should be eclectic, i.e., such as derives profits from

both the channels of thought and obviates their injuries. For both of them point to a certain duty on the part of man. Man is both body and soul. The former stands for and requires the provision of the material goods; the latter, requires spiritual advantages. Both indicate human needs, physical, intellectual emotional, moral and spiritual; and the human personality, being a totality or unity of organic, inorganic and mental energies culminating in a consciousness which embraces them all, has in it the possibilities for the realisation of all these needs; so that neither the spiritual nor the material goods can be sacrificed. Accordingly both these schools of thought are one-sided, inasmuch as the one emphasises the good of the body and the other that of the soul. Both are therefore faulty, because the complete good can be obtained through the good of both.

What we now want is a reconciliation of the two theories and the Gita supplies this when it lays down: Do thy *Duty* regardless of the consequences: कर्मण्येवाधिकारस्ते मा फलेषु कदाचन The explanation of this solution is clear. Complete inactivity is impossible as well as inexpedient and unreasonable. It is impossible—the very meaning of life is *activity*, there being no life without activity or movement. Therefore so long as we live we cannot help being active whether we will or no. "Nor can man remain really actionless even for an instant; for helplessly is every one driven to action by qualities born of nature." Then again the maintenance of the body is carried on through activity. Without motion the body gets dull and gradually decays. Its digestion, assimilation, circulation, respiration, elimination of waste matter, formation of blood, bone, muscle, all indicate motion. Therefore "perform thou right action

for action is superior to inaction, and if thou be inactive even the maintenance of thy body would not be possible."

नियतं कुरु कर्मत्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्राऽपि च ते न प्रसिद्ध्येदकर्मणः ॥

Moreover, not merely the body but the universe itself is nourished on motion or activity: "Know thou that from Brahman action growth." (III-15)

This is the reason why action *cannot* be given up. But there is a good reason why it *should not* be given up too. The universe is a system, an organised whole within which every being has a place or function. Man is no exception to this rule. He has accordingly a place in the universe and in that place he has a function which he must perform correctly. He has a place in the universe in two ways: Firstly, he is what he is because he is a product of the universe and the human society in it. If these were not he would not be. He owes his existence to what has gone before him, namely, the long continued and infinite series of existences of all sorts that have been actually busy in producing him. Let every one look before him and see the grand panorama of a world of things that have gone before him as well as surround him and in the midst of which he is born. Thus he is, because other existences in the past have been: "From food creatures come; from rain is the production of food; rain proceedeth from sacrifice; sacrifice ariseth out of action."

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥

III. 14.

This explains the fact of his existence and for this very reason he owes to the universe a duty. Again this duty devolves on him not merely as a debt of gratitude; for he might easily throw off this burden by saying, as many fashion-

able and selfishly-minded men who care for the gratification of the flesh as the sole end of their lives, say, "We were not consulted before we were born." But there is a deeper duty devolved on man by his being an organic element in cosmic unity. There is a sense in which we may say that the cosmos exists and moves because of Him. This is so because in an organic unity the whole and its parts are so related that both depend on each other for their existence and integrity. Every part therefore has to do its work with a clock-like regularity and the whole will not be what it is unless this work is rightly done. To compare great things with small, a human body and a time-piece may be illustrations in point, as in them if the parts were to cease to work, the whole would also cease to function. And as it is with these instances in this partial analogy, so it is with the universe as a whole, since each part in it has a function to perform. Hence the necessity of action and the imprudence of its elimination. Gita therefore enjoins action and insists that the relinquishment of action is neither possible nor reasonable: "Perform thou right action, for action is superior to inaction" नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः । "Verily renunciation of actions that are prescribed is not proper." नियतस्य तु सन्यासः कर्मणो नोपपद्यते (XVIII-7) "Acts of sacrifice and austerity should not be relinquished, but should be performed; sacrifice, gift and also austerity are the purifiers of the intelligent."

यज्ञदानतपः कर्म न त्याज्यं कथमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥

Gita then is a message of Duty or Dharma. All men being part and parcel of this universe have a duty to do, and to discharge this duty aright and in a true spirit is the *Dharma* of all men.

To run away from this duty for any reason whatsoever, whether it be to avoid pain or to get pleasure, is the work of a coward : " He who renounces an action from fear of physical suffering, saying ' painful,' thus performing a passionate relinquishment, obtains not the fruit of renunciation." (XVIII, 8.) " Yield not to impotence, Oh Partha, it does not befit thee. Shake off this paltry faint-heartedness. Stand up, Parantapa."

"But if thou wilt not carry on this religious warfare, then casting away thine honour, thou wilt incur sin" (II.33.) "The great car-warriors will think thee fled from the battle from fear, and thou, that wast highly thought of by them, wilt be lightly held." (II.35.)

Gita maintains therefore that an action involving Duty must not be abandoned. It is necessary both in the economy of nature as also in the economy of human society. The Lord divided human society into various castes under the principle of tendencies and division of labour and not, by reason of mere birth, to confer superiority on some and condemn others to perpetual serfdom and untouchability as some seem to think. Thus in this economy of social life and universal constitution, man must do his duty to hold himself immaculate within the organism in which he lives, moves and has his being. The whole and part, the individual and society are so intimately related to each other that neither can exist without the other. Hence the need of the activity of the part for the sake of the whole and itself, and *vice versa*. Every part therefore has duty towards the whole.

Now duty implies the knowledge of the duty. It becomes therefore the first duty of every man to acquire the knowledge of his duty. This necessi-

tates the knowledge of his place in nature and in human society ; and the attainment of this knowledge depends a great deal upon self-knowledge, for we cannot know where we are and what we have to do unless we know what we are. Gita would therefore enjoin the necessity of self-knowledge* and through it, the knowledge of the universe and that of our place and function in it. 52845

Thus Gita wants every man to do his duty by acquiring knowledge and exempts no man from this task, although duties many vary with different men according to the different stations in life.

Again the doing of duty implies the performance of action and action involves its consequences. Further, for human beings an action proceeds from a desire for it, and a desire in its turn implies the consciousness of its consequences. A motiveless action is a psychological impossibility, and a motive involves not merely action but the pleasure and pain accruing from it ; so that a man may perform action either to gain pleasure or to avoid pain. In the case of every action then, pain and pleasure as a rule become man's masters, in obedience to which he strives to do anything, so that but for these two great

*The desire for education has now spread so far and wide, and the facilities for it have become so universal that it is absurd to say that the privilege of the study of any particular piece of Indian literature like *Sruti* is closed against any particular community. It is however strange that although history repeats itself proclaiming with a beat of drum that all narrowness and unreasonableness must ultimately go to the wall and that truth and freedom will in the end prevail, the apostles of selfishness should continue tenaciously to cling to their die-hard attitude and show no signs of learning by their experience of the past history.

forces to control his action, he would rather not do it. But pain and pleasure get him to be attached to his actions and result in the accumulation of his Karma, so that the cycle of his births and deaths continues and no day dawns when he may expect to be liberated. So does Arjuna cry out, "Action, Oh Krishna, binds me with the things of the material world and makes my salvation all the more difficult; how do you advise me, then, to engage in Karma? Action causes attachment and attachment leads me to be born and to die with an unending continuity; how am I to be free? Pray make this point clear and let me know the secret of your philosophy." "You are mistaken, O Arjuna," says Krishna. The tree gives its fruit and shade and fragrance and is thus useful to all men and other creatures of the cosmos without grudging them these advantages at any time in its life. It does not ask any reward for itself in any terms including pain or pleasure, it remains where it is for all its life, makes no complaint even when men cut its branches; it is regular in giving its fruit at the appointed season and seeks no praise or expression of appreciation for it. In other words it performs its appointed function naturally and its nature does this work with unfailing faithfulness. The same thing can be said of the stars, the sun and the moon. These shed their light, lustre and heat impartially and in an impersonal manner to all creatures without making differences of caste, creed, sex and nationality or of any other kind of private interest. Praise or blame, success or failure, pain or pleasure, fruit or no fruit—these things are simply not their concern, are simply outside the pale of their jurisdiction and occupy no place in their programme. Take again the case of the animal or

human body. Each of its parts does its own prescribed work without caring whether others are doing their part or not; and in this particular it is more than clear that the mainstay of the body depends entirely upon the proper functioning of each organ. If the hands, feet, eyes, ears, or, among the inner organs, the lungs, heart, liver or any other part gave up doing its work the whole body would go to rack and ruin. Nor do the various parts consider the possibility of an advantage as following from the right performance of their function. Each simply does its own portion of work—no more, no less—without questioning and without murmur, without complaint and without concern, and without making a comparison or contrast of its own work with that of the other parts.

Now this is the spirit of doing duty we want to introduce into the human organizations of social life like those of the state and community, civil or military. And it is in order to keep this spirit alive among their members that the leaders of the military discipline get their poet to say in reference to their soldiers,

Theirs is not to question why,

Theirs is not to make reply,

Theirs is but to do and die.

Of course to human beings this spirit is to be taught, whereas to the members of the cosmic organization, it is already naturally there, the difference being due to the following facts: Firstly, man is a conscious and self-conscious being. He knows what he is doing and also that he is doing it. He also feels the pain and pleasure of his acts and knows how far they are painful or pleasing; and as a result of this consciousness he tries to avoid painful acts and retain pleasurable ones. But these characteristics are either absent in the organic or inorganic beings

below his level or are not in them present to the same degree as in man. Secondly, men's actions are all voluntary and actuated by a motive, whereas in those of the other beings no conscious motive is present. Due to those two characteristics man can understand the *pros* and *cons* of his deeds and can judge their merit; and, what is more important for the purposes of this essay, he can know their consequences as affecting his person as distinct from those that affect men other than himself or those in whom he is interested. He can thus distinguish between himself and his society and can feel himself as apart from the society in which he lives, by the process of abstraction and hold the benefits of the two not merely as independent of but even as inimical to each other. He can therefore consider himself apart from the cosmos, in which he has his being and from which he cannot be separated, and regard his own good as different from the good of the cosmos. Hence enters the calculative attitude in his mind; and before he does any act, he calculates its consequences for himself, so that if he finds them pleasant for himself he does it and refuses to do it if he expects them to be unpleasant or painful. This conscious separation of the individual from the society, by calculating the good of the one as different from or hostile to the good of the other is what we call *selfishness*.

Now it is not action itself but this calculating spirit of selfishness attached to our actions which forms the root cause of all entanglement or *Moha* and acts as a bar to our liberation or *Moksha*. Whenever an action I do serves to raise in the mind the expectation of pleasure or of avoidance of pain or of any other profit, it serves also to accumulate the fruit thereof for me. As said before,

every satisfaction of a desire serves to strengthen the desire and makes us yearn for its satisfaction which means more pleasure. "Hoards upon hoards and hoards are wanting still," says Goldsmith. The more the pleasure I get, the more the pleasure I seek. This gets me attached to the pleasure-bringing actions for the sake of their pleasure, and to pain-bringing actions to negate their pain; and the thirst for pleasure instead of being quenched becomes tenacious, and this becomes the cause of my being reborn again and again. Satisfaction of desire gets me to form an attachment for the actions which cause that satisfaction, and this attachment weaves a prison-making net for me and saps from my soul the very power to get out of the prison made thereof by myself. But when actions are done in the name of God and humanity, freed from all desire and from attachment to their fruit in the form of personal pleasure, with a sense of resignation of all desire for comfort and luxury; when in the name of duty or Dharma the mind is prepared to forego, if necessary, everything that gives him comfort and to suffer all pain in order that an ideal may be attained; when even while living in the midst of his possessions and relations doing his work for them and himself, man lives and moves and works like men who perform all functions for the functions' sake and not for the fruit thereof, and acquires an attitude of freedom from desire, purity from the dross of passion, like the lotus flower which being in water is yet not wetted;—he, then, lives in the world and is yet unattached to the world. Such a man remains ready to obey the call of duty at all times and can leave the most delicious and captivating of his surroundings without pain or regret, although he is ordinarily in

the enjoyment of all their fruit. This is because his attitude is always that of a traveller who, when the destination comes, leaves the train without regret. For such a man, a man who has no attachment, there is no accumulation of *Karma* and so no rebirth, because in his case the doing or not doing is the same: "He is not performing action who performs it without attachment to the fruit of action. For him the doing and not doing is the same." It is not necessary, therefore, to resign action, but to resign the fruit of action: "Therefore, O Arjuna, do

thy duty without caring for the consequences."

This is the climax of the Bhagavad Gita, this is its essential and clarion call to duty, this is the message of the Gita. It is a reconciliation between the two schools of thought mentioned above, because for the materialist, pleasure remains though without the motive for it; for the Yogi resignation or renunciation of pleasure remains though not the abandonment of action. Gita therefore comes as a great peace-maker, assuming the role of a saviour of the world from ruin for want of the sense of duty.

MAN AND HIS POSSIBILITIES

By M. Gnanasambandam, B.A.

MAN is the highest in God's creation. It will be good for him to live like the lotus flower silently drawing its inspiration from the Heaven's light shining above while developing a beauty and sweetness all its own by floating in the pond of the Earth untainted by anything unworthy in it, but having continually a happy and winsome look at the glowing sun, opening all its petals to receive his golden life-giving rays to prevent its getting withered. Is not this the secret of a happy, contented and godly life lived on earth without affectation?

As there is much bad in the best of us and much good in the worst of us, it is not open to any of us to talk about the rest of us and waste God's time over it. Each man is free to think in the way he is able to think because thought by its very nature is infinite. Higher than all his present visible wealth and wisdom is man, the ever-evolving man, because he is capable of still higher wisdom and larger wealth. Man is not a

mere creature which he appears to be if only his impure and puny body should be considered. The lofty pure spirit within that body is infinite, it is all-powerful if it is realised in its full measure as it ought to be. Man is next only to God. God is greater than all visible worlds, more beautiful than the conception of beauty yet formed by the human intellect, wiser than the sum-total of human wisdom and more sublime than the dreams of poets and saints. As the sun is visible by his light, so God is perceived by consciousness.

Man will be wise if he bows before that Infinite Providence which we call God, in silent reverence, and sympathise with his brother man in trying to come to a fuller knowledge of that Supreme Being, knowing Whom nothing else would remain to be known. Man's body is the temple of that great Spirit, and the world the great city in which that unnameable Spirit moves and functions. Keeping the temple quite clean and pure, let man move in the world

straightly avoiding all evil, and great many things not yet achieved will become possible. As man is of God, it is his first duty to be godly. No thinking man will ever feel happy without this godliness in him.

A man's life, his work and worth are at best writings on the surface of the oceanic expanse of consciousness. The moving finger writes and having writ moves on. Are not the exertions of life like so many ripples and eddies on the sea shore? We remember those born and gone before us, we hear of those whom we never saw, we know those actually living with us but what about those who are yet to be born? We can have no consciousness about them and what revelations they are going to make. Man's destiny is infinite. He cannot rest content until and unless he actually realises that he is infinite and the visible world around him is but an instrument in his hands to serve him completely. How one single spark of the divine spirit in him, if only worked in the proper direction, is able to express, illumine, develop, build and evolve until it actually becomes merged in that great spirit leaving a dazzling light behind for others to take up and progress still further! Saints and martyrs to the cause of freedom and love, which are the attributes of the divine, gladly laid down their body and life which every man likes most, because they really loved more lovingly something higher and better than the body itself, and their love of their small life was nothing in comparison with that other larger love which they actually felt; and thus they unmistakably pointed the way to a higher light, a purer love and a larger life. The greatest scientists, saints, poets, philosophers and inventors are all of this type—they pursued knowledge for the sake of knowledge—

they were essentially divine. Most of them had not time to marry and live the way of the world. So after all man seems to be a God in ruins, as Emerson said. Man therefore has the possibilities of becoming God in perfect condition. How grandly was this truth expressed by the Indian sages and seers of the long ago in the simple words "Tatvamasi." O man, know Thou art That! Man's ultimate goal is to become one with That and nothing short of it. Conscious of this potential power in man, is not man justly entitled to exclaim with Jesus Christ, "I and my Father are one?" Knowing this, can man still go on crying hoarse that he is a sinner and a worm unless in utter ignorance of what his true nature and possibilities are, he voluntarily chooses to call himself so, remaining a slave to his own idea, like the spider in the cobweb which it has itself spun? The truth is that man is a free agent and a visible god on earth, if only he strives unceasingly to know all about himself fully, and lives in uncontaminated truth.

Man therefore must not talk one word of untruth because, as we have seen, his very essence is truth. Truth is God. Truth is the perfect life. Untruth is the negation. It is lifeless. It is appearance and not substance. It is seeming and not being. By one word of untruth, can man effectively try to cancel his own existence, deny his consciousness? Swallow a word that has left his lips? It is simply impossible. The word that has left the man's mouth cannot be made to re-enter it by any known process of physical law. There in the vast waves of space in all directions, the sound of the word is travelling in immenso speed even though man is not conscious of it. Once a word is spoken, it cannot be overtaken and stifled to death. It is

this correct and firm insight into things that moved the great emperor Bali and the time-honoured Harisohandra, to keep their words in the face of the worst persecutions and trial.

Man must therefore make truth his own property. Man should arise, awake, and he must not stop till he actually

lives in that consciousness of Truth and becomes one with that Universal Truth which holds up the Universe. If that ideal is reached man would have conquered his births and rebirths and become liberated and completely free. This he must learn *while still in flesh and blood*. This is Moksha. This is bliss.

THE ETHICS OF BHAKTI

By M. Yamunacharya, B.A.

THE Universe seems to have been launched by an unknown power we call God on its majestic career with a great end in view. This is the ground on which the teleological argument, commonly called the argument of design, is based. The argument of design is used to prove the existence of God, but here it is confined to the sphere of reading purpose in all Nature's endeavours. Even in the so-called inorganic kingdom, events transpire where design or purpose is evident, which is markedly observed for example in the crystal, which forms according to a prefigured end. Dr. W. McDougall writes in his *Outline of Psychology*: 'It seems more likely that the processes of inorganic nature may ultimately be shown to be purposive than that the behaviour of animals will be shown to be purely mechanical.'

What engages our attention here is the purposiveness of all effort or behaviour. If behaviour in the inanimate evinces purpose, our judgment may be more so in the distinctly biological field. That purposiveness is universal, whether we judge of it from the conscious field or the merely biological field, is made clear from what modern psychology calls the 'hormic' theory, according to which all processes in nature are teleological. The acorn, for instance,

possesses the mnemonic factor by which it becomes an oak tree. The 'tropisms' and 'reflexes' may be interpreted to lead to the same hormic purposive view of natural events unaffected by any contours defining one kingdom from the other, the living from the non-living. 'Hormi' is a Greek word meaning vital impulse or drive or urge to action. Schopenhauer's "Will-to-live," Bergson's "*Élan vital*," Dr. Jung's 'Libido' roughly subscribe to the same view. Prof. T. P. Nunn writes; "To this element of drive or urge, whether it occurs in the conscious life of men and the higher animals or in the unconscious activities of their bodies and the (presumably) unconscious behaviour of lower animals, we propose to give a single name—horme."

According to these psychological considerations, ethical conduct which involves conscious behaviour is a purposive striving or has an end; and that end, according to the Vedantic philosophy, is self-realisation. Self is to be realised by the ethical process, and this leads to the meditatively emotional or aesthetic process called *Bhakti*, which has for its end God-realisation. Self is to be ethically transformed so that it may vividly realise, feel or enjoy the Universal, the Divine, by the further development and refinement of the

emotional or the Bhakti element in the texture of the soul. Bhakti, though predominantly emotional, is a complex and a blending of the intellectual, aesthetic and ethical aspects of human personality. Hence it is that Bhakti transfigures the life of a man who comes under its influence.

The great end of moral life is self-realisation and moral life unvitalized by the Bhakti element is drab and dull. The life of God-realisation is necessarily the life of Bhakti since it involves the bearing up of the whole personality of man towards the heart of the Universe.

Ethical conduct preliminary to becoming a God-lover or Bhakta is broadly stated thus in the Bhagavad Gita : " That *Bhakta* is dear to Me who practises the ethics such as : friendliness, sympathy, holding one's self and property in trust for service, equanimity in joy and grief, forgiveness, contentment at all times, holding the mind under restraint, firmness in resolve, dedication to Me of heart and will : fearlessness, etc. Such an aspirant joys not, hates not, grieves not, craves not ; resigns both good and evil ; looks

with an equal eye on friend and foe ; takes honour and disgrace with equal grace ; he is unperturbed in the midst of cold and heat, joy and grief, and is free from world-attachment.

Indeed this is a conduct too rigid for ordinary folks to practise, but the ideal is placed before all, to try as best as one may, to advance towards it. The more a soul becomes ethically qualified, the nearer it is to its own realisation.

According to Vedanta, the soul's very texture is ethical, and as such Vedanta has no place for such doctrines as original sin, eternal perdition and the like, which mar some systems of theology. Self-realisation is the development of its ethical nature. This is the necessary basis for the *Bhakta*. He who is indifferent to morality, understanding by it the practice of the highest good that man is capable of, can never love God, not to speak of becoming like Him. It is by ethical practice only that one can attain to soul-joy, and then expand it and have it in infinite measure by God-realisation which is accomplished by *Bhakti*.

MANDUKYOPANISHAD

WITH GAUDAPADA'S KARIKA AND SANKARA'S COMMENTARY

(Continued from previous issue)

Gaudapada's Karika

Just as, to the (inexperienced) children, the Akasa looks dirty, so to the ignorant, Atman appears as if it were subject to various evils. (8)

Sankara's Commentary

Just as the experiences of form, action, &c., depend on the knowledge of the differentiations of jar-enclosed spaces (Akasa), so our experiences of birth, death, &c., are based on our know-

ledge of the differences in the embodied Jivas. So also is the appearance of misery, action and its results in Atman (due to differences in the embodiments) and has no reality. To expound this meaning, an illustration is made use of. To children, that is to persons having no discrimination, the Akasa appears soiled with clouds, dust, smoke, &c., while to those with power of discrimination of the real nature of Akasa, it is not soiled at all. So those who cannot

discriminate Atman from his concomitant embodiment, see him as subject to evils such as misery, action, its result, etc. Men of discrimination do not (see Atman with misery, &c.). Thirsty living creatures superimpose on a desert, water, foam, waves, &c. (while in reality, there is no water). Similarly, the meaning is that the evils superimposed by ignorant people on Atman, do not really exist in him.

Gaudapada's Karika

In the matter of dying and being born, of going and coming, and of existing in all bodies, (Atman) is similar to Akasa. (9)

Sankara's Commentary

What has been said before, is now more fully explained. Jar-enclosed space (Akasa) arises and is destroyed, goes and comes and exists. The meaning is that similarly, (Atman) in being born and in dying in all bodies, is exactly like Akasa.

Gaudapada's Karika

All combinations (of elements) have their origin in the Maya (wrong knowledge or Avidya) of Atman, as in dream. (Bodies) whether of a higher order or all alike, are not known to have any other source. (10)

Sankara's Commentary

The bodies which are similar to the jar-enclosed spaces (Akasa), take their origin in the Maya of Atman, just like the bodies seen in a dream or like the bodies created by a magician. The Maya of Atman is wrong knowledge or Avidya. What is meant is that (the bodies &c.) are superimposed (on Atman) and have no reality. Whether the combinations of effects and causes (that is bodies), are of Devas (beings of a higher order) superior to those of the living beings here (on the earth) or whether they are all alike, there is no

real cause pointing to their origin. The meaning is that they have no reality and are mere superimpositions due to Avidya.

Gaudapada's Karika

In the Taittiriya Upanishad has been described the (five) sheaths beginning with that of food. Their Atman, the supreme Jiva, has been well described by (comparing it to) Akasa. (11)

Sankara's Commentary

Those statements are made for showing that there are scriptural authorities for (maintaining) the Reality of Atman which is non-dual and which is devoid of birth (death, &c.). The (five) sheaths known as that of food, of Prana, (life), &c., are coverings (of Atman) like the sheath of a sword. The outer ones form the sheaths of the inner ones (that is, the sheath of food covers that of Prana; this again Manas; this Vignana which in turn covers the Ananda.) This is fully explained in the Taittiriya Upanishad Vallis. The Atman which is the innermost, confers on each sheath selfhood (Atmatva). As he makes each of these sheaths living, he is known as Jiva. To the question as to who this Jiva is, the reply is, that as described previously, he is that same Brahman who is of the nature of "Be-ness (existence), Consciousness and Endlessness." We have already said how from the Maya of Atman have risen the combinations such as sheaths of food, &c. In the same way from Atman have come out dreams, superimpositions, &c., beginning with Akasa (and four other elements.) This Atman has been described by us, comparing him to Akasa in the previous verses beginning with "Atman is like Akasa" &c. It is our opinion that this Atman is not the same as the Atman invented by logicians and said to be capable of being grasped by the human intellect.

REVIEWS AND NOTICES

HINDUISM TODAY: *By D.S. Sarma, M. A., Ganesh & Co., Madras. Pages 114.*

'Hinduism Today' is the title of Prof. Sarma's latest book, in which has been gathered a number of his essays and reviews that appeared from time to time in different periodicals of this country. We may incidentally point out that of the twelve essays comprising the book, two (The Criteria of Spiritual Life and A Talk to Teachers of Religion) were originally published in the *Vedanta Kesari*.

Though the different essays of the book have very little direct connection with each other, they are all however united together by a common underlying spirit. This spirit consists in the fact that the author herein intends to show "some of the reactions in the minds of educated and serious-minded Hindus to the impact of Western culture and also to indicate some of the lines of development which renaissance Hinduism is taking today." If Prof. Sarma is a warm admirer of Hindu culture and religious traditions, he is also a fearless critic of the unhealthy features of our social life. He rightly deplors the "very low average level" of religion among our masses, and the tendency of our classes to identify religion with a particular social order. Few writers on modern Hinduism have drawn the attention of the public in such a clear, strong and yet sober manner to these vital defects of Hindu mentality as Prof. Sarma has done in this important book. Our author however is not a pessimist. He is full of confidence in the future of Hinduism and is perfectly aware of its bright and unique features. He suggests three very practical measures for revitalising Hinduism, namely, the reformation of our temples and Maths, the re-organisation of our priesthood and instituting religious instruction in our schools. "If this is done with courage and might," he remarks, "there is no doubt that Hinduism, the most ancient of religions, with its great ideals of toleration and non-violence, its unique and elastic concept of Dharma, its doctrine of the inviolability of the

moral law, its integral vision of an evolving universe and its rich and adequate conception of God as a being both transcendental and immanent, both personal and impersonal, may still have a message to deliver to the world." We have pointed out here only a few of the striking features of the book. It is full of critical observations and wise suggestions which only a thoughtful well-wisher of Hinduism can give. For one who wants to know something of the modern Hindu spirit from within, of the constructive forces working in the bosom of our faith for a renewal of its glory, we can suggest no better book of its kind.

A PROPHET OF PEACE: *By Swami Dharma Theerthan, B. A., LL. B., President, Gurukulam, P. O. Kazhakkuttam, Travancore. Pages 153. Price Re. 1 (Cheap Edition Annas 12 only.)*

This small book contains a brief exposition of the life and message of Sri Narayana Guru of Malabar. The main incidents from his boyhood to the days when he consolidated his monastic order and effectively organised his lay disciples during the last nine months of his earthly life, have been brought in, no doubt; but they have been presented more with a view to give a comprehensive picture of the mission which the Guru came to fulfil. The point has been repeatedly stressed that although he lived and worked apparently for the uplift of the community in which he took his birth, his real message is universal, that he belonged to no particular caste or creed, but to humanity as a whole. His formula of "One Caste, one Religion, one God" might at first sight appear to be impractical and even fanatical; but when we follow the author's explanation we shall find that it is but a forcible way of emphasising the essentials of a Perfect Life not merely for the individual but for the entire world. The author has wherever possible endeavoured to connect the Guru's message with the motto, namely "Liberty, Equality and Fraternity" of the leaders of the French Revolution. His observations as to

why the Guru pitched upon the temple as the centre of his constructive works will also be perused with interest by most readers of this little biography.

POCKET HEALTH SERIES, I & II:
By Shri Yogendra. Available at Messrs. Srinivasa Varadachari & Co., Printers and Publishers, Mount Road, Madras. Price each Re. 1.

These are two of the ten books which the author has brought out. Shri Yogendra is the founder of Yoga insti-

tutes in America as well as in India. The great merit of his books is that they are written in a simple and attractive style. The necessity of rhythmic breathing during exercise is specially pointed out. The books are profusely illustrated and this considerably helps those who seriously wish to build up their bodies. In many cases Yogic Asanas have been divested of their extra contortions and given new appellations like the "Rowing Exercise" etc. The printing and get-up are excellent.

NEWS AND REPORTS

R. K. Math Charitable Dispensary, Madras

This Dispensary has now been in existence for seven years. The fact that for the last three years the total number of patients treated was uniformly above 50,000, shows the scope of the work turned out by it among the sick poor. The chief drawback at present is the want of proper accommodation, many patients coming from distant places being put to the hardship of squatting in the grounds adjoining the temporary sheds. It is hoped that through the kindness of friends and sympathisers, it would in the near future be possible to place a spacious building at the disposal of the institution. Besides the medicines got free, the Dispensary had to purchase drugs, bandage cloths, etc., to the value of Rs. 644-1-3, i.e., about Rs. 50 per mensem. To meet this recurring expenditure as well as to maintain three workers and pay the allowance to the doctor, etc., a sum of at least Rs. 250 is required every month. Funds are also needed to equip the Dispensary with up-to-date appliances so that the talents and experience of the doctor in charge can be fully utilised. The management trusts that the Corporation of Madras (which was kind enough to grant Rs. 1,000 in aid of the work) and all liberal-minded persons who feel for the sick and the poor will continue to extend their active sympathy as hitherto, and enable the institution to carry on its labour of love without difficulty.

Ananda Ashrama, Dacca

On the 20th February, 1931, a Branch of the Ananda Ashrama of America (started by Swami Paramanandaji) was opened in Dacca for the benefit of the women of India. Literate or illiterate ladies, married, unmarried or widows of any caste or creed, girls brought up in comfort or with no one to care for them—all, whoever care to come, are eligible for admission. The institution is meant to provide a loving shelter for them, to mould their character and give them every opportunity to unfold the great ideal of Indian womanhood in every duty of their daily life. The Ashrama has various departments. Firstly there is the Ananda Vidyapeeth for general education up to the Matriculation standard. Domestic science, hygiene, nursing, etc., are taught in addition to the usual curriculum. The fee rates have been made very low to give facility to all. Industrial training is compulsory at least in one subject. Among the industries taught are: (1) Dyeing and printing, (2) Manufacture of matches, indispensable to every household, (3) loom-work to produce Asans, towels, and even carpets, (4) tailoring, (5) embroidery and (6) making of sweets on a commercial scale. At present the inmates of the Ashrama number about 40. Having no house of their own, they have to spend a large amount for rent. The monthly expenditure is about Rs. 500. Including Rs. 2,200 from Swami Paramanandaji and some American friends, the total

receipts came to Rs. 6,269-0-6, and the expenses to Rs. 5,921-0-6, thus leaving but a very small balance for the current year. The management hopes that this selfless constructive work for women-folk will evoke hearty response in the hearts of all those who feel for the country and that before long the institution will be enabled to stand on a firm footing financially. Any kind of love-offering—money, book-shelves, screens, etc.,—or even orders for printed Saris, curtains, matches, ready-made garments or sweets will be thankfully received, acknowledged or executed, as the case may be.

R. K. National Girls' School, Madras

The Report of this Girls' School for the years 1930-32 shows how it has had to pass through a great financial crisis. The Corporation of Madras considerably reduced the amount of compensation for the loss of fee income, and the Government grant was also curtailed to a large extent. The management was therefore forced to effect some retrenchment which affected the staff as well as the classes. The result was that the strength on the rolls was slightly lowered. Now fees are being collected and it is expected that this along with the subscriptions collected through some well-wishers who have formed a local Committee, will help the institution to tide over its financial troubles and at the same time cease to be a constant drain upon the limited resources of the local Math. In view of the fact that the school has been in existence for over 25 years and that it was started under the auspices of Swami Ramakrishnanandaji, it is hoped by the management that funds will not fail to be forthcoming to enable it to continue its noble work among girls.

The Ramakrishna Mission Sevasram, Rangoon

During the year 1931 the total attendance of patients at the Sevasram was 167,678. These patients did not

belong exclusively to the city of Rangoon; a considerable number of them came from the suburbs and from some remote districts of Burma. The number of patients admitted in the Indoor Department during the year under review was 2,053 males and 561 females including children. The aggregate of the daily totals of attendance came up to 25,427 males and 7915 females and 683 children, the average daily attendance being 93'21. At the Out-patients Department the total number of attendance came up to 133,653 including men, women and children. The average daily attendance was 366. The total income of the Sevasram for the year was Rs. 42,751-4-6 and the total amount spent was Rs. 42,352-13-9.

Compared to the previous year, the activities of the Sevasram in point of service have increased very much, and as a consequence the institution had to incur a loan of Rs. 1,500 in the course of the year. The Managing Committee of the Sevasram therefore earnestly appeals to the generous-hearted public to help the institution more liberally so that its ministrations to the stricken humanity of humbler walks of life may not suffer through lack of funds.

The Vivekananda Society, Jamshedpur

The Report of the Society for 1930-31 shows a creditable record of useful activities during the period. Its activities consist of: (1) Religious lectures and celebration of the birthday anniversaries of important prophets and spiritual leaders, (2) educational work consisting in the maintenance of a free library and reading room, a free primary school and a free students' home having 10 inmates, (3) useful works of service like epidemic relief, nursing patients, cremation of dead bodies, helping indigent strangers, etc. The total income of the Society for the period was Rs. 7,499-1-10, and expenditure Rs. 6,184-2-9. It is noteworthy that out of the total expenditure given above Rs. 5,162-12-0 were spent on educational work.



Let me tell you, strength is what we want, and the first step in getting strength is to uphold the Upanishads and believe that "I am the Atman."

—Swami Vivekananda

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HINDU ETHICS



यद्यत् परवशं कर्म तत्तद् यत्नेन वर्जयेत् ।
यद्यदात्मवशान्तु स्यात् तत्तत् सेवेत यत्नतः ॥
सर्वं परवशं दुःखम् सर्वमात्मवशं सुखम् ।
एतद्विद्यात् समासेन लक्षणं सुखदुःखयोः ॥
यत्कर्म कुर्वतोऽस्य स्यात् परितोषोऽन्तरात्मनः ।
तत्प्रयत्नेन कुर्वीत त्रिपरीतं तु वर्जयेत् ॥
नास्तिक्यं वेदनिन्दां च देवतानां च कुत्सनम् ।
द्वेषं दम्भं च मानं च क्रोधं तैर्ह्येव च वर्जयेत् ॥

Works which make one dependent on others, a man of right conduct should studiously avoid ; works which are entirely under his own control, he should diligently pursue.

All dependence is misery, all freedom is happiness. Know these to be the general definition of misery and happiness.

A work by doing which the heart is satisfied, do by all means and avoid the contrary.

One must avoid atheism, condemnation of the Scriptures, contempt of the gods, hatred, arrogance, vanity, anger and harshness.


MANUSAMBITA

SRI RAMAKRISHNA THE GREAT MASTER

By Swami Saradananda

(Continued from previous issue)

God-realisation is Impossible but through Divine Grace

OUR friend heard the Master say: "Don't you see this? Is it an easy task to have the conviction deep-rooted that the objects of enjoyment are actually unreal, that the world is non-existent at all times? Can any one have it without God's Grace? It is attainable only if God Himself grants it out of His Grace. Or else how can a human being have it by his own effort? How limited is his capacity! With that limited capacity how much can he strive?" While thus talking on Divine Grace the Master entered into Samadhi. After a while, coming down partly to the plane of relative consciousness, he said: "One thing one cannot do properly and still wants to do more than that." In the same state of ecstasy he began to sing:

"Oh Kusha and Lava, why do you
boast?

Can you catch me unless I Myself
allow you to do so?"

As the Master was singing this song, copious tears rolled down his cheeks, so much so that a portion of the bed-sheet was completely wet with them. As a result of this instruction our friend's heart also completely

melted and he too went on shedding tears profusely. After a long while they came back to their normal state. Our friend said that the Master's teachings on that day were so deeply imprinted in his heart as to remain fresh for ever, and that he was convinced on that day that nothing can be attained without God's Grace.

The Fivefold Movement of Kundalini on the way to Samadhi

The Master used to describe in still greater detail the various experiences that an aspirant gets when Kundalini rises to the head along the Sushumna path. He would say: "You see, the thing (vital energy) that gradually rises to the head, does not proceed always in the same way. Scriptures speak of its following fivefold movement: (1) *Ant-like movement*—Just as ants walk in rows carrying food in their mouth, similarly a sort of tickling sensation beginning from the feet slowly rises to the head till the mind merges in Samadhi. (2) *Frog-like movement*—As a frog takes two or three jumps in succession, then halts for a while and again repeats such series of jumps, in the same way something is felt rising from the feet to the head. As soon as it arrives there Samadhi

is attained. (3) *Serpent-like movement*—Serpents lie motionless with their bodies stretched or coiled. But whenever they are frightened or find some prey in front, they begin to run in a zigzag course. In like manner something runs directly to the head and Samadhi is reached. (4) *Bird-like movement*—Birds fly straight to their destinations passing through different heights and never stopping on the way. Likewise that thing (vital energy) runs straight to the head and the mind plunges into Samadhi. (5) *Monkey-like movement*—Monkeys travel by swinging through the branches of trees and reach their destination in two or three bounds. In the same way that thing is felt to reach the head in two or three jumps and the mind enters into Samadhi."

*The Seven Planes of Consciousness
in Vedanta and the Spiritual
Experiences at each Plane*

The Master used to describe in the following manner the experiences at each centre of consciousness during the mind's upward journey along the Sushumna path. "There are seven planes mentioned in the Vedanta. Unique experiences are met with at each plane. By its nature the mind moves about within the lower three planes, seeking for the enjoyments of food, dress and sex pleasures. If it rises above these planes to the heart, Divine Light becomes visible. Although the

mind occasionally rises to the heart, again it drops down to the three lower planes. When it rises above the heart to the throat the aspirant can talk of God alone and not of worldly things. Such experiences I used to have in those days. At the very mention of worldly topics I would feel as if the head were smashed, and run away from there to the Panchavati (the place with five trees—a lonely spot where the Master performed many of his spiritual practices) where no such words would be heard. At the very sight of worldly-minded persons I used to hide myself out of fear. Relatives appeared to be like pits. They seemed to be trying to drag me down to the bottom of a well from where there was no escape. I used to feel suffocated as though at the point of death and could not have peace till I would run away from them. Even after reaching the throat the mind may again go down to the lowermost three planes. So even then one has to be on one's guard. But if the mind rises above the throat to the point between the eye-brows, it has no danger of a downfall any more. There the soul attains the vision of God and rests in Samadhi without interruption. Between this plane and the Sahasrara, the lotus with thousand petals (the highest spiritual plane), only a crystalline transparent screen intervenes. Here the Supreme Self appears to be very near the Jiva, so much so that the Jiva thinks himself to

have become completely dissolved in Him, one with Him. But in fact, this unification does not occur even then. If the mind happens to come down from here, it can descend at most to the throat or to the heart and no further. Souls of the Jiva class (*i. e.*, ordinary mortals) do not come down from here at all. They stay here for twenty-one days in continuous Samadhi after which the intervening screen is torn and they become completely merged in the Supreme Self. This complete merging in or identification with the Supreme Self is what is called the ascent to the seventh plane.

*The Unusual Retentive Memory
of the Master*

Hearing the Master talk on subjects like the Vedas, the Vedanta, Yoga, etc., some of us would at times inquire as to wherefrom he had gathered so much information, though he never had any education whatsoever. The Master would not feel annoyed even at such impertinent questions. With a smiling face he would reply: "True, my boy; I have not read any books myself. But how much have I heard! All that I heard is retained in the memory. I listened to eminent scholars speaking on everything about the Vedas, the Vedantas, the Puranas, different systems of philosophy, etc., strung their fundamental truths into a garland, wore it round the neck, and at last threw it at the feet of the Mother with the prayer, "O

Mother, take back the Shastras and Puranas and give me pure devotion."

*The Master's Simple Exposition
of the Advaita State*

The Master would thus explain the Advaita (Non-dual State). "It is the last step in spiritual progress. The following may serve as an illustration. A servant ably serves his master for a long time. Highly pleased with his services, the master believes whatever he says and consults him in every matter. One day being very much pleased he goes so far as to lead him by the hand to his own seat and make him sit on it. The bashful servant protests repeatedly. But the master replies that the servant is the same as his (the master's) own self. The Advaita state (*i.e.*, the identity of the individual self with the Absolute) is just like this."

*The Master's Instructions to
Swami Turiyananda showing the
Simplicity of his Method of Teaching Vedanta*

Once a friend of ours (afterwards Swami Turiyananda) devoted himself earnestly to the study of Vedanta. The Master was yet in his physical form. He had great affection for this young man because of his intense devotion, unwavering faith, undefiled celibacy and other virtues. Deeply absorbed as our friend now was in the study of Vedanta and in meditation and other allied practices, he could not continue for some time his frequent

visits to the Master as before. The watchful eyes of the Master did not fail to notice this change in him. One day finding one of his usual companions coming alone to Dakshineswar, he inquired of him why he was alone and why his friend did not come with him. "Sir," the companion replied, "he is nowadays intensely engaged in the study of Vedanta. He remains absorbed day and night in reading and thinking, and has not come perhaps because he thinks his time may be wasted thereby." The Master kept silent without passing any remark. A few days afterwards our friend went to Dakshineswar to meet the Master. At his very first sight, the Master said: "Well, my boy, are you not nowadays deeply engaged in inquiring into the mysteries of Vedanta? Very good. But, 'Brahman is real and the world is unreal'—is not this alone the whole burden of the inquiry? Is it anything more than this?" Our friend admitted that it was nothing more than that. He says that really the Master with those few words opened his eyes completely to the truths of Vedanta. The words filled him with wonder. He thought that in fact if one could have a firm conviction of these truths, one would understand everything of Vedanta.

The Master went on with his exposition: "Hearing, inquiry and meditation: That Brahman is real and the world unreal is first heard. Then comes inquiry;

the truth is firmly established by reasoning. The next step is meditation, that is, withdrawing the mind from the unreal world and concentrating it on Brahman, the Real. This is the process. If on the other hand, the Truth is heard and understood but no attempt is made to renounce the unreal, of what use is that? Such knowledge is like that of the men of the world. It does not help one to attain the Truth. Firm conviction and renunciation—these are the things necessary. With these alone can one realise the Truth. Or else a person may profess in mere words that the world is unreal and non-existent and Brahman alone is existent; but the moment the sense objects, colours, tastes, etc., of the world appear before him, he takes them to be real and gets entangled just like a man who verbally says that there are no thorns, but bursts out screaming as soon as his hand comes in contact with a thorn and gets pricked. Once a Sadhu came to the Panchavati. He used to talk much of Vedanta before others. One day I heard that he had illicit connections with a woman. After a while, when going to that side I found him sitting there and said, "You talk so glibly about Vedanta; but what is all this?" "What of that?" he replied. "I shall show you that there is no harm in this. If the whole world is unreal at all times, how can my fall alone be real? That also is equally

unreal." I said with utter disgust, "I spit on such knowledge of Vedanta! It is not real knowledge but a mere sham falsely professed by the worldly-minded, by scholars with worldly attachments." Our friend says that the topic proceeded only thus far for that day. The Master took him to the Panchavati and told him all these while strolling there. Formerly our friend was under the impression that unless one studied such terse books as the Upanishads, Panchadashi, etc., and got thorough grounding in the Sankhya, the Nyaya and other systems of philosophy, Vedanta would never be understood and salvation too would remain a distant dream. Now from the words of the Master on that day he understood for the first time that all discussions on the Vedanta are meant only for bringing about a deep conviction in the mind that Brahman alone is real and the world unreal. If a person cannot have this firm conviction even after studying cartloads of philosophical books and discursive treatises, all his study amounts to nothing. Our friend took leave of the Master and came back to Calcutta with the thought revolving in his mind that henceforward he should devote his attention more to spiritual practices than to mere study of books. With the determination thus formed of realising God through Sadhana (spiritual practice) he thenceforth directed his attention to that alone.

Whenever the Master would come to visit any house in Calcutta, the news would spread in no time among his ardent devotees. It happened so not because any one of them used to take upon himself the task of carrying the information to others but because the devotees were very eager to be always with the Master; and if on account of pressing business they failed to go to Dakshineswar and meet the Master there, they would take much pleasure in going to the houses of other devotees and hear and talk about the Master with them. So if any one of them happened to know of the Master's arrival, the news would immediately spread among many of them from one to another without any effort. It is difficult to convince our readers of the indescribable bond of love that existed among the devotees due to the influence of the Master. In Calcutta many of the devotees lived in Baghbazar, Simla and Ahiritola. Hence his visits were oftenest to these quarters. Of these again Baghbazar was most frequently visited.

Some time after the incident just mentioned, one day the Master came to S. Balaram Bose's house. Receiving this information many of the devotees assembled there. Our friend lived very near that house. On the Master's enquiring about him, a young man who was known to our friend and was also a neighbour of his at once fetched him there. Our friend entered

the spacious parlour on the first floor of S_j. Balaram Bose's house and saw the Master sitting with the devotees all around him. He paid his homage to the Master and sat on one side. The Master received him smilingly and having briefly enquired about his health proceeded with the topic under discussion.

Hearing a few words our friend understood that the Master was

explaining to the audience how neither knowledge nor devotion nor realisation can be attained but through the grace of God. At this it appeared to our friend that the Master had raised the topic that day only to remove from his mind the false notion to the contrary, and that the instructions of the Master on this point were meant personally for him as it were !

A MISUNDERSTOOD VEDANTIN—II

IN the last part we dealt with some of the metaphysical implications of the teachings of the Buddha with a view to show their agreement with Vedantic thought. In this section we shall deal with the more practical, and therefore the more important, aspect of his message. For metaphysics, which deals with the nature of the Ultimate Reality, the Buddha cared very little, since in his opinion it often led only to the confusion of mind, especially in men of ordinary calibre. He was therefore more of a teacher of a way of deliverance than a builder of a philosophic system, and whatever there is in his teachings of metaphysics, ethics and psychology, it is all subordinate to this central theme. People often speak of the Buddha as the exponent of a high moral code, presuming thereby that a high ethical life was his ideal of perfection. The Buddha himself strongly criticised such characterisation of his message. "Mean, ye monks" he said "and of subordinate importance; nothing but moral discipline is what average man means when speaking approvingly of the Perfected One." For the Buddha

ethical life was no doubt very important, but it was only a means to an end; and that end was deliverance, Nirvana. "As the vast ocean, o monks, is impregnated with one flavour, with the flavour of salt, so also, o monks, this my law and discipline is impregnated with one flavour, with the flavour of deliverance." The Buddha therefore calls himself a healer, one who is interested in discovering the cause of men's suffering and the cure for the same.

These discoveries of the Buddha have been summarised under two heads, the Four Noble Truths—those of Suffering, of the Origin of Suffering, the Cessation of Suffering and the Path leading to the Cessation of Suffering—, and the Eightfold Path which embodies the various stages and disciplines of the last mentioned Truth. Stated in simple terms, the Buddha is of opinion that there is a preponderance of suffering in life in the shape of birth, old age, sickness and death. Not only is it that none of these can be prevented, but their course is not exhausted even by the term of present embodiment. The misery of life and death is prolonged through the process

of rebirth; for as sure as night follows day, man, caught as he is in the inexorable wheel of causation, is bound to be reborn for reaping the consequences of his thoughts and actions. Endless suffering is therefore the lot of life. The cause of these successive embodiments and their attendant sufferings is *thirst* or desire, for it is this insatiable desire for contact with objects of senses that forces the consciousness of the dying person to grasp at new bodies forgetting the miseries that are surely in store for him. Why then does man desire so much for life in spite of all the sufferings involved in it? In other words, what is the cause of this desire which allures man through promises of enjoyment to certain misery and death? The Buddha answers that the root of the whole trouble lies in ignorance. Ignorance means a false view of human personality, giving rise to the sense of ego where there is really no ground for it, and the false values that one comes to attach to the objects of the world as a consequence. Analysing our personality as deeply as we may, we come across nothing permanent in it. It consists, according to the Buddha, of the five series or the Khandas—Rupa, (physical body), Vedana (sensations), Sanna (perceptions), Sankhara (tendencies) and Vinnana (consciousness) of which we spoke at length in the previous part. These groups change from moment to moment without rest, like the waters of a river. All the elements of our personality are dying each moment, giving room at the same time to their successors shaping themselves according to the tendencies bequeathed to them by their predecessors. Thus the whole of our personality is in a state of constant flux, but strangely enough, man's life centres round the notion of an unchanging ego with regard

to these constantly changing factors of personality. He identifies this false notion of ego with one or more of the elements of his personality, and thus comes to think of himself as the body, the mind or consciousness. This false identification is Ignorance, and the result of it is desire, *Tanha*, which brings about life and all the miseries that are natural to it. For when man comes to think of the body or the mind as the ego or his self, the natural result is that he begins to entertain a strong attachment for objects pertaining to them. As factors essential for the maintenance and growth of the body and the mind, their objects are highly valued by the ego that identifies itself with them. This false valuation of the objects of the senses, of sight, hearing, touch, taste, smell and thought, arising from the wrong notion of ego with reference to the constantly changing Khandas, is known as desire or *Tanha*—the force that is responsible for all the ills that life is heir to. This is the great discovery of the Buddha, which he summarised in the first three of the Noble Truths.

Having discovered the malady of man, he applies himself to the cure of the same. His teachings in this connection are embodied in the Eightfold Path forming the fourth Noble Truth. The Path consists in Right View, Right Resolution, Right Speaking, Right Acting, Right Mode of Life, Right Effort, Right Recollectedness and Right Concentration. These eight steps do not form so many distinct members joined together, but constitute one unity of process, having these different disciplines, conditions and requisitions as aids to its complete realisation. If this unitary process is to be described in one word, the best way is to call it the cultivation of Right View, which

may be taken to represent the whole discipline, although it is stated as the first item in the formula. For the disease of man consists in the wrong notion of ego with reference to the changing elements of personality and the consequent attachment for the objects of the world of senses. Hence the sure road to emancipation consists in getting rid of this clinging sense of ego which lies at the bottom of desire. The sense of ego, being an entirely false view, can be got rid of by cultivating the Right View consisting in the Buddha's doctrine of *Anatta* or the negation of a permanent self in the elements constituting personality. Thus the right view is the beginning and the end of the Buddha's practical teachings—beginning in the sense that it is the first to be intellectually grasped from the explanations of the doctrine in the scriptures, and the last in the sense that all subsequent efforts are for realising this correct view in the fullest sense. Hence the Buddha has said, "Therefore, O monks, whatever in the way of material form, perceptions, sensations, etc., has ever been, will be or is, either in our case or in the outer world, or strong or weak, or low or high, or far or near, *it is not self*: this must he in truth perceive who possesses real knowledge. Whoever regards things in this light, O monks, being a wise and noble hearer of the word, turns himself from sensation and perception, from confirmation and consciousness. When he turns therefrom, he becomes free from desire; by the cessation of desire he obtains deliverance; in the delivered there arises a consciousness of his deliverance; rebirth is extinct, holiness is completed, duty is accomplished, there is no return to this world. He is free."

But the problem is how to get rid of this sense of ego and the attraction

that we feel for the objects of the senses. The Buddha assures us that a strenuous practice of the discipline that he prescribes will certainly free us from the clutches of ego and desire. The person who aspires to gain the Right View is asked to practise the following mental discipline. He is required to examine his personality thoroughly in order to find out whether there is any real basis for this clinging sense of ego, and this examination is possible only if he accustoms himself to objectify the personality and examine it critically as he would do with regard to other objects of the world. The unthinking man is incapable of taking a detached view of his thoughts and actions, but on the other hand identifies himself with every gust of impulse that manifests in the mind and finds expression through the body. But the person who has learned the correct view knows that personality is a bundle consisting of the five *Khandas*, ever changing in their nature, and that it is wholly foreign to his Self. When the conviction that personality is something extraneous arises in him, it becomes possible to take a detached view. In place of identifying himself with it, he begins to understand that it is possible to watch its movements as a scientist does the reactions of his apparatus in his laboratory. Side by side with the cultivation of this detached view and partly as a result of it, too, the aspirant has to realise that personality is a possession that brings pain. One who is in the habit of observing the body and the mind is easily convinced of their changing nature, and the truth of pain involved in birth, death, sickness and old age is but too patent to all from their own experience as well as from observation. If one thus realises the possession of personality as fraught with pain,

one ceases to look upon it as a precious acquisition. Thus the Right View consists in training ourselves to look upon our personality, not as it appears to us, but as it *really* is, *i. e.*, as something objective and as the seat of all pain and misery.

A merely superficial knowledge of this, as one may gain by reading a book, is not what is required, but a whole-hearted and burning conviction of its truth, derived from deep penetration and insight. Ordinarily man is lacking in this power of penetration, because his mind is not in the definite condition required for insight. This favourable condition is called Samadhi or oneness of mind. In the ordinary man desire is so predominant that the whole of his cognitive faculty is discoloured by it. It is virtually a bond-slave to desire. Therefore if we are to take a detached view of things, we have to rescue our cognition from the grip of desire and confront the influences of the senses in a thoroughly objective manner. By reminding the mind constantly of the misery and worthlessness of life, the control of desire over our cognitive faculty may be made to slacken. If this is done, desire can no longer possess our cognitive faculty beforehand and discolour and distort it even before it has examined an object in its real nature. The outlook of the aspirant being thus rendered dispassionate, he is able to see things not as desire falsely paints them to be, but as they are in reality, *i. e.*, as foreign to the self, changeful in nature and capable only of giving pain and misery in the long run. Thereafter cognition, in place of being a slave to desire, stands as a sentinel examining every object of desire, analysing things to their very depth, sifting reality from appearance. Cognition thus strengthened and purified is Right

Concentration. It forms an integral whole with Right View, and is the most effective means for realising the hollowness of our sense of ego.

Right Recollectedness is the name given to the process by which the power of purified concentration is directed towards the proper object. That object consists in the Noble Truths on the one hand, and the personality of man on the other, by understanding whose real nature one gets confirmed in the correct view of Anatta. As we have said before, the examination of one's own personality in a thoroughly objective manner forms the most important spiritual exercise in the Buddha's system. Accordingly, in his Four Foundations of Right Recollectedness, the Buddha has given a detailed and vivid analysis of the human personality including the body, mind and every function of our being, setting forth how they are transient in nature and how utterly worthless they appear on impartial examination. Especially interesting is his analysis of the human body in which he shows that beauty is but skin-deep. The anatomical view of the body is the true one for the Buddha, not the artistic, which is purely a creation of the mind under the slavery of desire. Thus pure cognition directed by Right Recollectedness confirms one in the Right View which consists in the recognition of the fact that personality is as foreign to us as anything else in the world and that it is utterly devoid of anything corresponding to our sense of a permanent ego.

An aspirant who engages himself in this discipline cannot all at once get the power of pure cognition or of directing it to the true object of contemplation. This can be obtained only by persistently following the graduated course of mental exercises given by the

Buddha. The gradual but resolute and persistent practice of this discipline is called Right Effort.

The other members of the Eightfold Path—Right Aspiration, Right Speech, Right Action and Right Mode of Life are all complementary aids in the path. The first three refer to the discipline of our mind, speech and activities so that they may be emancipated from the service of desire. In the early stages of the discipline Right Speaking means "to avoid lies, calumny, harsh words and gossip;" Right Action means "to avoid killing, unchastity and taking things not given;" and Right Resolution means to cultivate the disposition of mind conducive to the practice of spiritual discipline. In other words, our thoughts must be permeated by the spirit of renunciation, and must be free from anger, malice, etc. In the higher reaches of the discipline, we are required not only to stop giving expression to these promptings of desire through thought, word and deed, but to root out the very tendencies which make it possible for us to behave in these ways.

Lastly we come to the Right Mode of Life. Stated in general terms, it means living that kind of life which will be helpful to us in practising the disciplines of body and mind set forth above. For the Buddha this meant the monastic life. Indeed it was not that the Buddha had any prejudice against the life of the householder. In fact he had profound respect for that mode of life, for "the man or woman living in a village or town, who has taken the Buddha, the Dhamma and the Sangha as the guide, who refrains from killing, stealing, adultery, lying and strong drink, who is religious and virtuous, who lives the life of a householder with thoughts devoid of avarice, and is

liberal in giving.....The odour of the flowers travels not against the wind, nor that of sandal nor the fragrant powder of frankincense or jasmine, but the sweet odour of the good man travels with the wind and against it." But he was conscious of the fact that this discipline meant such a whole-hearted devotion to it and such watchfulness of our personality that none but a person who dedicates his life wholly to it, can hope to achieve complete success in it. Others may lead a perfectly moral life, gain an intellectual comprehension of the discipline, practise as much of it as they can, and secure a good rebirth under more favourable conditions of life, but one who aspires after Nibbana, even in the present life, must enter the Sangha or the monastic Order established by the Buddha. It must not however be mistaken that simply getting ordained as a monk will take one to Nibbana. What is important is Right Living, and a high value is set on monastic life only because it provides one with the environment suited for an intense spiritual life.

The life of the monk is an arduous one. He has to discipline himself in the Eightfold Path that we described above, but the first condition of success in it is a perfect moral life and the consequent purification of the mind. "Just as, monks, a man standing on the shore of a pond which is disturbed, turbid, muddy, notwithstanding that he has eyes, cannot possibly recognise either the oysters and shells at the bottom, the sand and gravel, nor the multitude of fishes swimming about, even because of the disturbed water, just as little, monks, can a disciple whose mind is not purified, make his own the holy, the supermundane eye of insight, even because of his unpurified mind." This is the basis of the much spoken of

Buddhist ethics. It is only a means, not an end in itself, as some people understand it. The moral discipline that the monk practises is called *Sila*. He is in the first place to observe very strictly the moral commandments of the Buddha in regard to thought, word and deed, of which we spoke in connection with the Eightfold Path. He is never to be lazy or frivolous. All his time except what is required for sleeping, begging food, eating, etc., is to be devoted for meditation, study or holy conversation. He must not dance or listen to music. He may laugh but not heartily enough to show his teeth. It is unseemly for him to indulge in loud talks and noisy discussions. He may enjoy a little good food but it is better to be indifferent to taste. The ideal monk should be courageous and self-possessed, seeking knowledge from whatever source he can, and teaching the Truth to those less learned than himself. He may live in the monastery with other brethren, contributing his share to the general life of the community. He is in duty bound to promote harmony in the Order. Or he may wander forth as 'a rhinoceros,' as the Buddhist scriptures put it: "Without covetousness, without deceit, without craving, without distraction, having got rid of passion and folly, being free from desire in all the worlds, let one wander alone like a rhinoceros. Having left son and wife, father and mother, wealth and pomp and relatives, the different objects of desire, let one wander alone like a rhinoceros. Wishing for the destruction of desire, being careful, no fool, learned, strenuous, considerate, restrained, energetic, let one wander alone like a rhinoceros. Like a lion, not trembling at noises, like the wind not caught in a net, like the lotus not stained by water, let one wander alone like a rhinoceros."

Above all, he must exert himself strenuously for spiritual perfection. His heroic resolve in this matter must be of this nature: "We shall not discontinue our strenuous effort without gaining that spiritual perfection which can be secured by manly vigour, manly ability, manly exertion, so long as our skin, nerves and bones remain, even if our flesh and blood were to dry up." And this effort consists, as we have described in connection with the Eightfold Path, in objectifying the personality, keeping watch over it, realising its momentariness, and its painful and utterly disgusting nature, getting convinced of the fact that our sense of ego with regard to it is perfectly groundless, and thereby losing all sense of identification with it. Although in the beginning, suppression of desire is not very thorough-going, and insight into the real nature of things is only hazy, constant practice gradually brings him to a point when he becomes "as one blind, dumb and deaf towards agreeable sights, sounds, odours, tastes, feelings and thoughts," and he is consequently free from their alluring influence. When the personality is thoroughly objectified, he realises how it is absolutely foreign to his Self, or as the Buddha has put it, he discovers, "This belongs not to me, this am I not, this is not my Self." He recognises it as not-the-I (*Anatta*), entirely changeable, a product of an organism made of filth, always grasping at filth. He gets rid of the four perversities of "holding not-the-I to be the I, the perishable to be imperishable, suffering to be happiness, the repellent to be lovely." When the personality is realised as something objective and foreign, desire and ignorance also wholly vanish. There then arises the insight, "Delivered am I; life is lived out; the

holy goal is achieved ; done all that was to be done ; to me this world is no more." He becomes an Arhant. His personality, however, continues to live owing to the momentum of its past deeds until it withers away in death. But in regard to no part of it, under any circumstance whatsoever, does the idea of I or mine arise in his mind. He lives in complete equanimity in his relation to the world and what is called his personality. Not even for death he cares a little. "He stands unmoved by any in heaven or earth. And perceptions do not lay hold on him, the Holy One, who lives apart from desire and questionings and distress of mind, thirsts no longer for existence." He has left everything behind, even the doctrine of the Buddha which is only a raft meant for escape, but not meant for retention. For as the Buddha has said, "Understanding the similitude of the raft, O disciples, ye must leave righteousness behind, how much more unrighteousness?" When the body perishes at death he is said to enter into Pari-Nibbana, after which there is no more rebirth for him.

In the last part we have considered the nature of Nibbana at length, and have pointed out how the view that it means extinction pure and simple, is entirely mistaken. It is the elimination of the sense of I from everything, personality included. The witnessing subject is there, which rejects everything objective as the not-self or *Anatta*, but this subject itself can never become an object of knowledge. As the Upanishads have beautifully put it, the knower cannot be known. Hence the Buddha has persistently refused to speak anything positive about the condition of the saint who has attained Nibbana. For to posit anything would be to make the knower an object of knowledge and therefore a

part of the transient phenomena which it is not. Nibbana is Subject-Objectless, and hence unspeakable and unthinkable ; only he who has reached it understands it. We can, however, positively deny that it is annihilation, observing the condition of the saint who has reached Nibbana, but whose body has not yet fallen off. Negatively speaking, he has overcome all evil, all craving, all misery and discomfort, belonging to the world of becoming. Positively speaking, his condition is one of absolute peace, freedom, joy, insight and illumination. "Bliss is Nibbana, bliss is Nibbana," exclaimed Sariputta ; it is the bliss resulting from the stopping of all sensation, from the complete satisfaction of the saint's will to stop all willing. Will-lessness, absolute freedom, inexpressible peace, purest bliss, are all terms of identical meaning used for describing Nibbana. Although none of our descriptions suited for objective phenomena can really be applied to the Subject-Objectless state, we can yet see the *direction* of it from the condition of the living saint. Side by side with the decrease of limiting bondages, there is a growth, an expansion, a sense of realisation and fulfilment in the saint in place of a shrivelling, which must surely be the case if annihilation were the end. "Profound, measureless, unfathomable is the Arhant, even as the mighty ocean ; reborn does not apply to him, nor not-reborn, nor any combination of such terms." And this is so, because Nibbana is nothing of this world, nothing that partakes of the limitations characteristic of objective phenomena. As the Buddhist scriptures have put it : "Just as rivers lose themselves in the great ocean, and all the waters of the air pour into it, yet the great ocean thereby knows neither increase nor diminution, so when many

Arhants become extinguished in the pure realm of Nibbana, the Nibbana realm knows neither increase nor diminution. There, water, earth, fire are not, there no candle gives light, no sun beams, no moon shines, no darkness is. And when the enlightened has attained in stillness to insight, there is he free from form and formlessness, from pleasure and pain."

To those who are familiar with Vedantic literature, the identity of thought between them and the teachings of the Buddha will be quite astounding, especially in view of the fact that successive generations of Vedantic teachers have stigmatised this great son of India as a heretic who preached a false gospel of life. In reality his thought was identical with that of the best thinkers of the Upanishads. Some of these passages we have given above about Nibbana will not be out of place in any Upanishad. The Sila or moral discipline of the Buddhist monk can be compared to the Vedantic Sadhana Chatushtaya while the Eightfold Path, as we have shown above, is identical with Vedantic Jnana Vichara, which consists in objectifying and eliminating the five sheaths of personality and realising them as the not-self. What the Vedantin calls the separation of the *Dr̥śya* and the *Dr̥g* is the same as the Buddha's Right Recollectedness and Right Concentration. The object they both have in common is the same Subject-Objectless state; the Vedantin calls it Mukti, the Buddha Nibbana. The Vedantin's perfect man, the Jivan-mukta, and the Buddha's perfect man, the Arhant, are kindred spirits differ-

ing only in name, but not in the ideal of character they represent. Is there then anything strange in our characterising him as 'A Misunderstood Vedantin'? He is in fact the greatest of Vedantic teachers and his message has in a great measure been absorbed by India although his wonderful personality has been forgotten by her sons to their own disadvantage. In the present age India has therefore to rediscover him as a type of perfected character, and along with it she has also one point in his message to understand and realise more fully—a point which she well nigh forgot after Buddhism ceased to be an organised religion in India, and that is the missionary spirit which the Buddha enkindled in this country, nay, in the world, for the first time, out of his abounding grace and mercy for the suffering humanity. His earnest solicitude for the welfare of others, his passionate longing to share his own cherished experiences with the rest of mankind, he conveys to us of the present generation through the memorable words with which he addressed his devoted monks: "Fare ye forth, brethren, on the mission that is for the good of the many, for the happiness of the many, to take compassion on the world, to work profit and good and happiness to gods and men. Go not singly: go in pairs. Teach ye the Truth, lovely in its origin, lovely in its progress, lovely in its consummation. Both in the spirit and the letter proclaim ye the higher life in all its fullness, in all its purity. Beings there are whose eyes are dimmed with dust, perishing, because they hear not Truth."

FIRST PRINCIPLE OR THE NATURE OF GOD

By Swami Sharvananda

IT is well known that philosophy means rational knowledge of fundamental principles. The philosophy of the Upanishads embodies the Vedantic, or the Vedic, conception of these fundamental principles. When we start with the questions about the fundamental principles of the Universe, which present a variety of aspects,—questions as to how this universe has come into existence, what is the actual nature of the universe, what relation it bears to the fundamental cause, how the individual souls have come into existence, what is their destiny, and so on,—it naturally dawns on us that they can be answered in a variety of ways.

The answers have come from three different directions, from time immemorial. The first answer was from the theological standpoint; the second answer was from the materialistic standpoint, and the third was from in between these two extreme viewpoints, viz., the rational or philosophical standpoint.

From the earliest days, theologians in different parts of the world tried to propound different theories about the origin and nature of the universe, its purpose and its meaning. As is well known, the Jewish concept, which is a typical theological doctrine about the fundamental principle, speaks about a Supreme Deity, a God, who is a spiritual being, uncreated, external, living in some extra-cosmic region, and bringing into existence the universe out of nothing. There are other doctrines, which are also theological, and it is asserted that God created the universe, not out of

nothing, but out of His own personal being: He transmuted his own power, Shakti, into the form of the visible universe, and this universe, then, this creation, is but an extension, or the concretisation, of His power or His Shakti. There are other schools of theologians again who held that there were two eternal principles, God and Matter, coeval like two parallel lines, and God created or fashioned out the universe from that original, primeval, material substance, according to His own light and knowledge. So this creation is not a real creation: this universe has been brought into being from some remote, primeval substance, which was co-existent with the spiritual personality of God.

Now these three theological doctrines in one form or other are prevalent in different parts of the world today.

In India the first doctrine, the creation of the universe out of nothing, never found favour. It was never accepted, it was rejected at the very outset. In the very early days of the Vedas, we find some Rishis just raising the question and answering it in the negative, that something can never come out of nothing. The other two theories, namely the doctrines of Shakti and of two coeval principles existing side by side are in favour among different theological groups. But these are all theological doctrines, meaning thereby that they are all based upon some dogmatic assertions and supported by faith in the sayings or utterances of this man or that man, or a group of men. They have no rational basis, in the strictest sense of

the term, and as such, they naturally claim the allegiance of the devotees and votaries, who place in them their belief, their faith on which all religions are more or less based.

Then there is the other extreme school, the materialistic school which held—and this view is also held by the modern materialists—that there is no such thing as a spiritual entity, or a spiritual being called God. The world has been as it is, through all eternity, and there is no need for us to search for the fundamental cause of this universe; let us take it at its *prima facie* value, as it appears to us, with all its manifold grandeur, till its end. Let us enjoy the world as it is and be not troubled with the question of a hereafter which does not exist.

Just as the theological doctrine is based upon dogmas, so the materialistic doctrine is based equally upon pure observation. The modern scientist does not take the world at its *prima facie* value; he tries to analyse things as they appear and wants to understand the fundamental basis of the material universe. But his method is empirical; it is always guided and conditioned by the process of experimentation. And in this experimentation the observer always takes his stand as a quite permanent real entity, separate from the object of the experiment. For instance, when we try to understand the composition of water we go to the laboratory, do the necessary experiment of electrolysis, and find that the substance called water is not an element but a compound made up of two gases, oxygen and hydrogen, in the proportion of one to two. Now, while carrying on the process of electrolysis, the scientist presumes that he is a permanent, absolutely real entity. All the objects of observation

are to be subjected to certain processes, and the fundamental truth has to be found. So the scientist takes a separate stand and always presumes that his position is constant, unshakable and supremely real. Taking his position as real, he goes on analysing and synthesising to find out the fundamental truths. That is the process of modern science,—the process of analysing, the process of understanding truths from the standpoint of a separate entity.

But the philosophical process is in many important respects quite different from the scientific method. Though it is not based, unlike the theological method upon dogmas and assertions, though it does not gather its strength from faith, it takes its stand upon observation, analysis and reasoning. In that respect, it is quite similar to the scientific method; yet it is different from science in this respect that whereas in science the concrete, material object is taken for analysis, in philosophy the ideas, the thought and its contents, the known concepts are taken and analysed. The analysis of the philosopher, then, is not of a concrete substance; the analysis is of the contents of thought; the analysis is of concepts, and as the modern scientists, while experimenting on external substances, group the different objects under different classes for their common generalization, so the philosopher also classifies the different concepts according to their value and content under different headings known as categories. So philosophy deals with categories, and its method is to understand the inter-relation of different categories and their final values.

In ancient India both the theological process and the extremely materialistic

process were not much indulged in, but it was the rational, philosophical method that was developed to the highest degree, because, perhaps, the Indian mind is introspective, analytical and very subtle. The Indian mind revels in subtleties, as it were, and that is why we find that even in those pre-historic days of the Vedas, when other parts of the world were almost groping in a savage condition, the highest philosophical flights were attained in India.

Now this philosophy, which is to be found based upon the utterances known as the Upanishads, is indeed the highest flight that the human mind can ever take in the realm of philosophy. First, perhaps, the Vedic Rishis started with the theological doctrine that the universe has been created by a God who is residing in some extra-cosmic region called heaven, and that He must have created it from His own power, from His own Shakti. And having been created, it has separated from Him just like a pot made by a potter, or a web woven out of the body of a spider. This was their first conception; but the Vedic sages, by their introspection and rational analysis, began to understand the nature of Reality. If God is really to be God, if He is really to be an entity which is not created and as such has to be the cause of the universe, then He must be infinite. This universe, as we cognise it with our five senses, certainly appears to be infinite in all its dimensions. And if the universe is infinite, its cause must be 'much more infinite.'

Then in answer to the materialistic view of the world that there has been no cause of the universe,—that the universe has existed as it is,—they also began to find out that if this were so, then this universe could not change,

because from common experience we see that anything that changes has had a previous existence. Take, for instance, a chair or a tree. A chair changes; in course of time it disintegrates and is reduced to dust. Similarly, all objects that are made by man undergo change. Similarly, the tree that is now a big tree had its previous state and it will have also an after-state in the form of dead wood. So everything that we see in the universe appears to be changing. If the universe is thus changing and moving, then, had the present state a previous state, and had the previous state a still more remote previous state, and so on? If we go back to the past, we find that there is a series of changes, and we also notice, as in the case of a tree, that from the seed a manifest form of tree comes. If we take a tamarind seed, we cannot find anything of that tree, but yet the entire potentialities of the tree lie hidden, undeveloped in the seed, and the seed manifests itself as the tree. Again, the tree goes back to the seed form from which is created a new cycle of tree-life.

Hence from these observations we find that what we call creation is a movement, a flux, and as such it must have had a previous condition. And as the gross is preceded by a subtle condition, which is causal to the gross, we can fairly imagine that behind the gross manifestation there is a subtle principle, and that after the manifestation, in course of time, this universe or any part of it will go back to some subtle or causal, non-manifest state.

That energy by which manifestation comes is called Shakti and it is this energy that has produced the universe. Energy remains in two states, potential and kinetic. If the universe is the expression of kinetic energy it must

have had a potential or non-manifest state. There is energy in my hand; my hand is not working now and you do not know how much potential energy lies there. If I raise a 100 lb. weight, it is a manifestation of energy, and then you say that I have so much energy as to raise a 100 lb. weight. Manifestation therefore means making the energy kinetic; so, if the whole universe is a manifestation of energy, there must have been a state when the energy must have been potential. The law of cause and effect is, then, the natural conclusion we arrive at from the analysis of the visible universe.

Now, if God is the cause of the universe, and God's energy supplied the material for the universe, then the energy that remained in God was in a potential form, and it is that very same energy, expressed in the kinetic form, that has become the creation.

Further on, when we say that God is infinite, what kind of infinity is meant? Is He infinite like time, infinite like space, or infinite like causation? Evidently not. The infinity of time, space and causation is so called because of the incapacity of the mind to picture it. But on analysis we find they are composed of parts, and as such cannot be truly infinite. But to hold that God is infinite would first mean that He is infinite in the sense that He is co-existent with time and space, nay, that He is with time and space. To be co-existent with time means there never was a time when God was not, there never will be a time when God will not be. So God is eternal. To be co-existent with space means that there will be no space, not even a single atom, where

God is not. So God becomes omnipresent and all-pervasive.

Now, to hold such a view of God would naturally mean that God is not a person, not an individuality, but is an immanent principle, eternal and all-pervasive.

The first theological view that God created the universe and remains in Heaven, that God is a person, separate from everything else is illogical, because personality or individuality means distinctness. If you think that God is separate from creation, that He is an individual residing in some Heaven above as a person, that would mean that God is not infinite—He is not co-existent with time and space—and that He is limited and conditioned by space and time. Hence, the personal conception of God as an individual is illogical. To say that God is infinite and at the same time to hold that God is a person, is something like holding that there is a square circle. A circle can never be a square, nor a square a circle. So an infinite entity can never be an individual, nor an individual be ever infinite. That would be a contradiction.

The analysis of the two concepts, the individual and the infinite, would thus reveal the self-contradiction in our thoughts, yet there are many of us who hold that God is infinite, and at the same time say that He is residing in some heaven. So the ancient Vedic Rishis gave up the conception of a personal God, or of God as an individual quite separate from the universe, and they began to assert that God is infinite, immanent, all-pervasive. Every atom is imbued with His existence.

(To be continued)

GO, AND SIN NO MORE

By R. Ramakrishnan, M. A.

JESUS went unto the Mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down and taught them.

And the scribes and pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

They say unto him, Master, this woman was taken in adultery, in the very act.

Now Moses in the law commanded us, that such should be stoned; but what sayest thou?

This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

And again he stooped down and wrote on the ground.

And they which heard it being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? Hath no man condemned thee?

She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go, and sin no more.

(St. John, 8, 1 to 11.)

In this short sentence, *go, and sin no more*, Jesus has not merely manifested

his love and compassion, but has condensed a world of philosophical meaning.

Man in his search after happiness knocks at many a door, and in his thirst for the waters of life drinks at many a spring and fountain. But all to no purpose. He finds that after all, the changing objects of the phenomenal world and the shifting scenes of external nature are not the real homes of happiness. They but serve to lure him away from real joy. When tired and exhausted by this futile search, the longing for a lasting peace becomes very intense, wisdom dawns on him from somewhere, even from the depths of his own being, and he strives for God-realisation.

But it is not an easy task for him to shake himself free from the oppressive weight of past accumulations. In his wanderings after the mirage, he has gathered on himself much dust and dirt—dirt that water cannot wash away,—and this heavy burden of old accretions becomes a positive source of nuisance and hindrance to the pilgrim wending his way to the haven of peace. In short, the memory of past misdeeds, of ancient wrongs, of irretrievable sins, of lost opportunities, worries him at every step. What in psychology is called the Law of Similarity and Contrast (meaning that one idea recalls similar and opposite ideas) operates in his being with full vigour, and just because he strives to think high thoughts, to dream truer dreams, their opposites persist in bubbling out of his great store of memory. He feels naturally depressed,

and fears he may never get redemption.

But this brooding over past misdeeds, however pious it may look, is a piece of the Devil's work. It is anything but godly. As Swami Vivekananda says, the remedy for weakness is not brooding over weakness, but thinking of strength. Further in the spiritual path, it is never too late to begin. There is no sinner however horrible, who will not be redeemed, who will not receive divine grace. For, what after all is the purpose of the spiritual strivings? If the expression will be pardoned, the whole spiritual discipline is a huge negative process. We are not going to acquire anything positively new, through that discipline. We are only attempting to shake ourselves free from the illusion that clouds our vision; we are only de-hypnotising ourselves, only removing the several veils on our fair face. We are the self already; we are not going to become the self hereafter. There is to be no *becoming*, but only *knowing*. We are only to realise that we, who are now beggars in the kingdom of Nature, are really not born beggars, but born princes of the realm. It is only ignorance that has dwarfed us all along. Hence the difference between a sinner and a saint is, as Swami Vivekananda points out, only one of degree. All of us are walking on the slippery path to salvation. Some of us are in advance of others, or fall down a less number of times; and these are called good. Those that march slowly and fall down at every step are called bad. None is going to stand still. All will reach the goal. What a really consoling message is this! Hence does Swami Vivekananda say that sinners are only potential saints.

There is therefore nothing like absolute or eternal damnation in God's

universe. The soul can never be tarnished by any amount of external sin. The gold is covered by huge masses of earth, but does not suffer its worth or lustre to diminish. Only the earth has to be removed, and it is there, shining as bright as ever.

Again, the Lord's universe is based not merely on justice, but also on mercy, compassion and forgiveness. The Lord never says; 'An eye for an eye; a tooth for a tooth.' He is not a warrior chieftain sitting behind the clouds with a whip in one hand and a revolver in another, eager to pour his wrath on His offending and erring children below. The very Devil himself He hugs to His bosom. For the Devil cannot always remain such; he will have to move on and be turned into God. God is the mother that delights to see her children play. Does the mother ever discriminate between her children? Rather, it is the sick infant and the sinning son that she takes greater care of. Therefore God makes everything whole, fills in the deficiencies, freshens the faded things, restores the lost objects.

H. G. Wells has written a beautiful story about the Judgment Day. The Lord had all the dead persons brought into His presence, and heard the account of each about his performances on earth. The 'under-trials' were trembling meanwhile, thinking that while a few of them will be sent to heaven, eternal hell will be the lot of many. But the Lord always knows better. He took all the men in his huge palm and said, "Now go forth into the world, again. I give you another chance."

It is just like His Son below saying to the adulteress, "Neither do I condemn thee. Go, and sin no more."

The young spiritual aspirant need not therefore worry himself about the magnitude of his past misdeeds. He

need only resolve to turn over a new life, to be born anew and to forget the bygone things. He must then keep the ideal in constant view and stick to his path tenaciously, no matter how many times he fails. For failure and sliding down are very common occurrences in the spiritual march. Sharp as the razor's edge is that path. As Lord Krishna says, "One, perchance, in thousands of men, strives for perfection ; and one perchance, among the blessed ones striving thus, knows Me in reality." But no need for despair. For the Lord assures us, " Verily there is no destruction for him (for the aspirant who fails to gain perfection in this birth) here or hereafter ; for, the door of good never comes to grief." And again, " In this (any spiritual pursuit) there is no waste of the unfinished attempt, nor is there production of contrary results. Even very little of this Dharma protects from great terror."

But having once resolved to live the higher life, he must never relapse into

the old methods. He must struggle hard to keep above the water and never sink again into the mire of worldliness, never to taste again the things he has spat out of his system. Jesus was ready to save the adulteress, but he commanded her, 'Sin no more.' The same great lesson is preached by the Gita:

'I am the same to all beings: to Me there is none hateful nor dear. But those who worship Me with devotion are in Me and I too am in them.

'Even if the very wicked worship Me, with devotion to none else, he should be regarded as good, for he has rightly resolved.

'Soon does he become righteous, and attains to eternal peace; boldly canst thou proclaim that My devotee is never destroyed."

May we therefore pray to the Lord that He may wake us from our dreamy slumber and tell us also in words as potent to redeem as Jesus' own words to the adulteress, 'Come to Me, and sin no more'.

THE PROPHET MUHAMMAD AND HIS MESSAGE*

C. Abdul Ghani, B.A., B.L.

TO the non-Muslims I would give a caution at the outset not to judge the Prophet and his teachings by the incorrect and the garbled versions emanating from interested quarters or by the acts and conduct of the ignorant masses who profess to follow his religion. I would rather request them to judge the Prophet from his life, as handed down to us from history, and his message as embodied in the Quoran. His actions and words are in black and white. Study him and he will appeal

to you as a great benefactor of humanity.

Born an orphan, he had to be reared by his grandfather and then by his uncle. In his youth he grazed sheep, and as a young man he travelled with caravans and traded for his employers. Between the ages of forty and fifty he was the most persecuted man imaginable, because he chose to defy his people and stick to his mission, in spite of the offer of kingship of the country to dissuade him from it. Finally he

*The substance of a lecture delivered on the Prophet's birthday at Sri Ramakrishna Ashrama, Mysore.

triumphed and became the spiritual and temporal head. From an orphan boy and a persecuted refugee to an overlord of a whole nation is a vast landscape with its numerous ups and downs. In all these roles, one finds the light of the hero shine on his face. To us of the twentieth century, engrossed as we are in materialism, his life reads like a fairy tale. I have heard doubts expressed that one could be so selfless, so devoted to the service of humanity, so unassuming and disinterested and simple in spite of having attained the kingship of the country. That a man, obscure in all but birth (which Islam does not recognise), brought up in the midst of a wild, unruly, obstinate and unlettered race, and himself neither lettered nor possessed of any resources that may be called his own, should by the inspiration of his example bring about a complete transformation, abolish all sorts of evil and unite the people into a vast and active movement of fraternal fellowship, appears hardly credible. Nevertheless it is a fact and was accomplished within the space of a few years. There must have been something remarkable in the Prophet to bring this about, and we Muslims believe that it was Divine inspiration. The Prophet could not read or write and yet he has given to the world his message in the Quoran which is acknowledged to be the best literary production in the Arabic language.

Of all the roles he played, there is nothing like Muhammad the man. It is the human touch in all he was and in all he did that lends the whole a grace of its own. He was a man first and a prophet afterwards. Muhammad's heart overflowed with the milk of human love. To serve man, to uplift, to liberate, to educate and in one word to humanise man, was the be-all and the

end-all of his life. This all-dominating passion never abated. Ridiculed, pelted and stoned in the earlier stages of his preaching, when some one suggested imprecations against his tormentors, the *man* in Muhammad revolted against the idea. "I am not sent as a curse to mankind. I am sent as a blessing to humanity," he said. When in the field of battle, knocked down by the enemy, he was lying in dust and in his own blood, his heart beat with the same sentiment of human love. "Lord," he was heard to murmur, "Forgive my people, for they know me not." Time came when fortune put the regal sceptre of Arabia in his hands—a position in which man usually becomes intoxicated with power and forgets himself. Yet there was not the slightest change in him. The king of Arabia, he would as usual stitch his own clothes, mend his shoes, milk his goats and even sweep his house. He slept on no softer bed than a palm matting.

It was after the conquest of Mecca that Muhammad stood at the zenith of his power. How did he utilise that opportunity? In the self-same service which was the keynote of his life—the service, uplift and unification of man. "This day," he proclaimed, "I trample under my feet all distinction between man and man, all hatred between man and man." To call such a man an impostor, exclaimed Carlyle addressing the Western world, was an insult to their intelligence. Muhammad's humanity is the greatest testimony to the worth and genuineness of Muhammad as the Prophet.

In this connection I would refer to the tributes paid by non-Muslims to the Prophet. Their appreciation can be safely taken to be unbiassed. Gibbon and Carlyle have acknowledged the greatness and

sincerity of the Prophet and the truth of his mission, and Bosworth Smith has the following to say: "One has only to refer to Muhammad's conduct to the prisoners after the battle of Badr, to his patient tolerance towards his enemies at Medina, his love for children and dumb creatures, and above all, his bloodless entry into Mecca and the complete amnesty he gave to those who had been his bitter enemies during eighteen years of insult and persecution and finally open war, to show that cruelty was no part of Muhammad's nature."

The whole world irrespective of its geographical bounds, of its creeds and its colour, owes a debt of gratitude to Muhammad. The Holy Quoran calls him "Rahmat-ul-lil Alamin"—mercy for all the nations of the world. At the appearance of Muhammad the world was sunk deep in ignorance. History has shown it. The Quoran sums up the world condition very tersely when it says, "Corruption prevails in land and sea on account of what the hands of man have wrought." (30-41). According to Denison, "In the fifth and sixth centuries, the civilised world stood on the verge of chaos. The old emotion cultures that had made civilisation possible, since they had given to men a sense of unity and of reverence for their rulers, had broken down and nothing had been found adequate to take their place . . . It seemed that the great civilisation, which it had taken four thousand years to construct, was on the verge of disintegration, and that mankind was likely to return to that condition of barbarism. . . . Civilisation like a gigantic tree whose foliage had overreached the world . . . stood tottering . . . rotten to the core. . . . Was there any emotional culture that could be brought in to gather mankind once more

into unity and to save civilisation?" And he answers that question by referring to the equally fallen condition of Arabia and the achievement of the Holy Prophet Muhammad: "It was among these people that the man was born who was to unite the whole Roman world of east and south" (*Emotion as the Basis of Civilisation* by Denison).

If a Prophet was needed by every nation, one was surely needed before the advent of Muhammad.

From Muhammad, let us pass on to his message. In a nut-shell it was *Peace and Universal Brotherhood*. I shall confine myself only to such aspects of his teachings as will appeal to all, particularly non-Muslims, and as have a bearing on present day conditions. 'Islam' is a religion of peace and love, though the non-Muslims from their personal experience in these degenerate days may express a surprise at the assertion. I have already warned them to judge not by the acts and the conduct of some of the so-called followers of Islam, but on what Islam is in its intrinsic purity. The word Islam defines the religion which it designates. Its primary significance is the making of peace. A Muslim, according to the teaching of Islam, is he who has made peace with God and with man. We cannot possibly fight with God, and therefore peace with God implies complete resignation to His will. In other words it means love of God. Peace with man signifies doing good to others. The Quoran says, "Whosoever submits himself entirely to Allah and is the doer of good to others, he has reward from his Lord, and there is no fear for him, nor shall he grieve." (2: 112). The greeting of a Muslim is, "Peace be upon you". The Quoran describes paradise, as the "Abode of Peace". Here are other verses from the Quoran on the

point. "Eat and drink of the provisions of Allah, and do not act corruptly in the land making mischief." (2 : 60). Again : "Do not create disturbance in the earth after its reformation." Again : "A perfect Muslim is one from whose tongue and hand mankind is safe. Allah does not like mischief or mischief-makers." (5 : 63). Again: "There is much good in peace. If an enemy is inclined to peace, then incline to it and trust in Allah" (8 : 66). A true Muslim must necessarily be a true lover of peace. At least the Quoran expects him to be such. Love of God is an abstract proposition. Therefore the Prophet has explained the difficulty and has given us a practical suggestion. "Love His creatures," he says, "if you wish to love God." Here is a gospel of true love and true peace. If we abide by this golden rule there can be no war, no political aggression and no need for police, the jail or the military. This is not a mere ideal, but is capable of being put into practice. In his life the Prophet has demonstrated it. When he forgave the Meccans who had persecuted him for years and had attempted to take his life, he gave a practical illustration of "Love thine enemy"—the precept of Jesus Christ (Peace be on Him).

The work of the Holy Prophet is generally studied from the theological standpoint. It will be interesting if we consider historically, and not theologically, the efforts of Muhammad to promote world unity. The Quoran begins with the verse, "All praise and glory is due to Allah, the creator and the preserver of all nations." Throughout the book this conception of the creator is kept and it is not necessary to quote verses. The natural and the next step from this basis was the establishment of the idea of the Universal Brotherhood of man

in the world. A Muslim is reminded five times in his daily prayers that the God he serves is not only solely interested in him and his nation, but that He is the cherisher and the maintainer of every man and every nation that breathes on God's earth. Therefore he should keep in his mind that worship of the Lord of all nations goes for nothing, if he does not serve the cause of Universal Brotherhood of man under the Universal Fatherhood of God—the dream of Jesus but the faith of Muhammad. The Father is interested in all His children and gives them equal opportunities. His sun, His moon, His earth, His air, His water, in fact everything in the universe, He made for all. He makes no difference. The whole nature has been made equally subservient to man, though we may differ from one another in utilising the advantages. The Prophet knew that man was born for the unity of the Spirit, and for this reason he removed all barriers of distinction and prejudices. He liberated men from different kinds of thralldom and bondages which religious opinion and accepted opinions on politics, etc. had created. He gave to men a useful domestic and civic code as his religion, making service of humanity its characteristic feature. Slavery was abolished. Even the servant was declared to be on the same footing as his master.

Necessary provision was made for the upkeep of the indigent. The status of women was raised to one of equality with that of man. He allowed freedom of judgment and liberty of opinion even in matters of belief. "No compulsion in religion" was his favourite motto. By announcing that he was a man like others and that there is no intermediary between man and God, he dealt a death-blow to sacerdotalism. He made virtue, and not descent, a matter of personal

distinction : "Oh you men ! Surely We have created you of a male and a female and made you tribes and families that you may know each other. Surely the most honourable of you with Allah is the one among you who is most virtuous and careful of his duty." (49:13). The principle of the brotherhood of man laid down here is on the broadest basis. The address here is not to Muslims only but to men in general who are told that they are all, as it were, members of one family, and that their division into nations, tribes and families should not lead to estrangement from, but to a better knowledge of, each other. Superiority of one over another in this vast brotherhood depends only on moral greatness. He thus demolished all barriers that colour, creed or race had created before him. Salvation does not depend on being a Muslim. One who submits himself to Allah and who is the doer of good to others will have reward and he will not grieve, as the verse already quoted shows.

Muhammad can be rightly called the founder of democracy in the world, and the Caliph Omar, the second successor of the Prophet, gave expression to that splendid gospel of democracy which is still a dream even in Western countries. "There is no Caliphate," said Omar, "without the consultation of the general body of Muslims." The principle of election was established, and after the Prophet, it was not his kith and kin that inherited the sceptre, but the one who was elected by the Muslims. The changes that have crept in later are immaterial.

Islam is an international faith. The greatest obligation which the non-Muslims owe to the Prophet of Islam is that he was the first teacher who first confirmed the truth of their religious founders. Islam assumes a most tolerant

attitude towards other religions and a most respectful one towards the founders of those religions and the teachers of mankind. It accepts the truth of the prophets of all nationalities. Here are the verses of the Quoran on the point.

"And every nation has an apostle." (10:47).

"No nation has passed to which God has not sent an apostle." (35:24)

"There is a guide for every nation." (13:7)

"We shall make no distinction between any of the Prophets." (2:136), etc., etc.

The first condition on joining the brotherhood of Islam is that the person should believe not only in the truth that is revealed to the Prophet of Islam but also in the truth of what has been revealed to all the prophets before him. In the very beginning of the Quoran, a Muslim is taught to believe in "What has been revealed to thee (Muhammad) and what was revealed before thee." (2:4). In accordance with these teachings, Muslims regard or *should regard* Lord Buddha, Lord Krishna, Confucius and Zoroaster as true prophets of God. No doubt the names of some of the prophets are not specifically mentioned in the Quoran, but when we consider that 1,24,000 prophets appeared before Muhammad according to a tradition, we can fill in the gaps. Note the following verse : "We sent apostles before thee, and there are some we have mentioned to thee, and others whom we have not mentioned to thee." (40: 78). Zoroaster was accepted as a prophet, though not mentioned in the Quoran. Not only should we believe in the prophets but we should also follow all that is left of their original teachings. The Quoran says, "These (prophets) are they whom Allah guided ; therefore follow their guidance." (6; 91)

This is not all. Islam is further a protectorate of religions. Religious freedom is the keynote of Islam. The Quoran enjoins the Muslims to protect and maintain not only mosques but cloisters and churches and synagogues. Here is the authority : " And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered. " (22 ; 40). Note that precedence is given to the places of worship of other religions. They came first for protection and then the mosques. Churches, synagogues, temples and cloisters are as sacred to a Muslim as mosques, and a Muslim has to protect them even at the cost of his life. These were not mere lip professions to win over others ; nor were they based on diplomacy to serve time. They formed a command from Allah and were faithfully translated into practice by the Prophet and his successors. During their imperial days Muslims have invariably been the guardians of holy places of all religions. The Prophet gave a charter to the Christians and the Jews to follow their religions freely, and undertook to protect their places of worship. When a

deputation of Christians came, they were ' lodged in ' the mosque.

When Jubal was appointed governor of Yaman, the Prophet gave the following instructions : The people of Yaman are non-Muslims. They are tender-hearted. You must treat them with all kindness and consideration. You must not be harsh, nor must they be robbed of their belongings. Beware of the imprecations of the oppressed. Between their sighs of distress and the Throne of God, there intervenes no screen.

I need not reiterate the services of the Prophet towards the uplift of women. He raised women to a status equal to that of man, in all respects, though custom and environment in India may still keep them at a disadvantage. I shall just touch on two other reforms which entitle the Prophet to a very high place. I refer to the abolition of interest and the prohibition of drink. The first of these may not appeal to many, but it appears to be the cause of the accumulation of capital in a few hands and certainly leads to the bitter conflict between capital and labour. As to the question of drink, there can be no dispute. Muslim countries are exceptionally free from the evil of drink or at least have been.

THE ATMAN IN THE UPANISHADS

By Prof. Jadunath Sinha

THE Upanishads identify the Self with the Absolute, the Atman with Brahman. The Atman is not an object of knowledge. In the Upanishads we do not find clear-cut arguments for this doctrine. But we find certain passages in them, which may be regarded as symbolical expressions of the following arguments.

First the Atman is absolutely unconditioned. It has no qualities or attributes. It is devoid of sound, devoid of touch, devoid of colour, devoid of taste and devoid of smell¹. It is devoid of all sensible qualities. So it cannot be perceived through the external sense-organs. It is devoid of pleasure, pain

1. *Kathopanishad*, 3. 15.

and the like. So it cannot be perceived through the internal organ or *Manas*². It is undefinable by speech, and unattainable by the outer or inner senses³.

Secondly, the Atman is beyond the categories of space, time and causality. It contains space but is not spatial; it contains time but is not temporal; it contains causality but is not subject to the law of causality. It is spaceless, timeless and causeless. It is the Ultimate Reality. It is the noumenon. It is beyond the categories of the phenomenal world.

So it cannot be comprehended by the intellect which can know only phenomena bound by space, time and causality. The intellect can give only categorised knowledge. The Atman is beyond all categories. So it is beyond the grasp of the intellect.

Thirdly, the Atman is the knower of all things and as such cannot be known by anything. How can the knower be known? ⁴ How can you see the seer of seeing? How can you hear the hearer of hearing? How can you know him through the mind, which impels the mind to know? How can you comprehend him through the intellect, which makes the intellect comprehend? ⁵ The Atman is the seer but is not seen; it is the hearer but is not heard; it is the comprehender but is not comprehended; it is the thinker but is not thought ⁶. The Atman is the witness (*Sakshin*)⁷, the seer (*Paridrastr*)⁸, the knower (*Vijnatr*)⁹. And the knower

can never be known. The subject can never be an object of knowledge. Deussen says, "The Atman as the knowing subject can never become an object for us, and is therefore itself unknowable" ¹⁰. Ranade says, "The Atman is unknowable because He is the Eternal Subject who knows. How could the Eternal Knower be an object of knowledge?" ¹¹

Fourthly, the Atman is all-comprehending. It comprehends all relations. It can never be a term of any relation. It embraces the distinction of subject and object, knower and known. How, then, can it be an object of knowledge? The distinction of subject and object is within it; it is not subject to the distinction. It is non-dual. It is one. It is infinite (*Bhuma*). In it one cannot see any other thing, one cannot hear any other thing, one cannot comprehend any other thing ¹². Where there is duality in appearance, there one smells the other, one sees the other, one hears the other, one addresses the other, one comprehends the other, and one knows the other. But where there is no duality, where everything is realised as the Atman, how should one smell, see, hear, address, comprehend and know the other? ¹³. The Atman is the one, infinite reality. It is beyond duality. It is beyond distinction. So it cannot be an object of knowledge ¹⁴. "The supreme Atman," says Deussen, "is unknowable, because it is the all-comprehending unity, whereas all knowledge presupposes a duality of subject and

2. *Kenopanishad*, 1. 5.

3. *Kathopanishad*, 3. 12 and *Taittiriyaopanishad*, 2. 4. 1.

4. *Vijnataramare kena Vijaniyat*, *Bṛhadaranyaka Upanishad*, 2. 4. 14.

5. *Ibid.* 3. 4. 2.

6. *Ibid.* 3. 8. 11.

7. *Svetasvataraopanishad*, 6. 14.

8. *Prasenopanishad*, 6. 5.

9. *Bṛhadaranyakopanishad*, 2. 4. 14.

10. *The Philosophy of the Upanishads*, p. 403.

11. *A Constructive Survey of Upanishadic Philosophy*, p. 272.

12. *Chandogyopanishad*, 7. 24. 1.

13. *Bṛhadaranyakopanishad*, 2. 4. 14.

14. H. N. Dutt: *Brahmatattva* (Bengali) Ch. III.

object ¹⁵. This conception of the Atman as beyond the distinction of subject and object is higher than the conception of the Atman as the Eternal Knower or Subject. And this conception we find in Sankara's system.

Lastly, though the Upanishads make the Atman as the unconditional Brahman absolutely unknowable, they do not make it so, as the Inner Self (Pratyagatman) of man. The Atman which is hidden in the heart of man (Gahvarestha) as the Inner Self is apprehended by ecstatic intuition (Adhyatmayoga) ¹⁶. God created the sense-organs in such a way that they always turn outwards to external objects; they can never turn inwards to apprehend the Inner Self. So we cannot perceive the Inner Self through the sense-organs.

15. *The Philosophy of the Upanishads*, p. 79.

16. *Kathopanishad*, 2, 12.

But some men can perceive it by withdrawing their senses from the external objects, and concentrating their minds on the Inner Self (Pratyagatman) ¹⁷. The Inner Self hidden in all creatures cannot be comprehended by the gross or unrefined intellect. It can be perceived only by Yogis or subtle seers (Sukshmadarsibhih) through their subtle one-pointed intellect or intuition ¹⁸. The Atman can be realised by one in meditation through the pure, enlightened heart, where there is the illumination of the spiritual vision ¹⁹. The Atman can be realised only by supra-intellectual intuition (Prajnana) ²⁰. Thus the Inner Self of man is inaccessible to the outer and inner senses, the Manas and the Buddhi. It is only an object of higher intuition which is above intellect.

17. *Ibid*, 4, 1. 18. *Ibid*, 3, 12. 19. *Mundakopanishad* 3, 1, 8. 20. *Kathopanishad*, 2, 24.

KAPILA'S TEACHINGS ON DIVINE LOVE*

(ADAPTED FROM THE SRIMAD BHAGAVATAM)

By Swami Prabhavananda

KAPILA, the founder of the school of Sankhya Philosophy, was born a free soul. He was a natural teacher of humanity. His mother, Devahuti, was proud of her beloved son. Being desirous of acquiring the highest knowledge, she would discuss philosophy and religion with Kapila. One day she said: "My son, you are very dear to me. Will you not tell me of that knowledge through which I may find freedom from the bondages of the world? Since taking on the duties of a householder, I have become more and more attached to the world. In my youth

I learned much from your beloved father Kardama; now in my old age would I gladly learn wisdom of his son."

Kapila loved to talk on philosophy. He was pleased at heart with the enquiry from his mother. He said: "O Mother, one finds complete cessation of misery by following the Yoga that teaches unity with the Divine Self. This Yoga brings the highest good to humanity. I taught this Yoga to the saints of yore in my previous incarnations. I will now teach the same truth to you.

"Mind alone is the cause of the bondage or the freedom of the soul. By

* The Sankhya Philosophy as given here and in the subsequent Chapters by the author of the *Srimad Bhagavatam* differs in some details from the Sankhya Philosophy of Kapila. The spirit of the teachings is the same.

attachment to the world we become bound ; by devotion to God, we become free.

"Give up all ideas of 'me and mine', for thus alone is the heart purified, freed from lust, greed and delusion. In such a pure heart are manifest the divine attributes, such as knowledge, non-attachment and love ; and the true Self is realised as being divine, impartial, one without a second, self-luminous, pure and free. Prakriti has no sway over him. The doorway to the knowledge of Brahman, the realisation of the Absolute Truth, is to follow the path of Yoga—unity with God through love and devotion.

"The wise say truly that 'attachment' which causes insurmountable bondage to the soul, if directed to the things of the world, brings freedom when directed towards great divine men. These divine men are those who are poised, forbearing, loving and friendly to all. Such great souls, with their minds concentrated on God, love Him. They work in the spirit of worship ; they dwell in God-consciousness ; their hearts are always united in God. Therefore, no sorrow or grief can agitate their minds, or disturb their equilibrium. They are free from all attachment.

"Association with such men purges one of all impurities. Loving them, all become purified. Living in their holy association, and hearing the praises of the Lord, there develops faith in God and reverence for Him.

"One begins to find delight in the thought of Him, and love for the Highest finds expression. One becomes devoted to God alone and meditates on Him.

"Thus when true love comes in the heart, pleasures of the senses no longer attract a person. Man becomes free from the meshes of ignorance, and by

knowledge, love and meditation, realises the Kingdom of Heaven even in this life."

Devahuti then asked : "Tell me how I may love God. Teach me that love which would easily bring freedom. Also tell me about this Yoga of meditation."

Kapila replied : "O dear mother, our senses draw us out into the external world, because we love the objective world. If these same senses are directed towards God, that is the Divine Love. Divine Love is the same as Divine Knowledge and Absolute Freedom. But there are great souls who find such joy in the service of the Lord and service to humanity, that they do not wish for this highest knowledge which brings absorption in the Divine Self, nor do they wish for the Absolute Freedom. Even so, Divine Love ultimately brings that Absolute Freedom.

"Those who love God as dearly as themselves ; those who have affection for Him as for their children ; those who trust Him as their beloved companion, and reverence Him as the Teacher of all teachers ; those who love Him as their dear friend, and worship Him as God, theirs is Eternal Life.

"Blessed indeed are they that steadfastly devote themselves to the worship of God, for they shall attain to Absolute Freedom.

"I am God, the Lord of the Universe. I am the Self in all beings. I am fearless. I am free from all the fears of the world. From fear of Me, the wind blows ; from fear of Me the sun sheds light and heat, the clouds yield rain ; and from fear of Me fire burns. The Yogis worship and serve Me, Who am fearless. They love Me and meditate on Me to realise the Highest Good. When the heart becomes calm, and the mind becomes united in Me through love, that is the Supreme Good."

VEDANTA AND THE ETHICAL LIFE

By Sheo Narain Lal Srivastava, B. A.

THE view is widely prevalent, both among the Western scholars of Indian thought and the Indians themselves who think in the same strain, that the Vedanta of Sankara, by insisting on the incompatibility of Karma or action with Gnana or knowledge, and declaring the former to be a bondage, by all means to be got rid of, has removed the very spring of life and activity, of healthy moral and ethical endeavour, and landed man into a region of bare knowledge and total passivity. It has become the fashion of the day to attribute our present national and social degeneration to this philosophy of Sankaracharya. A careful perusal, however, of Sankara's writings and a clear understanding of the teachings of Vedanta show that the view is erroneous and deserves to be refuted with all the emphasis we can command.

Let us understand clearly Sankara's view on the nature and scope of Action and liberation from Action. Sankara pointed out in a very clear and convincing manner that the spring and source of all the activities of a man, his good and evil tendencies, his moral and immoral propensities, is his inherent psychological disposition, which he called स्वभाव (Swabhava) or जैवप्रकृति. The tendencies of every man are merely the index of his innate disposition or जैवप्रकृति, which is the cumulative resultant of all his actions and experiences in the previous lives during the course of his metempsychosis or संसार. These tendencies or Samskaras exist as latent, and are aroused on receiving external

stimuli. In this way exist in our minds all our tendencies of राग and द्वेष, love and hatred, agreeableness towards objects which give sensuous pleasures, and disagreeableness towards those which do not.

The activities of a man are thus wholly determined by his tendencies and in this sense he is passive in his actions (अस्वतंत्रः, अवशः). He is led blindly by the momentum of his tendencies. He has the animal and sinful propensities in him, which he rushes headlong to gratify.

But this empirical self, Sankara points out, is not the whole self of man. There is a higher Self, the rational Self, rising above the conflict of desires and tendencies and controlling and regulating them. It is this higher Self which is always pulling man from the blind life of desires and appetites, towards the realisation of life's Supreme End or पुरुषार्थ.

The Self of man, therefore, cannot be a mere aggregate of desires. All desires presuppose a Self, distinct from them, for whose self-satisfaction they exist. If it were not for such a Self, desires taken as ends in themselves are meaningless; as Sankara says in his commentary of Gita: "अप्रसिद्धे हि आत्मनि, स्वार्थाः स्वार्थाः प्रवृत्तयः स्वार्थाः प्रसज्येरन्." That is, if we negate the Self, and take desires as ends in themselves, they become व्यर्थ or meaningless. It should be noticed here that Sankara endows the Self with active, controlling and willing power, and does not represent it merely as a passive intellectual entity, as many people suppose.

Now, Sankara lays particular emphasis on the conflict or **विरोध** between this lower and the higher Self, the former plunging man in endless activities, **कर्म** whose source is his **जैवप्रकृति**, the resultant of tendencies and desires, and the latter pulling man toward **ज्ञान** or the realisation of Supreme End or **पुरुषार्थ**.

Sankara declares emphatically that between this lower self and the higher Self, there is a real conflict or **विरोध** and he who obeys the lower self, the self which is ridden with **वासना**'s or desires, and consequently pursues the path of **Karma** for their gratification, cannot at the same time obey the higher Self which rises above them and moves only towards the realisation of the Supreme End or **पुरुषार्थ**: as he says:

"He who loves or delights in outer actions, cannot possibly delight in his inner self, for delight in external objects and inner bliss are two different things. Only when man turns away from the enjoyment of external objects does he become capable of inner bliss. Darkness and Light cannot remain together in the same place." (Mundaka Bhashya 3, 1, 4). The same thought seems to be embodied in the saying of Christ "No man can serve two masters."

What is important to note in this connection is that when Sankara repudiates Karma he means by Karma only the actions with desire which bring bondage in their wake, the actions of the desire-ridden self which seeks gratification of tendencies forgetting that the only true goal of life worth striving for is Self-Realisation.

Sankara never disparages the higher disinterested actions or **नित्यकर्म**'s, but on the other hand regards them as necessary for the purification of mind, soiled as it is, with evil tendencies.

These actions, done as they are disinterestedly, do not bind the doer but purify his mind. Thus the view held by many, that Sankara cuts at the very root of our moral and ethical life is quite erroneous. Says Sankara in his Gita Bhashya :

"He who performs the Nitya-Karmas, his mind being cleared of evil tendencies and desire for fruits of actions, emerges by the performance of those very Nitya-Karmas, regenerate and purified. Thus purified, it acquires the capacity for Self-Realisation. He, whose mind is thus purified by the performance of Nitya-Karmas, moves towards Self-Realisation, and in due course, becomes established in Self-knowledge." (18, 5 and 6)

Thus Sankara all along emphasises the performance of Nitya-Karmas, but with the warning not to take them as ends in themselves, but merely as means, there being truly only one end of life, *viz.*, Self-Realisation. Although he is adamant on the point that the realisation of this End necessarily calls for **निवृत्ति**, he does not undervalue **प्रवृत्ति**.

Thus it is abundantly clear that Sankara does not stand for total passivity, as his critics suppose him to do, but only for the rejection of actions with desire and substituting for them the actions without desire, which would lead to the purification of the mind, and eventually to the realisation of the Self. His teachings are everywhere in perfect accord with the saying of the Gita :

"यज्ञो दानं तपः कर्म न त्याज्यं कार्यमेव तत्।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥"

(गी० 18.5)

"Acts of sacrifice, gift and austerity should not be relinquished, but must be performed ; acts of sacrifice, gift and

austerity are purifiers of the mind of the intelligent."

The upshot of Sankara's arguments is that when the ultimate stage of ज्ञाननिष्ठा or firm establishment in knowledge is reached, the utility of Karmas, as means of purification, is outgrown; but for the realisation of this End, the performance of Karma is simply indispensable. He is in full agreement with the teaching of the Gita :

न कर्मणामनारंभान्नैष्कर्म्यं पुरुषोऽश्नुते ।

न च सन्यसनादेव सिद्धिं समधिगच्छति ॥

(गी० ३.५)

"Man winneth not freedom from action by abstaining from activity, nor by mere renunciation doth he rise to perfection."

That he gives the heartiest support to this idea may be clear from his own commentary on the above. Thus, in Sankara's view Karma Yoga has value only as means to Gnana Yoga which is the final End, and not as an end in itself.

Though Sankara has given value to Karma only as *means*, he is always careful to point out that Karma is a *necessary* means, and one who is not already established in Gnana Yoga should not take to inactivity under the cloak of a pretended ज्ञानी; as he says : यस्त्वनान्मज्ञश्चोदितं कर्म नारभत इति तदसदेव" (गी० भा० ३.५.)

Finally, however, Karma must culminate in Gnana, and this view is corroborated by the text of the Gita itself : "सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ।"

MANDUKYOPANISHAD

(WITH GAUDAPADA'S KARICA AND SANKARA'S COMMENTARY)

(Continued from previous issue)

By Dr. M. Srinivasa Rao.

Gaudapada's Karika

The Purusha inherent in Prithvi and other things, in the form of Tejomaya (radiant form) and Amritamaya (immortal form) corresponding to Adhidaiva (divine region) and Adhyatman (region of the individual self) respectively; and the Atman of the forms of cogniser, are both the supreme Brahman. (12)

Sankara's Commentary

By the consideration of such pairs, the supreme Brahman is shown to remain while all duality disappears. This is treated of in Madhu Vidya, so named because it gives rise to joy from imbibing the nectar of Brahman-knowledge. This is found in Madhu

Brahmana. What is meant is that this is taught in the Slokas in which the illustration of Akasa is used and the presence of the same Akasa is inferred as existing in Prithvi and the bodies.

Gaudapada's Karika

The Jiva and Atman are said to be non-different from each other and this non-difference is praised, whereas the differentiation is censured. Both are therefore acceptable to reason. (13)

Sankara's Commentary

The non-distinction and (consequent) identity between Jivatman and Paramatman, established by reason and by the authority of scriptures, is praised by Vyasa and other teachers and by scripture also. The appearance of

distinction which is within the common and natural experience of all living creatures, which is unsupported by scriptures and which is fabricated by perverse logicians, has been condemned by knowers of Brahman, by means of texts such as the following: "The second thing does not exist" (Brih. Up.); "Fear arises from the existence of a second"; "To one who makes even the slightest distinction, there will be fear" (Tait. Up.); "This Atman alone is all this" (Brih. Up.); "Who here perceives difference, goes from death to death" (Kathopanishad). Thus all this comes to be in accord with reason, and is comprehensible. The perverse views put forward by logicians are not easily comprehensible and on proper consideration are not acceptable to reason.

Gaudapada's Karika

The statement that prior to creation, Jiva and Atman are different, is to be taken as metaphorical (Gauna), for it does not fit in with what is said later on. (14)

Sankara's Commentary

(It is objected :) The distinction of Jiva and Paramatman is mentioned in the Karmakanda portion (that which treats of rituals) of the Vedas, which is prior to the Upanishadic portion of the Vedas and which refers to creation. There it is said of the Jiva that "he desired this and desired that," and of Paramatman that "he supported earth and heaven (Antariksha)." Seeing that this is so, when the texts of Karmakanda and Gnanakanda are in conflict, how can the words of the latter alone supporting identity (of Jiva and Paramatman) be said to be acceptable to reason? The reply to this is as follows : The separateness (of Jiva and Paramatman) mentioned in Karma-

kanda, prior to the Upanishadic texts speaking of creation, is not real. The texts are: "From what these elementals arise" (Tait. Up.); "Just as from fire rise sparks" (Mund. Up.); "That Atman from which arose Akasa" (Tait. Up.); "It saw. From it arose fire," &c. It is metaphorical in the same way as jar-enclosed space may be said to be separated from the great (unenclosed) space (Akasa) or as the present tense is used, in view of what it is to be in the future, when one says; "He is making cooked rice." It is not appropriate to say that texts referring to separateness mean real separateness. For those texts that mention variety in Atman, do so only from the point of view of living creatures who under the influence of wrong knowledge (Avidya) naturally perceive variety (in the universe). The same Upanishads, in which there are texts speaking of origin and dissolution, have other texts having the aim of establishing the identity (of Jiva and Paramatman), such as, "That thou art" (Ch. Up.); "The man who says 'This deity is one' and 'I am another,' does not know." (Brih. Up.) The meaning is : seeing that the aim of the Upanishads is to establish the identity (of Jiva and Paramatman) in the end by the aid of scriptures, such texts as refer to variety in accordance with the view of general experience (of ignorant people) must be metaphorical.

Or, the text, "There was one only, non-dual" mentions identity (of Jiva and Paramatman) before the texts speaking of creation, such as "It saw," "It gave rise to fire" (Ch. Up.). Seeing that texts like "That is the truth: that is Atman: and thou art That" (Ch. Up.), are to come later on and establish the identity (of Jiva and Paramatman) subsequently, any texts referring to distinction between

Jiva and Atman, must be metaphorical, in the same way that the present tense is used for what is to come in future, in the statement "He is making cooked rice."

Gaudapada's Karika

The use of (illustrations) such as earth, iron and sparks, in describing the creation of variety, is with the object of introducing the teaching of the real (Brahman). There is no variety from any point of view (of the subject). (15)

Sankara's Commentary

(It may be objected :) Though before creation, all was one, unborn and non-dual, after creation, all this would be the derived effect and Jivas distinct from one another. (The reply is) that it is not so. The scriptures mentioning creation have another meaning. Such objections have already been answered before. The combinations (of elements) forming bodies arise from Maya of Atman, as during dreams. Just as different jar-enclosed spaces arise, so the origin of and distinction between Jivas should be understood. Here the same texts speaking of creation and variety are taken again for the purpose of explaining their real purport.

Our point is that the details given in the method of creation and of variety, as explained by the illustrations of earth, iron, sparks, &c., are all intended to impart to us the knowledge of identity of Jiva and Paramatman. Just as in the story of the dispute among Pranas, statements have been made about Asuras (demons) investing speech, &c., with sin, for the purpose of establishing the superiority of Mukhya Prana (chief life-force), so in the present case (that is, to establish the identity of Jiva and Paramatman,

creation and variety have been brought in). If the correctness of the meaning attributed to this story is denied, we say that the different versions of this story are given in different branches of the Vedas. If the story regarding the dispute had been real, all the branches of the Vedas would have had one version of it and not varying and different versions. Therefore, the Srutis (scriptures) mentioning this dispute do not intend to treat the dispute as a real one at all. Similarly, the texts referring to creation should be understood likewise.

It may be said that in different creations during different periods of time (Kalpas), there have been different versions regarding the dispute (among the Pranas) and about creation. To this we say : no, as there is no purpose served by the texts regarding creation. The texts dealing with the dispute and with creation cannot be considered to have any other purpose than that of imparting knowledge regarding the identity (of Jiva and Paramatman). (It may be said that) these texts are intended for people to concentrate their thoughts on the facts mentioned therein. (We reply that) this cannot be, for nobody would wish to 'concentrate his mind on such undesirable things as dispute, creation and dissolution (as the results of concentration would be similar to the subjects of thought). Therefore, the Vedic texts inculcating creation, &c., are intended to impart the knowledge of oneness of Atman and no other purpose can be invented for them. Therefore, there can be no variety in the effects of creation.

Gaudapada's Karika

There are three Ashramas (grades of intellectual calibre), inferior, middling and superior. Worship

and meditation have been kindly prescribed for their use (for the first two classes only). (16)

Sankara's Commentary

If on the authority of the text, "One without a second" (Ch. Up.) there is only one Supreme Atman of the nature of eternal purity, consciousness and freedom (from Samsara) and if all else is unreal and mere appearance, why prescribe devotion and worship, according to texts such as the following: "Atman alone is to be seen" (Br. Up.); "That Atman who has destroyed all sins in himself" (Ch. Up.); He should be meditated upon" (Ch. Up.); He should be worshipped as Atman" (Br. Up.). Why should Vedic rituals such as Agnihotra be enjoined? The reason for this is now explained.

By "Ashramas" is meant those people who belong to the Ashramas, that is, those that are authorised to follow the path sketched in the Vedas and to perform Vedic sacrifices. These are of three classes, those of inferior intellectual calibre, those who are middling and those of a superior grade. The word "dristis" means powers of intellect (that is power of understanding what is taught). According to their power of grasping, they are said to be inferior, middling and superior. Worship and rituals are intended for those whose breadth of view is either inferior or middling. It is not for those of a high order of intellect who have come to the conclusion that Atman is one without a second. Out of kindness and with the intention of leading such men into the right path and for enabling them ultimately to realise the identity (of Jiva and Paramatman), the Vedas (to enjoin on them worship and rituals) use the

following authoritative texts: "That which cannot be known by the mind but that by which the mind itself comes to be known (as the knowers of truth declare), know That to be Brahman and not that which is worshipped" (Kena Up.): "All this is Atman" (Ch. Up.): and "That thou art" (Ch. Up.).

Gaudapada's Karika

The holders of the doctrine of duality are certain that their own conclusions have proper basis. Among them, the opinions of some are in conflict with those of others. But this (Advaita) is not in opposition to anything. (17)

Sankara's Commentary

This view is correct, that non-dual Atman is established on the authority of scriptures (Vedas) and on reason. Other views (that is, of duality) are false, being devoid (of scriptural authority and reason). There is also another reason why the dualists' views are false. Dualists like Kapila, Kanada, Buddha and Arhat and others are quite certain that their own opinions have proper basis, that they only have truth, that their methods only are correct and others are wrong. They become so enamoured of what they consider the truth, that they come to hate those who differ from them. Being thus imbued with love and hatred, they quarrel with their opponents in defence of their own doctrines. Our own Vedic view of non-dual Atman is not opposed to any of their mutually conflicting opinions; no one has any quarrel with one's own hands and feet. What is meant is that the knowledge of non-dual Atman is the only correct one, as it gives no room for feelings of love and hatred.

NOTES AND COMMENTS

Is it a New World-Religion?

Writing "On the Emergence of a New World-Religion" in the *International Journal of Ethics* for January, Sidney Webb points out the various characteristics of the communist movement in Russia, which seem to raise it to the status of a growing World-Religion. Among these characteristics which communism shares with world-religions are a particular view of the relation of man to the universe felt emotionally as the truth, the discovery of a firm basis and effective sanction for conduct in this passionate belief, the development of a Holy Writ, hostility to other faiths, and the formation of brotherhoods to propagate its ideals.

On this last point he writes: "Some observers may find the crowning achievement of the communist faith in the creation and steady growth of what has, in 20th century guise, many of the attributes of one of those religious orders which constituted so important a part of the organisation of the Roman Catholic church of the 17th and 18th centuries and may be thought still to do so. The communist party in Soviet Russia is quite unlike the bodies that go in that name in Great Britain, France and Germany—indeed, quite unlike any political party in the world. It is a strictly limited and carefully selected companionship, now over a million and a half strong, giving under enforced discipline and autocratic direction, their whole lives to what they deem the service of the community Instead of taking vows, the members on admission subscribe to regulations which are enforced by watchful official scrutiny of personal behaviour, by public criticism, by disciplinary removal, and in the last resort, by expulsion from the companionship. Two of the three characteristic vows of old religious orders appear explicitly among these regulations, namely, those of obedience and poverty. Every mem-

ber of the party has to give prompt and complete obedience to any order that he may receive from the superior authority that he has undertaken to obey. He must undertake any task that is assigned to him, proceed to any place to which he may be dispatched, assume whatever office may be committed to him and do all this in a spirit of jealous devotion to the supreme purpose of the companionship. The salary that he may receive for his own use or for that of those dependent on him, is strictly limited by a statutory maximum, which, for those holding political office or performing merely administrative duties, does not amount to more than is earned in Soviet Russia by the most highly skilled mechanics.....

The regulations may not be quite equivalent to the vow of poverty taken by the Franciscan, but it, at any rate, represents a determined attempt to insure that work of Government shall not fall into the hands of a wealthy class. The third vow—that of chastity—is not represented by any party regulation. But it is significant that increasing attention is being paid to the instruction that a party member must not 'waste time or strength over sex,' must not fail in any of his obligations to spouse or child, and must not become a cause of public scandal. A large proportion of the expulsions from companionship—apart from those on doctrinal grounds—are due to failure to maintain the party standard under this head."

No one can dispute that a companionship like the one described is something more than a political body. Especially the rules regarding poverty and chastity are remarkable when we consider the fact that modern politics has entirely eschewed the private character of the politician from its purview. A rake or a scoundrel can pass for a respectable party man or even a leader, provided he is capable of impressing others by his ability and his sincerity to the party

principles. Self-sacrifice and self-control—saintly virtues in themselves—are seldom demanded. In this the Soviet's attitude, as given in the above extract, really verges on the religious. But we doubt whether in spite of all this the communist movement can be raised to the status of a world-religion as Sidney Webb has done. It lacks in the most essential characteristic of a religion, namely, a positive attitude towards the ultimate destiny of man. A shallow scientific materialism of the type that the Russian communist preaches can never satisfy those fundamental emotional needs of man—his longing for the infinite, pure and holy existence, his craving for immortality and so on, in response to which religion arose in society. People often show Buddhism as an example to the contrary, but they forget that Buddhism is not cheap materialism, but a gospel conveying a message of profound wisdom regarding the ultimate destiny of man. That message is so high-strung that the ordinary theist fails to grasp it. With a movement of an entirely secular outlook like communism, viewing man and the universe as a series of dancing electrons and nothing more, no section of humanity can remain satisfied for a considerable length of time. Either it has to introduce the spiritual element stealthily into its social gospel, or it has to give way before the unquenchable urge of the human soul.

Indianising Christianity

The problem of Indianising Christianity is receiving a good deal of attention in these days. Mr. S. P. Adinarayanan has some very interesting suggestions on this question in an article of his appearing in the May issue of the C.S.S. Review. The Indianisation of Christianity in his opinion is not an academic job where experts can go into committees and devise ways and means. "If Christianity is to be Indianised at all, it must be through the dynamic spirit of Christ looking through the forms of Hindu thought, adapting, moulding or transforming them as the case may be! For will

our Lord, who did not refuse to use the background of Judaism to preach his glorious gospel, disdain to make use of all that is best in Hinduism?"

Mr. Adinarayanan has many practical suggestions for facilitating this process. First comes a reverent and sympathetic study of Hindu scriptures, especially of the Bhakti literature which has a peculiar fascination for the Christian. The technique and practical directions of the Yoga system for the promotion of concentration may be tried by the Christian as a form of Sadhana or prayer. Sanskrit words may be imported in large numbers into Christian religious vocabulary in order to make Christianity less foreign to the Hindu. The writer believes that the use of words like Parampurusha for Divine Being, Bhakti for devotion, Atman for soul is more than a mere matter of translation. He further suggests the starting of Christian Temples, and the celebration in churches of social and national festivals like Deepavali, spring festival, etc.

The writer believes that the desire of the Christian to Indianise Christianity is not merely a phase of the 'Swadeshi Movement.' "The root of the matter lies deeper. It is the fruit of a more catholic view towards Hinduism and a more sympathetic understanding of its rich religious lore. It is also the result of a growing sense of dissatisfaction with the traditional methods of preaching Christianity in India."

The writer is quite aware of the fears entertained by the opponents of this movement. "These seem to be afraid that if Hinduism is brought into contact with Christianity, the former may transform and submerge the distinctive content of the latter. But fear is unbelief. Is there a limit to the conquering power of our Lord? Does it require any artificial buttressing? I think not. The basic facts of Christianity, Christ and his saving power, no other religion can do away with, and as long as this remains, what do other things matter? It is Christ that matters. Was not Christianity much influenced by Pagan and Greek thought in the past

and can any one say that this has been unhealthy? Then why be afraid of yet another new influence? May it not be that it will become richer by this contact with Hinduism?"

We are in entire sympathy with the ideas expressed by the writer, but we fear they are not sufficiently thorough-going to make Christ and his gospel a part and parcel of Indian religious experience, which after all is the real significance of the expression 'Indianising Christianity.' Mere change of terms and the introduction of a few forms of Indian worship will not Indianise Christianity. It may even possibly misguide the Indian masses. To become truly Indian, Christianity must become something like a sect of Hinduism as Savaism, Vaishnavism, etc. For that, Christians must be prepared to interpret the gospel of Christ in the light of the Indian religious and philosophical conceptions, and as the writer has suggested, if Christianity could in the past interpret Christ in the light of the Jewish and the Greek thought, why can the Indian Christians not graft their Lord and Saviour to the spiritual

traditions of their motherland? For the Jewish doctrine of Sin let them substitute the Indian doctrine of Samsara; for the seven days' creation of the Old Testament, the doctrine of the cyclic evolution of the cosmos; for the Day of Judgment, the Indian doctrine of Moksha; for the theory of eternal damnation of the soul, the doctrine of its gradual evolution; for the Jewish conception of the soul, the Indian doctrine of Atman. Such doctrinal changes will not only help towards Indianising Christianity, but even for rendering it more rational and acceptable to the modern mind. Thus it will give Christianity a new lease of life in a world that is growing increasingly hostile to it. As for Indianisation, we are of opinion that this could be said to have been achieved only when Indian Christians begin to print the Upanishads and the Gita as their Old Testament in their editions of the Bible. Will this ever come to be? Surely not as long as Christianity continues to be artificially propagated in this country by the wealth and efforts of missionaries from the West.

REVIEWS AND NOTICES

THE COMPLETE WORKS OF H. P. BLAVATSKY (1874-1879): *Published by Messrs. Rider & Co., Paternoster House, London, E. C. Price 15-Net.*

This volume contains in chronological order the contributions made by H. P. Blavatsky to various periodicals from 1874. Many deal with spiritualism and are replies to critics who ranged themselves on the side of science and proclaimed all spiritualistic phenomena to be fraud. Many are on the various aspects of Theosophy and show that it is not to be bracketed with ghost phenomena. Still others are about Buddhism, the Arya Samaj or Indian metaphysics in general, and reveal, in addition to the scholarship and polemical skill of the author, the enormous ignorance which foreign critics had in those days regarding the East and its ways. All students of Theosophy will find in this book enough

information about the fortunes of Theosophy in those early days and about the evolution of the life-work of Madam Blavatsky.

INDIA'S MISSION IN THE WORLD: *By Anilbaran Roy. Published by the Hindu Mission, 32-B, Harish Chatterjee St., Kalighat, Calcutta. Pages 80. Price As. 12.*

This book contains a series of small articles explaining Indian ideals and defending them. The author is not blind to the decadence of our vigour and of our capacity for constructive thought at the present day. Indeed he brings home to us the contrast between what our life, individual and collective, could have been and what it actually has turned out to be. His theme, as that of many a true son of India has been, is that she has a mission to fulfil in the evolution of world culture. He has

drawn largely from Sri Aurobindo's writings.

VIVEKACHUDAMANI: *Translated by Mohini M. Chatterji, F. T. S. Published by the Theosophical Publishing House, Adyar, Madras. Price Rs. 2.*

The translation is lucid and as literal as it can be. A few notes have been added, sometimes referring to J. Krishnamurti's works or to the main

Theosophical ideas. The printing and get up are excellent.

SRI RAMANA STHUTHI DASAKAM: *By Ramana Dasa Sadananda. Price As. 5.*

The first part of this booklet contains some Tamil verses and the latter part notes of some talks with the saint, some poems and a few anecdotes, all written in English. The volume will be interesting specially to those who have had any intimate contact with the Maharshi.

NEWS AND REPORTS

R. K. M. Home of Service, Benares

The management have issued the Thirty-first Annual Report of the Home. The total number of new cases admitted in the In-door section was 1668, the daily average being 122. But very often the 145 beds were all filled and the seats in the Male Refuge Block had to be converted into hospital beds. In the Invalid Ward there were two permanent inmates at the end of the year. Accommodation was insufficient in the house at Dasaswamedha Ghat for women invalids, and under the Land Acquisition Act, a new plot has been bought. Funds are required for putting up buildings thereon. Present inmates number 11. Seven girls are also being looked after and trained. In the Paralytic Ward, 15 cases were admitted. In the Out-door Dispensary and its newly started branch together, 39,987 fresh cases were treated. Repeated numbers came to 61,517. In addition to these, many deserving cases were given assistance in various ways as in previous years. The total receipts came to Rs. 40,488-5-6 and the expenses to Rs. 34,435-11-6. The financial resources of the Home has not increased in proportion to its manifold developments and the Management hope that the generous public will continue their kind help as before in support of this noble work.

R. K. Mission, Ceylon

The Board of Management have submitted their Report for the year ending June 1932, the third year of the Mission as a legally incorporated body. There were 222 members on the roll, and 6 business meetings were held. The Ashrama at Wellawatte continued to

be the Headquarters as before. It stands in need of a plot of land and some buildings of its own before its work can further expand. Regular weekly discourses on the Gita, Upanishads, etc., occasional lecture tours and radio talks formed the main items of the ministrations undertaken by the Ashrama. Special mention has to be made of the Religious Conference which was held under the auspices of the Ashrama, at which the various important religions were represented by eminent scholars. To manage the different schools local committees were formed, and wherever possible monks of the Order stationed for supervision. The Students' Home maintained 12 orphans, and as accommodation was insufficient for them, the new building was completed. As in previous years, moral and religious instruction was given to the inmates at the Mantivu Leper Asylum and the Batticaloa Jail. Educational work was expanded by the starting of a new Tamil Mixed School at Wellawatte, Colombo. With proper funds and co-operation the Management hope to accomplish more in the shape of educational and other activities.

R. K. Mission, Singapore

The Advisory Committee has submitted its Report for 1932, the fourth year of the working of the Mission. The ground floor of the new building was completed and occupied during the year. There is now accommodation in it for a Lecture Hall, a Shrine, two living rooms, bathroom, etc., and three school rooms. The Swami-in-charge conducted weekly services and lectured in the Mission premises as well as elsewhere on Vedanta

and allied subjects. He also contributed to the periodicals as in previous years. Morning and evening classes were held for children of whom there were about 40 on the rolls. The authorities trust that in spite of the trade depression funds will be forthcoming so that the high philanthropic and other ideals of the Mission can be carried out in actual practice in the locality.

R. K. M. Vidyapith, Deoghur

The Vidyapith has completed the tenth year of its existence. During the period under review the construction of a new two-storied building was commenced through the generosity of a few friends. When completed it will provide about 50 seats for boys. Round the compound a barbed wire fencing has been put up, and a corrugated tin shed erected for wrestling. The number of students swelled up to 92 in the beginning, but remained steady after a time at 84. Many had to be refused admission for want of accommodation. A few of the inmates were fully free. Two of the boys came out successful in the last Matriculation Examination and 80 p. c. passed in the annual examination. The Vidyapith rendered out-door medical relief to 886 new cases during the year. The total receipts including previous year's balance amounted to Rs. 19,935-10-6 of which Rs. 15,460-3-9 were expended for the up-keep of the institution, etc. Of the Rs. 6,693 12-0 collected for the Building fund, Rs. 6,538-6-8 was spent for construction work, leaving but a small balance for the new year. While thanking the various contributors and sympathisers, the Management appeal to them all for continuing their generous support to the institution.

R. K. M. Students' Home, Calcutta

This Students' Home has now been in existence for fourteen years. At the beginning of the year there were 22 students. Eight left but eight were admitted fresh also. At the close of the year there were thus again 22, of whom 14 were free, 7 concession holders and 1 paying. Twelve sat for the different University examinations. Of these two passed the M.A., three graduated in Arts, one in Science, and five got through the Inter. Of the graduates one stood first

class first. The Home has now shifted to its own residence in Gouripore. The Calcutta office too has been formerly opened. Through the generosity of some friends two dormitories have been constructed and dedicated as the donors desired. Other additions are a kitchen block and a bathing ghat. Further growth depends upon the liberal support of the public. The total receipts during the year in all the funds together with previous year's balance came to Rs. 17,488-7-2, of which the sum of Rs. 12,860-13-9 was expended. Of the balance Rs. 3,186-6-3 has been fixed in the Permanent Fund.

Vedanta Society of San Francisco

The strength and the scope of the San Francisco Vedanta Society increased appreciably during the past year under the co-operation and leadership of Swamis Vividishananda and Ashokananda. The former has been regularly conducting the Sunday morning service and the Tuesday evening meditation and class, with discourses on the Gita. On one occasion he also spoke, by invitation, before a gathering of poets and writers called "Poets and Writers' Club." After his arrival Swami Ashokananda too has been regularly holding the Wednesday evening service and Friday evening meditation and class. He has besides delivered lectures at places other than the Temple on topics like "Vedanta," "Literature of India" and "Hindusim." Due to his untiring efforts a Vedanta activity has been started in Oakland. There has been very encouraging response and regular classes have been instituted. During the year the Society celebrated the Birthday of Sri Ramanakrishna and Swami Vivakananda through special services, musical entertainments and religious discourses. Swamis Prabhavananda, Akhilananda and Devatmananda came from their respective centres and graced and helped the Society by their presence and valuable discourses. A monthly Bulletin is nowadays being published, giving a formal statement of the purpose of the Society and a list of the services and lectures for the current month. Announcements too are systematically made in the important local newspapers regarding the lectures of the Swamis.



Let me tell you, strength is what we want, and the first step in getting strength is to uphold the Upanishads and believe that "I am the Atman,"

—Swami Vivekananda

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HINDU ETHICS

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अधार्मिको नरो यो हि यस्य चाप्यवृतं धनम् ।
हिसारतश्च यो नित्यं नेहासौ सुखमेधते ॥
न सीदन्नपि धर्मेण मनोऽधर्मे निवेशयेत् ।
अधार्मिकानां पापानामाशु पश्यन् विपर्ययम् ॥
नाधर्मश्चरितो लोके सद्यः फलति गौरिव ।
शनैरावर्त्तमानस्तु कर्तुर्मूलानि कृन्तति ॥
अधर्मेणैधते तावत् ततो भद्राणि पश्यति ।
ततः सपत्नान् जयति समूलस्तु विनश्यति ॥

An impious man whose wealth is ill-gotten, who is ever bent on doing evil to others, cannot enjoy happiness in this world.

Seeing that the dishonest and the ungodly meet with reverse very soon, let him not, though suffering on account of righteousness, set his mind on unrighteousness.

Unrighteousness practised in this world does not bear fruit at once, as is the case of the cow that yields milk as soon as it is milked, but working slowly it completely destroys its doer in course of time.

Through unrighteousness a man may thrive, may see prosperity, may conquer his enemies for a time, but ultimately he is sure to perish root and branch.

MANUSAMHITA

SRI RAMAKRISHNA THE GREAT MASTER

By Swami Saradananda

(Continued from the previous issue)

The Master's Reply to Sasadhar Pandit on his requesting the Master to Cure Himself by Yogic Powers

WE cannot omit here another instance of the Master's profound knowledge of non-duality. The incident happened when he was lying seriously ill in the garden-house at Cossipore. Having received the information of his illness, Sreejut Sasadhar Tarkachudamani with some other gentlemen came to see him. In course of conversation with the Master the Pandit told him: "Sir, I have read in the scriptures that men like you can cure their physical ailments whenever they like. If only the mind is once concentrated for a while on the affected part of the body with the suggestion, 'Let it be cured,' all the troubles will disappear. Can't you do this once?" The Master replied, "Well, how do you say so, a wise man as you are? How can I wish to drag the mind from its absorption in God, who is Existence, Knowledge and Bliss Absolute and direct it to this shattered cage of flesh and bones?" The Pandit was silenced. But Swami Vivekananda and other disciples could not give up the attempt. Immediately after the Pandit's departure they began strongly to persuade him to heal

himself. "Sir," they insisted, "You must cure the disease. For our sake, you must."

The Master: "Is it my choice, my lads, to be suffering from diseases? Certainly, I wish that the disease were cured. But what is the use? Cure or no cure depends on the Mother alone."

Swami Vivekananda: "Then, please pray to the Mother so that She may cure you. She will certainly grant your prayer."

The Master: "You all say so; but my tongue cannot utter such a prayer. What am I to do then?"

Swamiji: "No, sir, that will not do. For our sake you must pray for your cure."

The Master: "Very well. Let me try if I can."

A few hours later, Swamiji again came to the Master and inquired whether he had prayed to the Mother and what Her reply was. The Master said, "I told the Mother that on account of this (pointing to the sore throat) I could not swallow anything, and prayed to Her that I might eat a little food. But the Mother, pointing to you all, said, 'Why? Here you are eating with so many mouths!' In utter shame I could not speak a single word more."

What an unusual absence of body-consciousness and unprecedented steadiness in the Non-dual state! In those days continually for six months the Master's daily diet consisted perhaps of nine or ten ounces of barley water only; but yet when the Mother said that he was eating with so many mouths, at once the Master cast down his head in great shame and remained speechless, as if he had committed a grave sin by identifying himself with a petty body. Can our reader form in his mind even a faint picture of this high state of spirituality?

The Master passed through all sorts of Trials with Complete Success

What a wonderful Master we had the good fortune to meet! What an unheard of harmony of all the various religious ideas, ancient and modern, of knowledge and devotion, of Yoga and action, did we find in him! The Rishis or the seers of the Upanishads hold that the knower of Brahman becomes omniscient and that all his desires are fulfilled. All natural objects and mundane forces implicitly obey his will and are transformed according to his desire. Hence it is no wonder that his own body and mind will do the same. True, it is not within the power of ordinary human beings to test the validity of this statement of the Rishis; but this much at least can be said without any scruple that we left nothing in-

complete in our constant attempt to test the Master in every matter to the best of our capacity. But every time the Master used to come out successful with perfect ease, thus mockingly saying as it were, "Do you doubt still? Have faith. Believe firmly that the same power that appeared as Rama and as Krishna, has now incarnated under this mask (pointing to his own body); but this time the arrival is in secret like that of a king who visits his kingdom incognito and goes away as soon as he is detected and the news of his arrival spreads."

The Master's Experiences in Samadhi State turn out to be True in External World

Many incidents in the Master's life open our eyes to those truths of the Upanishads. Generally, it is found that all the various thoughts that arise in any person's mind are in truth facts only of his own experience. That is, he alone can definitely know the contents, intensity, etc., of such thoughts. Others can only infer about them from their physical manifestations. This subjective nature of spiritual visions is a fact of everybody's experience. Everyone knows that they are like all other thoughts, mere modifications of the mind, manifestations of its creative power. In mind only they arise and disappear. It is not possible to find for oneself or to show to others their images or representations in the external world. But many of

the Master's thoughts (that arose in normal state or in ecstasy) were of a different nature. The following may be mentioned as illustrations :

1. During the days of Sadhana at Panchavati, once the Master found that the small plants planted there with his own hand were being destroyed by cattle, and he desired to set up a fencing around the place. After a short while, all the materials required for this work, namely, a number of wooden posts, bamboo pieces, coir-rope and a knife too, came drifting with the flow-tide in the Ganges, and the work was done with the help of Bhartabhari, a gardener of the temple.

2. Once in course of a discourse with Sreejut Mathuranath, the son-in-law of Sreemati Rasmami, the Master said that everything is possible with God. If God wills so, white flowers can grow in plants producing red flowers. Sreejut Mathur did not accept this. The very next day the Master found on the same branch of a China-rose plant in the garden two flowers, one white and the other red. He broke the branch with the flowers and gave it to Sreejut Mathuranath.

3. Whenever the Master would feel a desire in his heart to go through religious practices according to a particular cult, whether Tantric or Vedantic, Vaishnavite or Islamic, some person versed in that cult would come to the temple at Dakshineswar and initiate him into that cult.

4. The Master used to call to him his disciples who were yet unseen but still ordained to be his followers, and would recognise and receive every one of them when they came to him for the first time.

Lots of such illustrations can be cited. Critical reflection on them reveals this truth that the thoughts that arose in the Master's mind did not terminate there as mere thoughts with only mental manifestation, as those of ordinary human beings do; but guided by some unknown law, events of the external world also would take place in conformity with them. We leave the topic here with mere hints at this truth. Our readers may ponder over them and arrive at conclusions according to their respective tastes; but the actual facts are as described above.

The Master had Different

Relations with Different Devotees

We have already pointed out that the Master used to stay in Bhavamukha (on the threshold of relative consciousness) at all times other than the moments he passed in the Nirvikalpa state. In consequence of this Bhavamukha state, he had special Bhavas or relations with each devotee which he maintained unchanged all along. It is quite familiar to the public in general that throughout his life the Master looked upon as mother all women in whom the pleasing and attractive powers of the Divine Mother are specially manifested. But it is not perhaps

so widely known as yet that he had special relation with every one of his male devotees too. So, a few words with regard to this may not be out of place here. Generally, the Master would classify his devotees into two groups, namely, those that have originated from the Shiva aspect and those that have from the Vishnu aspect. He could clearly understand for himself the difference between these two classes and would state that the devotees of one group differ from those of the other group in their nature, in their behaviour, in their love of certain religious practices, and in all other respects. But it is almost beyond our power to explain clearly to the readers what those differences are.

The Two Groups of Devotees

So, let our readers know this much in brief that the mind of each one of the devotees is cast in one or the other of these two moulds. The Master had all sorts of relations with his disciples, namely, those existing between God and His devotee, between master and servant, between friend and friend, between the parent and the child, and so forth. For instance, the Master would say with reference to Swami Vivekananda, "Narendra is like my husband. Within this (his own body) is the female aspect and within him is the male aspect as it were." Swami Brahmananda was looked upon by him as his own son. Similarly he had special relation

with every one of his disciples, lay as well as monastic. As regards devout persons in general it is needless to mention that he used to consider all of them as images of God ; hence towards them he maintained the attitude of a devotee. These different relations were established in accordance with the peculiar inner nature of every individual. For the Master used to say, "I see everything that is within each individual as clearly as things within a glass case." No one can go against his own nature. So none of the disciples could behave in such a way as would conflict with his relation with the Master. If any one would ever imitate another and act contrary to his own nature, the Master would feel much annoyed and would clearly explain to him his mistake in so doing. The following may serve as an illustration : The Master used to call Sreejut Girish, 'Bhairava,' the servant of Shiva ; for, once in a state of trance he saw him as such in the Kali temple at Dakshineswar. He would smilingly tolerate all his undue liberties and harsh words, as he saw concealed behind them a uniquely sweet attitude of absolute resignation. Once the Master was very much displeased with one of his dear disciples because of his using insolent language in imitation of Sreejut Girish. Afterwards he explained to him his mistake in doing so. However let us proceed with our original topic.

RE-THINKING MISSIONS

IT may be a matter of surprise to all, and one of anxious concern to a good many, to hear that missionary enterprises have been overtaken by adverse fortune in recent years owing to the slacking of interest in them among their supporters in Europe and America. "The old fervour," says an important work published recently, "appears to have been succeeded in some quarters by questionings, if not indifference. Subscriptions have been falling off, problems of the utmost gravity face Mission Boards in nearly all fields. There is a growing conviction that the Mission enterprise is at fork in the road, and that momentous decisions are called for." As a result a group of American laymen started on an enquiry with a view to study the situation of American Missions in India, China and Japan, and to make recommendations concerning their future. The result of this enquiry has recently been published in the form of a book called "Re-thinking Missions", comprehensively dealing with the general principles underlying the missionary movement, the various aspects of missionary work in the East, and the administrative problems confronting the Missions today. The whole book is of absorbing interest to all students of religion, Christian or non-Christian, its method of treatment being at once candid and critical, thorough and thoughtful. It is a reliable and authoritative document for studying the great changes taking place in the religious ideas of a large section of thoughtful Christians and in their attitude towards non-Christian religions. In the following paragraphs we shall set forth some of the salient thoughts of the book with a few comments of our own.

What is the motive-force working behind the missionary movement? In the words of the Commissioners' report, it is an ardent desire to communicate a spiritual value regarded as unique and of supreme importance. It is an integral passion for 'saving' men and peoples, and implies a peculiar sense of the tragedy and danger of the unsaved. For the Christian Missions of early days this tragedy and danger was nothing short of eternal damnation. "The pioneers were moved by a stirring sense that many in Asia had not so much as heard the Gospel, millions of souls believed to be in danger of eternal death, might be given the opportunity of eternal life; there was but one way, the way of Christ. There was need for haste." In fact, the peculiar teaching of Christian theology, while it created the sense of solicitude for souls in danger, at the same time also impressed the missionary outlook of the Christian with a crudity that has often been disastrous to other people's liberty of conscience. Mankind has sinned against the Almighty through the disobedience of their original parents, Adam and Eve—a sin which, being an offence against the will of the Almighty, requires an infinite atonement. In the absence of such an atonement all the progeny of Adam and Eve would have been damned eternally had not God in His own mercy sent His Son, Jesus Christ, in order to sacrifice Himself on the cross and thus wash away the sins of mankind; for all His actions have infinite value. Belief in Christ and the atoning virtue of His sacrifice is, therefore, the only way of salvation for men, and Christians felt convinced that it was their duty to convert all men to their belief by persuasion and even by force

lest their souls should otherwise perish. We feel, therefore, that in Christianity, at least as it was understood and interpreted hitherto, the missionary movement and the spirit of intolerance and persecution have a common source. The motive-force behind Christian missionary enterprise, is, therefore, a strange balancing of benevolence and intolerance.

This theological foundation of the Christian missionary spirit and its intolerance is hinted in the report, but is not sufficiently emphasised. We are however told that this narrow outlook is a thing of the past, and that it is precisely this change in the religious mentality of the Western Christians that has brought the Missions to their present situation, necessitating the appointment of this Commission. "Western Christianity," says the report, "has in the main shifted its stress from the negative to the affirmative side of its message; it is less a religion of fear and more a religion of beneficence.....Whatever its present conception of the future life, there is little disposition to believe that sincere, aspiring seekers after God in other religions are to be damned: it has become less concerned in any land to save men from eternal punishment than from the danger of losing the supreme good."

Why is Christianity changing its view regarding the fate of unconverted heathens? The first reason, we must say, is that it is increasingly becoming impossible for the modern mind to believe that purity, righteousness and spiritual illumination are of less consequence to the salvation of the soul, than belief in a particular theological dogma, namely the atoning power of Christ's sacrifice on the cross. We are of opinion that the Commissioners have not sufficiently stressed this aspect of the question in spite of their admission that Christianity

is at present moving away from dogmatic theology. The theories of original sin and Christ's atonement are so fundamental to it that Christianity will indeed be a changed religion when men cease to regard belief in them as essential to salvation. But such a change is unavoidable, and on the Commissioners' own admission, a shifting of emphasis in this direction is already taking place at the present time. The mind of man cannot be eternally enchained by an irrational dogma. Especially as the Christians of the West are beginning to study the religions of the East at their source and coming into contact with the saintly personalities they have produced, they cannot, as rational men, avoid questioning: Can these non-Christian religions, if they are only the creations of Satan, as 'our old theologians' used to represent, contain such lofty ideals and produce such saintly characters that equal any that Christianity can boast of? Can sin really beget holiness? It is, we believe, as yet vague but persistent questioning of this kind within the Christian conscience that is reflected in the liberal views of the report. But the pious Christian has not yet fully become liberal in his attitude. If Westerners as a people are moving away from narrow dogmatic beliefs, professed missionaries, as a body, are far away from doing so. This is evident from the unsympathetic criticism of this liberal report published in many missionary magazines. The report itself contains some sentiments indicative of this old attitude. For it says: "If there is any truth or value in religion at all, it is for all men. The questions religion deals with are not questions which admit of local or national answer." Again it states: "For if any aspect of Western culture—commercial, scientific, political, industrial, military,—is to be recommended to other parts of the world, it is imperative that

the religious aspect should also have its expression, and an adequate expression." And what is more, the Commissioners still support the old Christian ideal of establishing the Universal Church, for the maintenance of that appears to the Commissioners to be an essential condition for the health of the Church, and the test of the universality of the Christian Gospel.

These ideas are evidently the relics of the intolerance of Medieval Christianity and are in time bound to pass away as more intimate contact with other religions comes to be established. It is true that there is a universal value in religion, which is for all men; but this value does not consist in any particular conception of the Deity or any particular dogma and set of social practices. It consists only in the love of God and holy living. That questions relating to the basic factors of spiritual life are not capable of local or national solutions is not wholly true. For although the fundamental ideals underlying religions are the same, they must necessarily find varying expressions according to the particular nature and genius of the culture through which they find expression. If in Christianity itself innumerable sects, widely differing in their theologies, can thrive, and if changes in dogma and in the general religious attitude are admissible from time to time—a fact for which the present report itself is the best illustration—, then, the only rational course for the Christian is to admit the need for diversity in the conceptions and interpretations of religious ideals, and the ways of worship and holy living according to the genius of particular nations and cultures. If the Commissioners' analogy of commerce, science, politics, etc., is really applicable to religion as well, we find no reason for objecting to the variations in religion as manifested in different

cultures; for though the abstract principles of science, commerce, and politics are the same for the East as well as for the West, we do really find variations in their application in the different cultures of the world. We do not, however, admit that, as the Commissioners contend, Western religion also is necessary for the East, because the East accepts the politics, science, etc., of the West. The East has been receptive in regard to these latter branches of culture, because it has by practical experience discovered that the Westerner is a better general, politician and manufacturer, but in regard to religion the West has established no such superiority in the eyes of the Easterners. We of the East have little admiration for the spirituality of the West as a whole, and in regard to the ideal characters, the saints and sages that our religions have produced can stand comparison with the best of such men in any other part of the world. The West has, therefore, not established its claim to teach its religion to the East, as it has done with regard to commerce, fighting and politics. To us it appears that the fallacy of the Western missionary attitude consists in that it looks upon the teaching of religious truths on the analogy of teaching mathematical truths. The West has studied so much about evolution, but it seems to have not applied its principles in the study of spiritual life. Men's spiritual ideals vary in accordance with the variations in their spiritual stature. To force them all to one system of belief is neither possible nor desirable. The spiritual growth of men is thereby stunted, not accelerated. While it is therefore legitimate to communicate one's spiritual conviction to those who are dissatisfied with their original ideals, to thrust them on others taking advantage of their simplicity and unpreparedness is a highly questionable procedure. In spite

of all the changes in the westerner's religious outlook, he cannot abandon his old spiritual narrowness until he gives up such crude theories as original sin, atonement and so on, and comes to recognise that salvation is not reached by any particular belief, but is a matter of gradual attainment, and that man has more than one chance to struggle for perfection. A more sympathetic understanding of Vedanta alone can do this for the West. The ideal of a Universal Church is quite impracticable ; for before attempting this impossible task, at least let the existing Christians first of all form a united Church.

We have till now considered the internal causes for the liberalising movement in missionary circles. Now another important reason of a still more striking character is the rise of the non-religious attitude. The Commissioners have pertinently remarked : " What becomes of the issues between the merits of one sacred text and another when the sacredness of all texts is being denied ? Why compare Muhammad and Buddha when all utterances of religious intuition are threatened with discord in the light of practical reason ? It is no longer which Prophet or which book ? It is whether any Prophet, book, revelation, rite, church is to be trusted. All old oracles are seeing a new sign : the scorn in the faces of students who know the experiments in anti-religion in Russia and non-religion in Turkey and actual religionlessness of much western life. The chief foes of these oracles is not Christianity but the anti-religious element of the philosophies of Marx, Lenin, Russell. The case that must now be stated is the case for any religion at all . . . But these problems are not alone the problems of other religions, for since the same world change has entered the sphere of the Christian Church and of the Mission,

they, too, must deal with their own question of life and death. They too must state the case for any religion at all. There it is that Christianity finds itself in point of fact aligned in this world-wide issue with the non-Christian faiths of Asia. It is an alignment which creates no new truths and solves no problems of religious difference. It simply shows how necessary it has become for any religion to be aware of, and to stand upon, the common ground of all religions." Thus the fear of a common danger also seems to have made Christianity more friendly towards other religions.

In what, then, does this changed attitude of Christianity towards non-Christian religions consist ? To answer this question in the words of the Commissioners : " Within the piety of the common people of every land, encrusted with superstition as it usually is, and weighed down with vulgar self-seeking in their bargainings with the Gods, there is this germ, the inalienable religious intuition of the human soul. The God of this intuition is the true God: to this extent universal religion has not to be established, it exists. Upon this theme the great religions have made their elaborations. They have mixed true discernment with much vagrant imagination. But there is no doubt that they have used the real foundation and have made, on the whole, genuine advances..... Christianity, however unique its message, has nothing to gain by disparaging the degree of this progress. So far from taking satisfaction in moribund or decadent conditions where they exist in other faiths, Christianity may find itself bound to aid these faiths, and frequently does aid them, to a truer interpretation of their own meaning than they had otherwise achieved." In agreement with this growing liberal outlook the Commissioners want that the

Mission should make "a positive effort, first of all to know and understand the religions around it, then to recognise and associate itself with whatever kindred elements there are in them." The report recognises that there are many errors, many abuses, in the great Asiatic religions—are there not such shortcomings in Christianity too, we ask—but at the same time warns Christian missionaries to take note of the fact that there are also strong reform movements tackling these problems from within. "It is clearly not the duty of the Christian missionary to attack the non-Christian systems of religion, nor is it his primary duty to denounce the errors and abuses he may see in them: It is his primary duty to present in positive form his conception of the true way of life and let it speak for itself." He may criticise when criticism is needed, especially in the interest of the kernel of religious life, but that should be done with the attitude of a co-worker and not of an enemy. For the Commissioners' conviction is this: "We desire the triumph of that final truth, we need not prescribe the route. It appears probable that the advance towards that goal may be by the way of immediate strengthening of several of the present religions of Asia; Christian and non-Christian together. *He (the Christian) will look forward not to the destruction of these religions, but to their continued co-existence with Christianity each stimulating the other in growth towards the ultimate goal, unity in the completest religious truth*" (Italics are our own.)

This last sentence is perhaps the most magnanimous one ever written by Christians in a book expounding their religion. What great progress Christian religious thought at least among some forward sections, has made from its old dogmatic beliefs that consigned the whole of the non-Christian world to

eternal hell, is evident from this. We, in India, are really glad of this. For centuries we have been proclaiming this as the greatest lesson that India has to teach the world, and we have every reason to be glad of the fact that the world is coming to recognise its truth, however late it may be. But as we have shown before, even this admirable liberalism of the Commission is vitiated by the still persistent Christian dream of a Universal Church. This last resting place of narrowness and bigotry can go only when Christians come to recognise that spiritual progress is a matter of evolution extending over many lives, and that herding all men in one enclosure of religious views is an impossibility.

It appears from the report itself that all Christians are not disposed to share the liberal views of the Commission with regard to non-Christian religions. "The friendly recognition of other faiths," the report remarks, "means to many Christians in the Mission fields and at home an essential disloyalty, a compromise with error and a surrender of the uniqueness of Christianity.....If we fraternise or accept the fellowship of the alien faith, what becomes of the original hope that Christianity will bring the world under its undivided sway? If that objective is surrendered, has not the nerve of the Mission motive itself been cut?" To satisfy such critics the Commissioners reply that it is what is strong and sound in non-Christian religions that offers the best hearing for whatever Christianity may have to say; that in other words, encouraging the strong points of non-Christian religions is really strengthening Christianity. That the ultimate triumph of Christianity is still lurking in the mind seems to be reflected in this attitude.

Although many points in Christianity are thus common to non-Christian

religions also, Christianity according to the report has still got its uniqueness and a message of its own to deliver to the Orient. But this uniqueness does not consist in any particular doctrine that is found in Christianity alone and in no other religion. "It would be difficult to point out any one general principle which could surely be found nowhere else.....There is no property here: What is true belongs, in its nature, to human mind everywhere. From this treasury of thought, however, Christianity proffers a selection which is unique. The principle of selection is its own peculiar character: Its individuality lies in the way in which it assembles and proportions its truths, and lends to them clarity, certainty, exemplification and therefore power. Its features, like the features of a person, are unmistakably its own." Space does not permit us here to give even a brief exposition of the charming presentation of modern Christianity as given in the report. We shall however indicate a few of its important features. It preaches a God who is both transcendent and immanent. He is a self and not an impersonal principle of moral order. He appears in the terror of the world as well as in its beauty. In all our actions we are dealing with Him, whether we know it or not. He can be worshipped only by pure and sincere hearts. He is present in personal life, and the highest privilege of religion is a direct experiencing of companionship with God and union with His will. This is attained not through any difficult technique or asceticism, but by pure devotion to God's will, which at the same time is a love for the divine possibilities in other human beings, one's brothers. Practical religion is, therefore, an alternate or double process of withdrawal from the world and immersion in the world, of prayer and social activity, uniting thus the love of God

with the love of men. Its theology at once flows out into a conception of rightful human relationship. The spirit of love is its guiding principle in meeting all specific ethical problems. And it asks its missionaries "to seek with people of other lands a true knowledge and love of God expressing in life and word whatever we have learned through Jesus Christ, and endeavouring to give effect to His spirit in the life of the world." It may incidentally be remarked that we for our part find the strong impress of Vedanta on Christianity in this modern presentation of its cardinal principles.

One of the most beautiful features of the report is its criticism of the tendency on the part of Christian Missions to utilise philanthropic works as a means of recruiting church members, and its interpretation of true Christian charity. Education and medical aid, when subordinated to evangelistic motives, cease to be disinterested, although they may still be unselfish. It proceeds from an ulterior object; it savours of a commercial interest in the promotion of one's own type of piety and association. Such an attitude is therefore un-Christian. The Commissioners therefore want the missionaries to be prepared to give largely without any preaching. Such charity, the report says, will not be beyond the scope of the missionary's work, although he has come out not as a mere distributor of charity but as a preacher of Christ, for "ministry to the secular needs of man in the spirit of Christ is evangelism, in the right use of the word. For to the Christian no philanthropy can be mere secular relief. With the good offered there is conveyed the temper of the offering, and only because of this does the service become holy. To regard social service as something more than a humanitarian act of relief, namely, as an act of union with God's will, is

thus in a special sense an expression of the Christian faith."

These are indeed priceless words so strikingly in contrast to the recommendation of Bishop Whitehead who pleads in his book on Indian Problems that Christian charitable works in India, especially educational, be limited to the Christian community, chiefly to the new converts to it. Such a view of charity is the logical consequence of philanthropic work undertaken as a means to increase the number of church members. The Commissioners' recommendation on this point is a timely corrective, not only to the Christian Missions but even to the followers of Indian religions. As Christianity does, Hinduism too claims that philanthropic work in a spirit of divine worship is a special characteristic of it. But in these days of communal bickerings and animosities we feel there is a tendency to limit charities to people of one's own group and refuse it to others who are in equal if not in greater need. Such charity may have value from patriotic or communal standpoint, but it loses the true spiritual significance which Hinduism attributes to it. The Commissioners' re-interpretation of Christian charity is therefore a timely reminder to the Hindus as well. But we should however warn our Hindu brethren that because the Commissioners have thus recommended, the present Christian organisations working in India have changed their time-honoured devices. They carry on their trade as merrily as ever.

Christian missionaries, it is said, are unwelcome guests in the countries where they go to preach. This feeling exists even in India where freedom of opinion in religious matters has always been a recognised principle. The reason for this is not far to seek. Besides the purely religious motives, missionary movements have been prompted also by the desire to enforce one's own

system of belief on others, and thus satisfy one's sense of spiritual superiority. To take away as many people as possible from their original faith, culture and social surroundings, and give one's own label to them appear to be the central aim of missionary activity. Hence missionaries often measure their success by reference to statistics of their converts. Church membership rather than the spirit of Christ seems to loom large in their eyes. As a result the Christian missionary activities have helped to create a fresh group in this already much-divided land of India. Through their group consciousness, and their cultural and communal ambitions Christians too can impede the political advancement of India, and for this reason no patriotic Indian can but oppose the conversion activities of the missionaries. Under such circumstances it is gratifying to note how the report asks the missionaries to subordinate the Church to the interests of life. Although this attitude, when carried into practice, will mitigate a good deal of the resentment people feel against proselytising activities, we have our own doubt as to the possibility of its application in actual life. A self-conscious Christian community already exists in the country clamouring for its own communal rights as against those of the nation. Under these circumstances any movement for spreading the Christian Gospel, if it separates its followers from the rest of society under any form of church organisation, cannot but be contributing to the communal spirit in the country so disruptive of India's national unity. It is because Indians see this tendency to create new communal animosities in the missionary movement that they are so opposed to it, not because they have any opposition to the true Gospel of Christ, in which they find no difference from the spirit of their own scriptures. Even the

Commissioners in spite of their admirable liberality of outlook, have not completely overcome the church mentality, as is evident from their haunting vision of a Universal Church. India will always welcome missionaries of the ambassador type, as the report characterises the kind of missionaries required in this country—men and women who reflect the spirit of Christ, who preach through their lives and not through their words. But the

crucial question that India asks is this: Can the missionaries work in this country propagating the spirit of Christ, but without creating a Christian *community*? The report does not answer this important question, but if it can be answered in the affirmative, we do not think anybody in India will resent the missionary activity in this country. For India accepts Christ, but rejects churchianity.

FIRST PRINCIPLE OR THE NATURE OF GOD

By Swami Sharvananda

(Continued from the previous issue)

NOW the next question raised among the Upanishadic sages was: Is there any sense in accepting a spiritual principle? Why not accept a material substance, as some of the modern scientists hold—a material substance which is infinite in its nature and which permeates the entire creation, and hold that what is called intelligence is only a by-product of matter? That question was also raised in ancient India, and then they began to analyse again the concept of matter and intelligence. These two entities should be evaluated. How are we to understand the fundamental value of these two concepts? What is matter? Matter means objects of perception. Our cognition of matter is due to our five senses. Through our eyes we see colour, through our ears we hear sound, through our nose we perceive smell, through our touch we feel hardness or softness, through our palate we get taste.

So we see that our entire universe is composed of five kinds of sensations,—sight, sound, smell, touch and taste. Our universe is nothing but a com-

posite entity made up of one, two, three or all of these principles of sensation. Hence the external world appeals to us in the form of five kinds of sensations, and behind the sensations is the receiver of the sensations, viz., the intelligence. The eyes see a particular tree, for instance: the tree is the object of sight, but to whom does the tree become an object of sensation? To me, the intelligence. Thus the whole world can be divided into two categories primarily, the seer and the seen. The seer, the object, is giving certain sensations, and the receiver of the sensations is the eternal subject. As the world is divided into subject and object, what we call matter and spirit is matter and intelligence.

If we hold, as the materialists hold, that the seer, that is the subject, is a by-product, is only an outcome of the existence of the object, then, it would be like having a son without a father. As there can never be a son without a father, you can never imagine an object without the seer, without intelligence.

In this respect the philosophical method, as stated before, is fundamentally different from the scientific. In

scientific method, the experimenter stands quite aloof and the experiment is carried on in camera, quite isolated from the view-point of the seer; but in philosophy, it is just the opposite, as the object derives its value from the seer. If there is an object, for instance, which nobody has seen, if anyone says there is a chimera, a hobgoblin which nobody in the universe has seen, we will begin to laugh and think, "How can there be such a thing?" If I say there is such a thing which nobody has seen, which nobody can see and which nobody will see, then it would only be a fiction, not a reality. An object to be real must enter into the field of cognition, must derive its value by coming into contact with human intelligence.

So we see that it is the intelligence that gives the value of reality to an object, but intelligence stands on its own legs. The seer does not depend upon the object to get its value. I see the sun; the sun exists because I see it, but I can exist even without the sun. No doubt the relation between the seer and the seen is like father and son. Their conceptions, as of father and son, are mutually dependent. Fatherhood would not remain without the son, but the man father can remain without the son. This is exactly the position with regard to the seer and the seen: their relative values depend upon the duality as the subject and the object; but the seer stands on his own legs as it were. He does not depend upon anything for his own assertion: nobody can doubt whether he is existing or not. Some of the western philosophers started their philosophy with the point that doubters exist because they doubt. We can doubt everything else. I can doubt the existence of the sun, but I cannot doubt the existence of myself. So the position of the doubter, the position of the seer, the

position of the knower is certain, it is self-evident, and that self-evident fact is the starting point of philosophy, and that is exactly the view-point of the Vedantic or Upanishadic Rishis: the starting point, so far as values are concerned, is the seer. So, instead of saying that intelligence has been derived from non-intelligent matter, it is much better to say that non-intelligent matter is the outcome of intelligence, because intelligence comes first, and non-intelligent matter, the object, comes next. Father comes first, son comes next. Hence, the Vedic sages held that the first Principle which is at the back of the whole universe, the First Cause, is not non-intelligent and blind matter, but an intelligent entity, and that intelligent entity may have had a non-intelligent principle associated with it in the form of energy or Shakti, and that Shakti, the non-intelligent entity, transmuted itself, changed itself into the form of creation.

But there cannot be two infinities, two first principles, two infinite causes; so to hold that there were two ultimate causes of this universe, matter and spirit, is illogical. Therefore, the background of the two aspects of the universe, the background of the objective side and the background of the subjective side, really is one. It is the only one Entity which forms the common background of both subject and object. Before the universe came into manifestation there existed only One without a second. There was no duality, no two entities in the form of matter and spirit, or God and energy, but there was only one infinite Principle and that Principle was essentially a principle of intelligence. The Upanishads refer to the Supreme Principle as Brahman. It is the common background of both the subjective

and the objective world, the common substance and the common reality of the whole universe. It is of the nature of *Sat*, *Chit* and *Ananda*. To understand that common background we must notice its existence in everything. We all say that God is infinite, God is the supreme substance of excellence, He is omnipresent; that means He is present in every atom of existence, otherwise He would not be God. He is present in this table, He is present in this flower; He is present in myself; He is present in yourself; He is in everything.

But we notice so many differences in creation. We all see the world as a world of diversity, a world of variegated expressions. No two things are alike, no two faces are alike, yet we all say that all these are real, everything that we notice, everything that comes within the field of our cognition, which becomes part of our knowledge, appears to be real. So reality is the common background of all. When I see this table, it strikes my consciousness with the value of reality. When I see that tree, it appears to be real, and everyone of us feels that it is real. So reality, real existence, is the common background of all, and this reality is of the nature of *Sat* (Absolute existence). Nothing can be real without that common background of *Sat*.

Next there is *Chit*, expression, knowledge. Behind everything there is the cognizer; every object gets its value by being a content of our thought. Unless it becomes a content of our thought, unless it enters the field of cognition, it can never be real. All our conception of reality is derived from an abiding consciousness. This table is real because we are conscious of it; that tree is real because we are conscious of it. Everything that we call real, everything that we think real, must be part of our

consciousness. So it is consciousness that gives the value of reality to a particular object by making it its content. No liquid substance can be seen unless it is held in some vessel: for instance, unless milk is kept in a cup or jar or in a bottle or even flat on the floor,—unless there is some container,—milk cannot be seen. So, no object can be seen or perceived without consciousness. Consciousness becomes the container which is like the cup, and the object, the content. So we see that all objects become contents of the consciousness which illumines them, and therefore they become real.

As intelligence is at the back of all reality, so naturally the First Principle, that is, Brahman, must be of the nature of supreme intelligence, impersonal intelligence. It is very difficult to understand. The mind cannot grasp how intelligence can be impersonal, yet Brahman is impersonal, absolute Intelligence.

He is also of the nature of *Ananda* (Absolute Bliss). What is called misery and suffering in the universe is due to limitations, is due to some conditioned state of existence, and when limitations and conditions are taken away, we feel happy. For instance, when we are hungry or thirsty, it means there is some want, some limitation in our physical system. That limitation appears to our consciousness in the form of hunger and thirst, and when that limitation is removed by food or drink, we feel happy. So, the limited or conditioned state is always felt as suffering, misery, and when there is no condition, when there is no limitation, there is infinity, there is happiness. That is why they found that the Supreme Principle, the First Principle, being unlimited, being infinite, must be also of the nature of Supreme Bliss. That is why *Sat*, *Chit* and *Ananda* are the essence of the Supreme First Principle called Brahman.

Nothing can rationally be attributed,—I emphasise the word rationally,—to the First Principle. Every attribute given to the First Principle will make it limited, will make it appear conditioned.

So, to believe that the First Principle is infinite, it must be absolute, it must be transcendental; that means it must be beyond time, beyond space, beyond causation. But that Supreme Brahman, which is absolute existence, absolute intelligence and absolute bliss—a transcendental entity—cannot be understood by the human mind which is limited. And when the mind cannot grasp It, how can it express It? Brahman is called *Avangmanasagocharam* (beyond word and thought). Yet there is the subtle logic, rigorous logic, that demands that the First Principle must be Infinite and One without a second.

We shall consider here a very simple proof of the necessity of the Absolute. According to philosophy we find that no thought can arise in our mind without an opposite, or antithesis at the background. We cannot think of day without having the conception of night at the background. So if day is a positive concept, then night or the negation of day is at the back, and that is called technically the antithesis. No thought or thesis can arise in our minds without an opposite in the form of an antithesis in the background. If we see the universe as limited, as conditioned, the limited, conditioned idea can never arise in our mind without having a background in the consciousness of an unlimited, unconditioned state. The very consciousness of time naturally brings in us a deep-seated consciousness of timelessness or eternity. Perhaps, ordinarily, an unanalytical mind cannot discern it; but when we try to analyse the mental conception of time and space, we find that at times we attain a stage where there is no time, no space.

When we are thinking very deeply of some problem which interests us most, and when the mind thus gets fully concentrated upon an object of thought, we ourselves feel that we have transcended all time and space. Perhaps an hour has passed, but we have no consciousness of it; we sometimes forget where we are; we forget our surroundings, our space. There are thus subtle states of consciousness in which we transcend the limitations of time and space.

This particular state of consciousness has been very strongly urged by the Vedic sages as a real fact, as genuine state of realisation. They call it *Samadhi* or a superconscious state. In that state man transcends all limitations of time and space. It is a real experience; the experient feels that he is neither he nor she; he is neither in this space nor that space; he is neither in this time nor in that time. He has transcended all limitations of time, space and causation, and this peculiar realisation of a simple, absolute existence is attained.

When the realisation of *Samadhi*—or to use a philosophical word—this state of contentless consciousness is attained, man stands in his native grandeur. Man then realises that time and space do not form an integral part of his consciousness. This is a rare experience.

Hence, that state of *Sat-Chit-Ananda*, which is at the back of the seer, is also the cause of everything, cause of the objective reality as well as of the subjective principle. It is in the observed, It is in the observer. That is how it is logically maintained that without the Absolute, the relative can never be explained. The relative world, the limited world, the universe, derives its explanation and value from the unlimited. As day gets its value from night, which is a negation of day, so the relative gets its value and explanation

from the negation of the relative or from the Absolute which is called Brahman in the Vedanta.

This is exactly the conception of Brahman, put in easy language. It is very difficult to put it in easier language than that. It is an entity which is a negation of all that we see, yet it is immanent in all that we apprehend. It is not changing, it is the unchanging and unchangeable principle in the midst of the changing; it is the eternal entity in the midst of the non-eternal.

Such is the Godhead of the Upanishadic philosophers, the Supreme God or the Supreme Principle, the First Principle, which is immanent in the universe, in the form of *Sat-Chit-Ananda*. He assumes different values by putting on different cloaks and garments, as it were, and the garment is called matter. He appears in the form of trees; He appears in the form of man; He appears in the form of animals, birds, insects, everything. He is the One appearing as many, yet He is hidden behind the many. When we see a tree, we see the tree and not Him; when we see a man, we see the man and not the Supreme Brahman who is in man, who is behind everything. That which cloaks the Supreme Principle in the form of garments and dress is matter. He Himself produces his garments, and puts them upon Himself, and sometimes He appears as man, as woman, or as child. Only bar His own Maya-Shakti,

the oft-misunderstood power of Reality, and you will realise Him.

We must however guard against one misconception which may arise from the foregoing exposition. The misconception is that the Vedantic doctrine, or the philosophy of the Upanishads, does not accept a personal God or a human God. It is not however so. The Upanishads accept and express the absolute reality of the Godhead: He is of the nature of *Sat*—an absolute, transcendental entity—, and nothing can be posited of Him. Yet He assumes different forms. He is more than substance; He can take different forms. Just as the same substance water can assume the three forms of ice, water and vapour which do not contradict one another, so also the same principle of Brahman can appear in three aspects, *viz.*, God as a person, God as the Immanent Principle and God as Transcendental Absolute. The same Supreme Being, Brahman, can assume different forms of gods and goddesses of the Hindu pantheon. He is an absolute reality, transcendental entity, yet He assumes forms. So He is personal as well as impersonal, immanent and at the same time absolute. He becomes immanent in nature and at the same time He can assume the forms of Shiva, Kali, Vishnu, etc. He assumes different forms; all forms are His. This is exactly the view of the Upanishadic sages about the First Principle, about God.

(Concluded)

THE CAUSE OF MISERY AND THE WAY TO FREEDOM

(ADAPTED FROM THE SRIMAD BHAGAVATAM)

By Swami Prabhavananda

KAPILA continued: "Now, O Mother, I will tell you of that Truth through knowledge of which man becomes free from the meshes of ignorance.

"The Light of Inner Consciousness which exists as the Self of man is also known as Purusha (Spirit). Purusha is self-luminous, beginningless and endless and separate from Prakriti (Undifferentiated Nature, consisting of the Gunas—the material cause of the universe). The whole universe comes out of Prakriti and is made manifest by Her association with Purusha. The Purusha by identifying Himself with Prakriti (the Self identifying Himself with non-self) becomes deluded in Avidya (ignorance) and His consciousness becomes finite. The Purusha or the Self is the eternal witness, always free, and never the 'doer' of actions. All actions proceed from the Gunas of Prakriti. But because of the superimposition and identification, Purusha thinks Himself the 'doer' of all actions, and because He thinks Himself the 'doer', though in reality He is blissful and free, He seems bound by Karmas (actions, i. e., cause and effect), and remains subject to birth and death, and is either happy or sorrowful."

Devahuti asked: "I understand that Prakriti is the cause of the expression of this universe, subtle and gross. But what is Prakriti?"

Kapila replied: "Prakriti is that which, though undifferentiated, has within itself the cause of all differentiation. Prakriti consists of three Gunas, —Sattva, Rajas and Tamas (equilibrium, activity and inertia). When these

Gunas are in a state of equilibrium or perfect balance, that is known as Prakriti or Undifferentiated Nature. When the balance of the Gunas is disturbed, there is the projection of the universe.

"The Purusha or the Real Self is formless, attributeless and changeless; therefore He cannot be the 'doer' of actions. As the sun, though reflected in water, is not affected by the attributes of water, similarly the Purusha, though living in the body, is not really affected by the attributes of the Gunas of Prakriti. But because through ignorance the Purusha identifies Himself with the Gunas, He seems to be happy or sorrowful and thinks Himself the 'doer' of actions. Hence His bondage to Karma, through which He remains subject to birth and death in this world, and is born as bird or beast, man, angel or god according to His Karmas (deeds)."

"By allowing the thought to cling to the world and the objects of the world, attachment grows and there comes the delusion. One desiring to rise above the world, must learn self-control by the practice of non-attachment.

"Follow the path of the Yoga meditation. Be steadfastly devoted to God and, with a concentrated mind, dwell in the thought of God.

"Learn to look with an equal eye upon all beings; shun all hatred and enmity and, with a cheerful heart, surrendering yourself at the feet of the Lord, engage yourself in your respective duties.

"Be content with whatever comes to your lot.

"Practise moderation in eating, drinking and recreation.

"Learn to love solitude and to find peace within.

"Be friendly to all, kindly and sympathetic in the suffering of others, and forbearing with the faults of all.

"Give up all ideas of 'me and mine'.

"Attune yourself to the knowledge which reveals the Truth.

"Thus shall you be free from the meshes of ignorance, free from the limitations of consciousness set upon you by the limited adjuncts of Prakriti ;

and you shall realise the Self, the Purusha, which is pure, free and divine.

"As a man while sleeping may dream unhappy dreams, but on awaking, though he may remember them, is not deluded by them, so, when the Self knows Itself, realises the Divinity, and delights in the Divine Self, Prakriti can no longer delude Him. He realises the Bliss of Heaven and conquers life and death. He is no longer tempted by the Yoga powers, for he has power over them. He lives a free soul, while in the body, and attains absolute freedom at the time of dissolution of the body."

NEW LIGHT ON BUDDHISM*

By Swami Jagadiswarananda

DR. Rhys Davids, the well-known scholar of the West, needs no introduction to the reading world. She is a lecturer in Pali in the University of London and is also the President of the Pali Text Society of which her late lamented husband, T. W. Rhys Davids, was the founder and life-president. The present book, the latest of her works, is "primarily out to enquire into the history of how to fit the nucleus of Pali Thought into the history of Indian religious ideas and to show in that nucleus an attempt at an expansion in that history, followed by a number of contracting changes (in the Far South) with a re-expansion of a distinctive character in the Far East." It is "relatively less concerned with the external history of either Founder or Church, or his domestic or topical history" and is "rather a guidance for advanced students for thoughtful and critical study of Pali scriptures." "The utmost ambition and scope of a modest manual like this,"

reiterates the erudite authoress, "is to bring about a truer and sounder view of the *New Word* in Indian religion offered by Buddha."

The authoress has been uncharitably taken to task, though quite ignorantly, by the Pali Buddhists for her last three books—"Gotama, the Man", "Sakya Origins" and the present one. In these books, particularly in the one under review, she refutes the claim of the southern Buddhists that Pali canon is the whole of the original Gospel; she shows that such a claim has little evidence to stand upon and clearly points out that the twenty eight distinct works constituting the Pali Tripitaka with numerous commentaries is not the whole of Buddhist scriptures, and that in them the original teachings of Buddha have been so much twisted, deformed and smothered that they have lost their historical basis. The learned doctor does neither accept the Mahayanist conception of Buddha as an Avatar of God

* A Manual of Buddhism: By Mrs. C. A. F. Rhys Davids, M. A., D. Litt. Published by the Sheldon Press, Northumberland Avenue, W. C. London. Pages 341. Price 7s 6d net.

or an emanation of Dharma Kaya, nor the Hinayanist cult of superman, but interprets Buddha as a great helper of humanity who "sees life as a possible *more* for man, not a *less*" and "shows man as potentially a divine *more* in his nature, destiny and life."

Buddha's message of the divine potency in man has been lost sight of in the morbid over-growth of later monastic pessimism. So by historical elucidation, scientific exegesis and logical interpretation she has, in this book, winnowed the older grain from the chaff of later accretions in the Pali Suttas. She shows that Buddha taught to men the same ineffable goal which had already been held up in his own land of India, and not a soulless, Godless, narrow, materialistic cult of "monkish interpretation." To understand Buddhism rightly we must never forget "to wash off the complexion given it by the alien skies and see it as the child and heir of India of its birthday, for Buddhism is doubtlessly an unbroken continuity and fulfilment of ancient Indian Religion."

Buddhism which the Pali Pitakas give us is thus utterly divorced and estranged from its source. So Pali Buddhism is a decadent view of Sakyan mandate. Buddha is not an unconnected appearance in the Indian humanity of his day but the child of its religious evolution and environment. So in order to know his true religious ideal we must see him in the Indian cradle. The Sakyan teachings, having been handed down orally by monks of various nationalities for centuries, have naturally been side-tracked and atrophied and at last been converted into a "moribund monk-formula of wilted vision and truncated outlook."

Great teachers have their setting in the historical tradition of their own countries. Like all world teachers Buddha came to fulfil and not to destroy,

though as a Velic protestant he stood against its degraded ritualism. His message was an expansion and fulfilment of the Upanishadic gospel stressing more the dynamic doctrine of *Becoming* than the static doctrine of *Being* from which the age was beginning to lean away. "To deny this," says Edmond Holmes, author of *The Creed of Buddha* (quoted by the authoress), "is to wipe out the whole preceding religious teaching of India in force before and during his day" and "to imagine him trampling upon the Upanishadic Teachings is to libel him unspeakably." Buddha created a living interest in practical religion of "realising the tremendous possibility latent in man—the God-nature in human nature". As a great teacher Buddha is both a reformer and an innovator and he is more vindicated "not in breaking away but in growing beyond its parent teaching of the Upanishads." For we see Gotama in youth as a persistent, earnest student with Brahmanas, and no quarrel is recorded between them on the subject of Soul or God. Moreover he had no anti-Brahmanic feeling as it was the Brahmanas who became his leading disciples. Distinguished disciples of Buddha, like Sariputta, Moggallana and Kassapa were cultured Brahmanas. Sakyan Missioners were mainly Brahmanas and the teachings were fundamentally their own, but progressive radicalism of seceders strangled it. The Sakyan Mission was out to enlarge and enhance the accepted faith of those days "not by asseverating or denying it but by making it more vital". Buddha upheld also the "Upanishadic doctrine of the life of God-conduct or Brahmacharya" "with of course the development of comradeship through monasticism."

In the Upanishads of the middle period there was a new interest in the analysis of man with the growing influence of Sankhya psychology—which

came to be so marked a feature in early Buddhism. Accordingly he taught that man is mortal as his body and mind, but is immortal as the *Very Man* or Self. But he never said, as the Buddhists believe, that man is "a bundle of transient factors or *Karmas*, transmigrating without a doer." In India's religious teachings in 500 B. C. when Buddha was born, neither body nor mind ever meant the whole man. Beyond Rupa (visible body) and Name (mind) there was the very inexpugnable 'me' in the innermost way, and so both Sakyan and Sankhyan psychology disentangled the *Very Man* from body as well as mind to establish a separate being for the *Very Man* even more clearly than before. In the Suttas, due to later quasi-scholastic paraphrasing, the shrinkage of Indian concept of Self is remarkable. In the Pitakas one will find passages, especially material passages, upholding the Upanishadic teaching about the reality of the Ultimate Self. "Upanishadic teachings," says Dr. Rhys Davids, "we find lurking in the first utterances of Buddha. Emphasis in Atman, survival of self and Karma are distinct in Dhammapada and Early Anguttar." Ancient India and genuine Sakya teachings laid utmost stress on the reality and possibility of the *Very Man* or Self while the trend of Pali Books is the pushing away of man and teaching a 'Less' about his reality and ultimate destiny. Buddha upheld the Indian ideal of the past that Dharma or Religion is a drawing out and expansion of the Divine More in man, and not a contraction of life which is a heretical mushroom-growth of later monkdom. Dr. Rhys Davids pays glowing tribute to the monks of the Ramakrishna Order, and says that like the Franciscan Friars the Ramakrishna monks today know what sort of monasticism Buddha and his immediate disciples preached: for the life

of cloister is not that of chronic recluses but a release from the worldly ties in order to tend the ailing fellowmen in a better fashion.

Buddha never denied the existence of Atman. The quest of the highest Self is enjoined in his very words. He says, "What is here in this Brahma citadel, that should be searched out, that one should want to understand." The Atman doctrine was retained for a time and was then dropped at a much later date as the outcome of the Sankhyan influence upon the Sakyan tradition. Prajna, an Indian religious term, meant developing Divine nature or the very God in man, and Nibbana was known as the attainment of Sammak Sambodhi or Absolute Wisdom. Then the immanent Deity had been renamed as Dharma. The mystery of the ultimate source came to be worded as Avijja (nescience). Man as body was called Bhava (becoming), as mind Vijnana, but when life in the other world is included, Vijnana meant spirit or soul and so on. And finally the Indian doctrine of man as a wayfarer in the More, bound for the immortal Most, the deathless Highest, was discarded. Buddha taught about that which is Highest Brahman or Atman thus: "Wherefore by one desiring the self, longing for the great self, the very Dharma should be upheld in great reverence." "Dharma," says the authoress "is such an outstanding feature in the Pitakas that somehow Dharma has come to have the weight the Atman had, as much as the Atman came to have the weight Brahman alone had."

Buddha's mandate was the same Indian teaching that placed the *Very Universe* of the Best, the Highest, the Most within man's nature. "That Buddhism is spoken of as inventing morals for India," says the authoress, "does not hold water for a moment. You will find them, if you search well, reverber-

rating in the pages of the Upanishads." Buddhism is not merely an ethical religion, for its founder was "emphatic in holding fellowmen as precious shrines of the Holy Spirit." "About the life in the other worlds," reiterates the veteran scholar, "we find nothing in the Pitakas save echoes from the Brahman teachings of the Upanishads, nor do we find a high cosmology evolved unknown in the latter. Yogic Jnana (Skt. Dhyāna) which occupies a prominent place in the Pitakas is emphatically of the older stratum—which is a gradual Becoming along a More towards a Final Most. The inner guide and bidding witness—the monitor-self was called Dharma, thus shifting the emphasis from self and lending a new weight to the word, 'Dhamma.' The inner Dhamma had become worded as a formulated Dhamma in the later age—which is alien to the main teaching. In Anguttar Nikaya Self is worded in the verses (verses betrays more than prose an older stratum of Indian Thought), as the indwelling witness in close conformity with the Upanishads, thus—'The inner self of all, the overseer of Karma is the all-abiding witness.'"

The gospel-mantra of Buddha is to bring out the world-gospel of the revered religion of his day and to address it directly to *Everyman*, not chiefly to monks or recluses, to enter upon a More, a better in his heritage as man. Buddhism is greater than a monk-

gospel, for Buddha was a great physician of mankind and his sublime message is a clarion call to every man to live a life of spiritual perfection and progress, and to compass in the long run his eternal salvation. Buddhism is rightly called by the scriptures as the Middle Way, the way of the mean or via media, i.e., Everyman's way of becoming. "Buddhism is Bhava-Magga, the faring on, in becoming ever better ever narrowing that gap between man-as-he-is and man-in-the-Highest."

The book under notice is the higher criticism of Buddhism and naturally a home-thrust to its fanatical adherents. It is the best and ripest fruit of life-long research of this world-famous orientalist and is certain to serve as a pole-star to the students of Buddhism in the vast ocean of Pali literature. With the rapid growth and expansion of Pali researches most of the books on the subject have been superannuated in a decade, but as this work is based on the exhaustive study of Pali scriptures it is sure to survive decades. By starting this new method of studying the Pali scriptures Dr. Rhys Davids has left the entire Buddhist world in a deep debt of gratitude as it will help to create in them a more ennobling view of their ancient faith. The book merits a world-wide popularity and in a special sense deserves a place in the shelf of every student of Buddhism.

SHAKTA PHILOSOPHY

By K. S. Ramaswamy Sastri, B.A., B.L.

THE Shakta philosophy is as old as the Vedas. I do not think that there is any real basis for the western view which holds that Shakti worship prevailed originally among the non-Aryans and was gradually adopted by the Aryans. The Rig-Veda refers to Rudrani and Bhavani. The Devi Sukta in the Rig Veda is the real source of the Shakti doctrine. It says: "I am the Sovereign Queen, the Treasury of all treasures; the chief of all objects of worship; whose all-pervading Self all Devatas manifest; whose birth-place is in the midst of the causal waters; who breathing forth gives form to the created worlds, and yet extends beyond them; so vast am I in greatness." In it and in Sri Sukta, Bhu Sukta, Neela Sukta and Durga Sukta we have the central truth of Shakti enunciated in wonderful words. In the Kena Upanishad She is described as *Uma Haimavati, bahu sobhamana* (Uma, daughter of Himavan and infinitely radiant) and as bestowing Brahma-vidya on God Indra. In the Devi Upanishad and other Shakta Upanishads Her glory is described in detail. Thus Devi is not only the principle of creation, the principle of auspiciousness, the principle of cosmic energy and the principle of austerity, but is also the principle of Divine knowledge. She is Jada Shakti and Chit Shakti, She is Ichoha Shakti, Jnana Shakti and Kriya Shakti. She is not only the Maya Shakti but is also Moksha Lakshmi. In the Vaishnava Agamas Lakshmi is described as mercy and as the means of salvation. But in the Shakta

Agamas, Devi is described as the creator and ruler of the universe and as the Saguna aspect of Brahma as well.

In the Puranas also Her glory is sung. In the Itihasas She is described as having shown grace to Rama and to Arjuna. In the Srimad Bhagavata She is described as the sister of Krishna. But it is in the Shakta Agamas and Tantras and in the Devi Bhagavata that Her glory is most elaborately sung. The Shakta Agamas are eighty seven. I got from a friend of mine a copy of Agastya's Shakti Sutras which deserve a wide circulation and homage. The famous poems attributed to Sri Sankara, viz., Sivananda Lahari and Soundarya Lahari show how he revelled in the worship and adoration of Siva and Devi. Bhaskara-raya's commentary on the Lalita Sahasranamah is a valuable work. Recently the enthusiastic labours of Sir John Woodroffe (Arthur Avalon) have made Tantra works available to the modern reader.

In the Shakti doctrine Siva is the supreme, unchanging, eternal consciousness, and Shakti is His kinetic Power. Siva and Shakti are described as Prakasa and Vimarsa, i. e., Glory and Power. Siva is Chit and Shakti is Chidrupini i. e., static and dynamic consciousness. They are really one. Siva becomes the creator of the universe through the power of Shakti. The first stanza of Soundarya Lahari says:

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं ।
न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि ॥

(If Siva is in union with Shakti He becomes the Lord of the universe; if not, He cannot even move.)

Brahma, Vishnu and Rudra perform the functions of creation and perservation and destruction of the universe in accordance with the will of Shakti. It is from Her that Tirodhana (obscuration) of the Divine nature and Anugraha (grace revelatory) of the Divine nature come.

The course of manifestation is Siva, Shakti, Nada, Bindu and Suddhamaya. From Maya which assumes the form of Prakriti comes the evolution of the universe, the total number of categories being thirty six, as in the Saiva Tantras.

The *Jivas* are Anmas of Siva and are really one with Siva. Sir John Woodroffe says in his *Shakti and Shakta* : "The function of Prakriti is to veil, limit, or *finetise* pure, infinite, formless Consciousness, so as to produce form, for without such limitation there cannot be the appearance of form." These Gunas work by mutual suppression. The function of Tamas is to veil Consciousness, of Sattva to reveal it, and of Rajas, the active principle, to make either Tamas suppress Sattva or Sattva suppress Tamas.....The forms of life are therefore the stairs (Sopana) on which man mounts to the state of infinite, eternal and formless bliss."

One peculiar feature is that Siva is described as Satchidananda, Nirvikara (changeless), Nishkala (partless), Nirmala (untouched by Maya), Nirguna (without attributes), Arupa (without form) and all-pervasive like space. Sir John Woodroffe says : "The Shakta Tantra is thus Advaita Vada, for it proclaims that Paramatma and Jivatma are one." One of the Devi's names in Lalita Sahasranamah is ब्रह्मैक्यस्वरूपिणी (whose nature is of the identity of Brahman and Atman). The Sammohana Tantra says in Chapter VIII that Sri Sankaracharya was an incarnation of God Siva for the destruction of Buddhism. The Shakti worshipper is asked to

meditate at dawn on the following verse :

अहं देवि न चान्योऽस्मि ब्रह्मैवाऽहं न शोकभाक् ।
सच्चिदानन्दरूपोऽहं नित्यमुक्तस्वभाववान् ॥

(I am the Devi and none other. I am Brahman who is beyond all grief. I am of the form of Satchidananda and am eternally free in my nature.)

The great glory of the Shakti doctrine is its affirmation that the universe is Power—a manifestation of Devi's glory. But Power is not blind physical force but is the power of knowledge, the power of bliss, the power of love (Chit Shakti, Ananda Shakti, Prema Shakti).

While not denying the Advaita doctrine that from the standpoint of noumenal reality there is no creation at all, the Shakti Shastras which are Sadhana Shastras describe the universe as the manifestation of Shakti.

Another great aspect of the Shakti philosophy is the emphasis placed by it on Yoga by which the higher energies in us can be awakened and brought into play to help the world and to enable us to realise the Supreme. It teaches us how to waken the *Kundalini Shakti* and pierce the six Centres of Power (Shatchakra) and realise the ineffable glory of Siva-Shakti in the Sahasrara (the spiritual centre in the brain).

A third great feature of the doctrine is the emphasis laid by the system on mystic Mantras and worship, though all the Sadhanas, i. e., Nishkama Karma and Bhakti and Yoga and Jnana are accepted as Sadhanas, means of liberation.

It is true in some degraded forms of Shaktism there have been magic and immorality and seeking of occult powers. The theory of the five Makaras (Madya or wine, Mamsa or flesh, Matsya or fish, Mudra or symbolical acts, and Maithuna or sexual union) is a travesty of the truth. But it is not proper to condemn

the pure doctrine on account of its temporary degradations and corruptions. Sir John Woodroffe says well: "Ritual is an art, the art of religion. Art is the outward material expression of ideas intellectually held and emotionally felt. Ritual art is concerned with the expression of those ideas and feelings which are specifically called religious. It is a mode by which religious truth is presented, and made intelligible in material forms and symbols to the mind. It appeals to all natures passionately sensible of that Beauty in which, to some, God most manifests Himself. But it is more than this. For it is the means by which the mind is transformed and purified. The Shakta is thus taught that

he is one with Shiva and his Power of Shakti. This is not a matter of mere argument. It is a matter of experience. It is ritual and Yoga practice which secures that experience for him."

The concept of the Motherhood of God is a beautiful and tender and attractive concept. The Gita says: *पिताहमस्य जगतो माता* (I am the father of the universe. I am the mother of the universe). The Shakti cult is open to all, including women. God is neither male nor female. Gender has no place in the concepts of Divinity. But the Mother aspect of God is no less true than the Father aspect, and is Infinite Mercy, Love and Grace.

HOW TO EVALUATE THE SUPER-SENSUOUS?

By Govindachandra Dev, M.A.

Fundamental Problems

IN order to evaluate the place of the super-sensuous in Philosophy, we cannot but study the following problems that are closely connected with it: (I) the problem of the existence of the super-sensuous, (II) the problem of its knowledge, (III) the problem of its relation to philosophy and (IV) the problem of its utility in life. A discussion of those problems would show that the super-sensuous has not been studied with the seriousness that a dispassionate study of it fully requires.

Defects in the Method of Study

People are, as a rule, believers in what may be called temperamentalisms. They deny the super-sensuous because they do not like it. Similarly they uphold it with all the force that they can possibly command, because they like it. The conclusions of philosophy should not be at least consciously coloured by our prejudices.

The problem of the super-sensuous is not being studied properly because of the

distaste of the majority for it. The majority of men do not like to think of the super-sensuous, their sleep is never disturbed with the thought of it. It is for this reason that they call this enquiry after the super-sensuous a vague dream. But the verdict of the majority can not be significant at least in philosophy. Greatness, philosophical or otherwise, is exceptional, and as a result of this does never care a straw for the opinion of the general run. The opinion of the village folk in no way proves or disproves the validity of the theory of relativity of Einstein. If we are too fond of the verdict of the majority, it might be shown to our profit that the majority of philosophers believe consciously or unconsciously in the existence of the super-sensuous.

The Super-sensuous as a Subjective Phenomenon

It is often urged that the super-sensuous is something subjective, that its experience is contentless. In the same

strain Hobbes has observed that when people say that they see God, really they dream of God. A comparative study of religion has led many thinkers to foster such a notion. Psycho-analysts go the length of maintaining that the super-sensuous God is a mere creature of imagination, and that religion, even at its best, is nothing but the sex-impulse sublimated. Of course, in its worst form, it is full of dogmas. Freud's book, 'The Future of an Illusion', tries to show that religion deals with dogmas whose validity is nil. It is better not to speak of behaviourism, which in its denial of the super-sensuous, goes one step further than psycho-analysts in as much as it denies even the mind.

The flaw behind such attempts at the relegation of the super-sensuous from the sphere of speculation is quite obvious. It is very easy to treat others' experiences as subjective. But our opponent might also retort that our own experience is subjective. As a matter of fact, while the opponents of the super-sensuous have almost uniformly opined that the super-sensuous is something subjective, the advocates of it have claimed for it unquestionable existence. They, in their turn, sometimes regard this gross world as something subjective. A great philosopher like Kant treats this world of experience to be partially subjective. Mere leaning on the verdict of the majority would be, as has been shown, of no avail here. The conditions of the objectivity of the content of our experience must first of all be discovered, and then the fate of the super-sensuous should be sealed. Before that, it would be sheer injustice to agree with Russell in treating the 'logic of mysticism' as faulty. The course stated here has scarcely been resorted to.

Alternative Solutions

Substitutes have often been discovered to satisfy the hankering after

the super-sensuous that is within the human soul. It has been maintained, that humanity should be served as a substitute for God. Man has been treated as the highest of all creations and thus consciously or unconsciously the old maxim of Protagoras—"man is the measure of all things"—has been accepted as valid. The service of humanity is, undoubtedly, a great thing, but whether it can serve as a substitute for the super-sensuous remains to be proved.

Agnosticism has tried to solve the problem by denying the possibility of certain knowledge about Reality. Agnosticism has, however, no right to deny the possibility of metaphysics unless and until it can finally prove that Reality cannot be known even by what is known as intuitive knowledge. The inadequacy of intellect to know Reality, it has more or less proved, but it has not done away with the possibility of intuitive knowledge.

Modern Science and the Super-sensuous

Turning to the verdict of modern science on this question, we see that it has done away with the static conception of the world. The idea of space and time as separate entities has been substituted by a single stuff called space-time. What space-time is, cannot be intellectually conceived; it is, according to our estimation, not less inconceivable than the attributeless Brahman of Sankara, capable only of negative description. The negative implication of the concept of space-time is not far to seek. It holds that staticity is a fiction, the world that we live in is not static at all as we think it to be, but is a series of momentary events. The idea of staticity is a primitive fiction. Thus, the very world that we are dealing with has become something super-sensuous and intangible in the hands of the scientist.

The scientist does not cry halt at this stage. The crude matter of the natura-

list, he has reduced to a number of electrons and protons which are not static but moving in nature. Matter is not a solid crust but its greater portion is vacuum. It has been shown by the scientists that if all the electrons and protons composing a human body could be packed up very closely, eliminating all the unfilled space, "the man would be reduced to a speck just visible through a magnifying glass." The scientific research, indeed, is very shocking to common sense. The world of our experience is hollow in nature though we think it to be quite solid. But the critics of the scientific theories are not even prepared to admit the existence of electrons and protons but like to deny the existence of such hard lumps. Says Russell: "The idea that there is a hard lump there which is the electron or proton is an illegitimate intuition of common-sense notions derived from touch."

The fact of rigid determinism, once considered to be the speciality of scientific assertions, has sustained a rude shock in the hands of the scientists themselves. Science does not nowadays speak of causality but of causal laws, not of necessity but of probability and statistics.

The current version of the scientist is far less audacious than it was ever before. The scientist is rather bewildered with the vastness of the domain of his query on the one hand, and of his very scanty intelligence on the other. Eddington believes that "the external world of physics has thus become a world of shadows.....In the world of physics we watch a shadow-graph of the drama of familiar life." Sir James Jeans also is of the same opinion. The concluding lines of his famous book, "The Mysterious Universe", sounds a note of ignorance: "So that our main contention can hardly be that

the science of today has a pronouncement to make, perhaps it ought rather to be that science should leave off making pronouncement; the river of knowledge has too often turned upon itself."

What is still amazing is that scientists have begun to believe that the ultimate reality behind the world of physics is something mental. Eddington is of opinion that....."the stuff of the world is mind-stuff.....The mind-stuff of the world is of course something more general than our individual conscious minds, but we may think of its nature as not altogether foreign to the feelings in our consciousness." He does not stop there even. He believes also in 'an immediate knowledge of reality',—the reality that is behind the symbols of science, which can only be gained through the 'insight of consciousness'.

Contemporary Philosophy and the Super-sensuous

It is strange that inspite of the present-day crusade against the super-sensuous, contemporary philosophy is more super-sensuous than sensuous, more intangible than tangible, more ideal than real, more Platonic than Lockian. To grasp the function of the super-sensuous in philosophy, it is not necessary to fly on the wings of imagination, to revert our vision from the present to the past, but it is enough to confine our vision to the present. It is better to begin with the realists, since they pose to discard, as we have already shown, all sorts of mystic philosophies. It is not under these circumstances too much to expect from them the banishment of the super-sensuous and the non-empirical from philosophy, a divorce of the extra-experiential from speculation.

Let us begin with the philosophy of Alexander. The fundamental concept of his philosophy, namely, space-time, is

something not intelligible to sense. Space is something sensible, time can be experienced within. But space-time is hardly intelligible to common sense. Alexander himself does not hesitate to admit that space-time is super-sensuous since he himself defines philosophy as an "experiential or empirical study of the *a priori*." But it is difficult to realise how the *a priori* or non-empirical can be the object of an empirical study. If by an empirical study we mean what Russell calls 'knowledge by acquaintance,' it would be a manifest contradiction to hold that the non-empirical can be directly experienced. But if it is maintained that the knowledge of the non-empirical is of a hypothetical nature, is something inferential, then the contradiction does not occur, and the super-sensuous remains really so. Alexander most probably subscribes to the latter view.

The philosophy of Russell, in spite of its express denial of mysticism, nevertheless cannot wholly do away with the super-sensuous. Events of Russell are as good as super-sensuous entities, since mind cannot readily grasp them. He himself admits: "All sorts of events happen in the physical world, but tables and chairs, the sun and the moon, and even our daily bread have become pale abstractions, mere laws exhibited in the succession of events which radiate from certain regions." What he upholds as reality, appears to our common vision to be nothing but an abstraction, though his philosophical considerations led him to treat this tangible, solid world as an abstraction.

And what applies to Russell, applies with equal force to the metaphysics of the American realists, who are upholders of neutral monism as well. James denies emphatically in his famous article "Does Consciousness Exist?"

the very existence of consciousness as expressed in the subject-object relation. James' denial of consciousness might be true, might not be true. But the neutral particulars, of which he speaks in his radical empiricism, are something unintelligible to common sense.

Bergson expressly believes in the existence of the super-sensuous. His substitution of intellectual knowledge by the intuitive one as the means of knowing reality in its uniqueness and novelty, indicates that the 'elan vital' is something super-sensuous.

It is better not to speak in detail of the idealistic philosophies, because in them the role of the super-sensuous is clearly visible. In brief, all philosophies of the world have a conscious or unconscious leaning towards the super-sensuous. It is present in Kant, in Hegel and his followers, in Socrates, Plato, Aristotle and Plotinus, nearly in all Greek philosophers; it equally dominates the system of Sankara and Ramanuja, and gets its way into the thoughts of nearly all other Indian system builders.

As a matter of fact, philosophy has not been able to deny, the super-sensuous wholly, at least up to this moment. Even crude materialism cannot dispense with the super-sensuous. The matter of Locke possessed of primary qualities and the atoms of the atomists are hardly intelligible through the senses. Perhaps, for this reason, Spencer had to recognise the existence of an unknowable force behind the course of evolution. Philosophy up till now may be described as an attempt at explaining the tangible by the non-tangible, empirical by the non-empirical. Whether such search after the super-sensuous bears logical test or not, is an altogether different question, but there is no denying the fact that the super-sensuous has its indisputable sway in philosophy. The super-sensuous indeed is three-fourths of philosophy.

if not the whole. It is perhaps because of this that philosophers, as a class, are popularly regarded as other-worldly, unpractical and contemplative in nature. Whether philosophers are men of action or vague dreamers is a point which we do not like to labour now, but the popular impression about the philosophers still remains undisturbed, and we try merely to trace its probable origin.

It might be thought that we have made a confusion between the super-sensuous and God, but we have consciously not brought into relief this distinction, in order to show at first that the super-sensuous is present in nearly all philosophies, and then that of all super-sensuous categories, perhaps God or the Absolute has the most extensive sway in philosophy. For the time being we do not like to enter into the philosophic distinction between God and the Absolute but merely wish to point out to those who deny the historical fact of the sway of God upon philosophy, the pages of the history of philosophy. Our interest here is mainly philosophical, not a historic one; so we cannot enter into unnecessary historic details.

However, when we for ourselves consider the distinction between the super-sensuous in general and God, we find that as super-sensuous they stand on the same level, that none of them is capable of being sensibly experienced. And if for their guilt (?) of being super-sensuous they should be treated as 'speculative dogmas', then the speculative dogmas are not the monopoly of the idealists, but we may meet with a host of them in the realistic camp. Other super-sensuous entities besides God are generally regarded as existent merely on intellectual grounds. But there is a vast record of mystic experiences of the Divine. There might be divergences of opinion among the mys-

tics, there might be absence of logical sequence in their ideas, there might be enough of real superstitions in them, but still it is undeniable that there are some people who claim to have a first-hand knowledge of a super-sensuous God. Their experiences certainly deserve an unbiased consideration from philosophers, and so far as the second point is concerned, it seems to us that the mystic's super-sensuous God stands on a stronger ground than the super-sensuous of merely intellectual philosophy.

How the Super-sensuous is to be Determined

Whether there is the super-sensuous or not can finally be determined by a philosophic or scientific discussion. If we are led to hold in our attempt at the interpretation of the sensuous world that there is something super-sensuous, then certainly it is, but if we come to the conclusion that it is not, then our study of the super-sensuous would yield a negative answer, a categorical denial of its existence.

This brings us to the treatment of a very serious problem. We are consciously or unconsciously constrained to consider the method, the procedure of philosophy. It has been indicated that philosophical interpretation must be loyal to facts and logical. But without the consideration of the question of questions, namely what fact is and what the term 'logical' signifies, it is vain to deny the super-sensuous, and it is perhaps vainer to affirm it. It is vainer because the ordinary run of people have no experience whatsoever of the super-sensuous.

It is often found that one school of philosophy proceeds to make a threadbare criticism of another school from its own point of view. But these criticisms have a bit of vagueness about them, since they do not proceed to discuss what criticism is, what proof is. It is

very easy to criticise Kant from the Hegelian stand-point or to criticise Sankara from the view of Hegel and vice versa, but these are unwarrantable criticisms, since they assume some view-point to be right and proceed to criticise others in the light of that view. Such criticisms we meet profusely in philosophic circles. The series of arguments for and against the super-sensuous are more or less criticisms of this kind. They are more dogmatic than critical in character. Therefore the first task in the evaluation of the super-sensuous would be to determine the method of philosophy, then to interpret this world of experience in the light of this method.

If this interpretation is in favour of the existence of the super-sensuous, it would then establish the existence as well as the knowledge of the super-sensuous—to be more plain, it would be a solution of the metaphysical and the epistemological problem concerning the super-sensuous. If it shows that there is no super-sensuous, the discussion concerning the super-sensuous would come to an end. It would then be useless to discuss the utility of the super-sensuous and its place in philosophy, since the utility of the non-existent is bound to be meagre and its function in philosophy would be that of cipher, since philosophy is not a search after a fiction.

MANDUKYOPANISHAD

(WITH GAUDAPADA'S KARICA AND SANKARA'S COMMENTARY)

By Dr. M. Srinivasa Rao

Gaudapada's Karika

For, non-duality is the only Reality and anything other than that is duality (Dvaita). In the case of dualists, in both cases there is duality. Therefore, this Advaita (non-duality) is not in conflict with anything. (18)

Sankara's Commentary

Why Advaita is not in conflict with duality is now explained. Advaita is the true reality and duality which is variety is other than non-duality. That is, it is the effect of non-duality, as evidenced by the texts, "One only without a second" (Ch. Up.) and "It gave rise to Tejas (fire)" (Ch. Up.). Reason is also on our side, for in the absence of any activity of the mind, as in Samadhi (enlightened reflection), swoon and deep sleep, there is no duality. Therefore duality is said to be the effect of non-

duality (as the appearance of a snake in a rope, due to superimposition). From the point of view of reality or of unreality, to the dualist there is duality in both cases. As they are under the influence of superimposition, they see duality, while we (Advaitins) being free from the influence of superimposition, realise non-duality. Therefore, our position is not in conflict with theirs. Br. Up. says, "Indra through his magical powers, appears as many," and also, "But there (in sleep) there is no second thing." A mad man on the ground, seeing one seated on an excited elephant, may tell the latter to drive his elephant at him, fancying that he is also seated on another elephant, but the man on the elephant has no feeling of enmity towards the mad man and refrains from driving his elephant at him. Similarly (the Advaitin does not come into conflict with the Dvaitin or dualist). A

knower of Brahman realises his identity with the Atman of the dualists. Therefore, our side (that of Advaita) is not in opposition to that of dualists.

Gaudapada's Karika

The appearance of variety is due to Maya (wrong knowledge superimposing one thing on another, like a snake on the rope). The unborn (Brahman) cannot (become various) in any other way. If distinctions were all real, the indestructible would become subject to destruction. (19)

Sankara's Commentary

If duality is the effect of non-duality, some may come to think that duality must be quite as real as non-duality. To overcome such possible doubt, we say as follows: Just as to one who has errors of refraction in the eyes, one moon appears to be many, one rope looks like a snake or line of water, so also the really existent, non-dual (Brahman) appears as many and various through Maya (wrong knowing), giving rise to superimposition. (This appearance is) not real, as Atman has no parts. That which has parts can show variety, when its parts become differentiated, just as mud can be formed into jars. The meaning is that the partless and unborn (Brahman) nowhere, at no time and in no way whatever, can become differentiated. If the differentiation were to be real, that (Brahman) which is 'Sat' (Be-ness) by nature, deathless, unborn and non-dual, will become subject to death. This will be as likely as fire changing its nature and becoming cold. Such a change will be inconsistent with nature and against all evidence (authority). Therefore the unborn and non-dual and real nature of Atman is to be considered as undergoing differentiation only through Maya (wrong knowledge,

causing superimposition) and not really. Therefore, duality is never real.

Gaudapada's Karika

Some disputants attribute birth to the unborn being. But how can there be destruction to the being that has neither birth nor death? (20)

Sankara's Commentary

Some Brahnavadins (interpreters of Brahman) who have written commentaries on Upanishads admit birth to the Atman who by its very nature is devoid of both birth and death. If (according to them) anything is born, it must of necessity be subject to death, how can the unborn and deathless Atman of the very nature of existence (Be-ness), become subject to death (that is, become nothing)? The meaning is that death can never occur to (Atman), it being opposed to its very nature of Be-ness (existence).

Gaudapada's Karika

The immortal can never become mortal and the mortal can never become immortal. In no way can the nature of a thing become converted into something else which is quite opposed to it. (21)

Sankara's Commentary

In our experience in this world the immortal never becomes mortal and so also the mortal never becomes immortal. Just as the heat-giving property of fire never undergoes change, a thing is never and in no way seen to give up its original nature and acquire another nature quite opposed to it.

Gaudapada's Karika

(One, may believe that) (Brahman) which by its nature is immortal becomes mortal (through real birth). But on this assump-

tion of immortality, how can he expect it (Brahman) to remain unchanging (since the very act of birth presumes continuous change)? (22)

Sankara's Commentary

Again, the disputant holds that anything, that is, Brahman, of the nature of immortality, becomes mortal by passing through real birth. But then his assertion of the natural immortality (of Brahman) before its birth, is merely futile. What then? The assumption is that it (Brahman) is of immortal nature. How can this substance of assumed immortality be expected to remain unchanged (when it is said to be born)? The assumption of immortality cannot hold good (or be justified) in any way. To those who argue that Atman is born, there can never be such a thing as being unborn. Everything is mortal. This means that according to this view, there can be no liberation (from Samsara).

Gaudapada's Karika

The creation may be considered to be real or unreal, but the scripture (Veda) remains unaffected. That which is established by scripture and consistent with reason, is the only thing real and nothing else. (23)

Sankara's Commentary

It may be objected: To those that maintain that there is no birth (creation), the scriptural texts referring to creation, have no authority. We reply: True, there are texts which speak of creation. Their purport is however different. We have already said that this purpose is to help the mind to understand (Brahman). Though the subject has been disposed of already, the objections and explanations are

again brought forward to overcome any doubts whether the scriptural texts referred to, have any authority or not.

Whether we think the creation real or think it to be as unreal as the appearance of things created by a magician (or hypnotist), in both cases the scriptural texts referring to creation remain unaffected. If you object that when a word has a metaphorical and a primary meaning, the latter alone should be accepted, we say no, for we do not recognise any creation (other than that due to Avidya). We have said before, that they (the texts speaking of creation) have no purpose to serve. All creation due to Avidya is both metaphorical creation and primary creation. (There is) no (creation) in a real sense. The authority for this is the (Mundaka) text, "He (pervades) both outside and inside and has no birth". Therefore, that which scripture has established as one without a second, unborn and immortal and which reason has demonstrated, has been described in the preceding verses. That is the only meaning of the scripture and there can be no other at any time or in any form.

Gaudapada's Karika

From the texts, "There is no variety here" and "Indra appears as many through his Maya", the origin of variety from the unborn (one), is seen only to be by means of Maya (wrong knowledge causing superimposition). (24)

Sankara's Commentary

What the conclusion of the scripture is, is now explained. If the creation is real, the variety will be also real, and therefore there would have been no scriptural texts to assert that they are unreal. But there are a number of texts like this: "There is no kind of variety here" (Ch. Up.), to the effect

that there is no duality. Therefore the creation which has been formulated for making us understand the non-duality of Atman is as fictitious as the dispute between the Pranas. Moreover, in the text, "Indra appears as many through his Maya" (Br. Up.), the word 'Maya' is used to indicate the unreality of the objects of creation). To the objection that the word 'Maya' is also used to mean knowledge, we reply : True. As the knowledge got through the sensory organs is pervaded by Avidya (wrong knowledge by which we know one thing as another). Maya is the name to such knowledge. Therefore there is nothing wrong in what we have said. The expression "through Maya" means "through our having sensory organs pervaded by Avidya". A Taittiriya text says, "The unborn one is born as many". Therefore that (At-

man) becomes subject to birth through Maya only. The particle "tu" in the verse, is intended to emphasise that *only* through Maya (the variety is produced). Just as heat and cold cannot be predicated together in fire, it is inconsistent to predicate two opposite qualities of being unborn and of giving birth to many, to the same thing. As a result is said to accrue on the realisation of non-duality of Atman, we may conclude that this is the real meaning of scripture. "To him who knows the non-dual Atman, where is delusion and where is sorrow?" (Isa Up.) This and similar texts are the authorities. From texts such as "From death he goes to death" (Katha Up.) which censure those who hold the doctrine of the reality of creation (and variety), (we can also conclude what the real meaning of the scriptural texts is).

NOTES AND COMMENTS

The Value of Rituals

We Hindus have often been criticised by foreigners, especially by Christian missionaries, for the great emphasis we lay upon rituals. Hinduism has for this reason been described as idolatry, as man worship, as a preserve of superstitions and as a system believing in the magical efficacy of words and gestures. But it seems in the West they are changing their view on the value of rituals. The Oxford Movement which is one of the most influential forces at work in the religious life of England is responsible for this change in outlook. This is what Evelyn Underhill says in her article on the Oxford Movement appearing in the April issue of the Hibbert Journal. We give the following extract from it describing the value of ritual in devotional life :

"Ritual as an aim itself must always be absurd.....But ritual as the outward sign of inward action is natural to human creatures. It releases religious energy, and both expresses and stimulates our

transcendental and corporate feeling... ..When we come to the things of the spirit, the corporate use of solemn ritual, taking up into one great tide of worship the devotion of individual believers, balances the obvious dangers of formalism by two immense advantages. (1) Its emphasis is social and objective. It represents the ordered and all-inclusive action of the whole church, visible and invisible, adoring and supplicating God for Himself alone. (2) Next in importance is the fact that ceremonial worship gives religious value and opportunity to the whole of man's mixed nature, body, mind and spirit.....In our strange, rich human experience nature and super-nature are distinct, but not divided. God, the invisible and ineffable, shows Himself and speaks to us in natural ways and by the conciliated use of homely things. As spirit must enter into the life of the body, so the body must play its part in the spirit's life... ..More and more we are realising that Christianity in its richness, its complete penetration of life, cannot find

adequate expression on invisible levels alone. And being what we are, it is just this appeal to the whole of us, this sacramental mingling of sense and spirit—turning the whole man Godward, and emphasising the deep mystery of life—which as a matter of fact gives the spirit its best chance, and provides that environment in which the life of prayer can flourish best. Believers in an incarnational religion ought not to find this strange: but a hundred years ago it was an idea which had become entirely foreign to English Christianity."

This is exactly the view of ritual that Hinduism has always upheld. Through the system of worship followed in the temples, which appears as meaningless idolatry to critics, we seek to personalise the Transcendent Being so that He may become a centre for focussing all the forces of our emotional life flowing through the mind and body. So too the employment of art and festive elements in worship seeks to harness the artistic and pleasure-seeking tendencies of man, and subordinating them to a holy ideal, tends to raise him in the spiritual scale. In the system of Upasanas taught in the Upanishads external nature and the functions of the human body are inter-related to divine life though sublime symbolism. What is ordinarily looked upon as lifeless, gross, physical and carnal is hereby given a new cosmic significance, and through these highly psychological rituals man is raised from a feeling of opposition between matter and spirit, between good and evil, which marks the early stages of spiritual life, to a level of thought from where he sees God in everything. No religion is perhaps as rich in rituals as Hinduism, but the world outside had little opportunity to profit by its riches because of the fanatical and unthinking hatred of all ritualism. May we not hope that if, as the extract shows, there is abroad a growing recognition of the value of ritual in devotional life, Indian ritualism will be able to play an important part in fulfilling a great spiritual need of mankind?

Dictatorship and India's Religious Differences

Speaking on "India's Religious and Social Problems and the New Constitu-

tional Reform" before the East India Association, Sir Albion Banerjee, the well-known Indian statesman and administrator, advocated a dictatorship for India. His reasons are that Indian social life today is rent asunder by religious and sectarian animosities and that these diverse elements of her national life can be welded into a unity only by an autocrat from whose power and decision there is no appeal. It is true that there is a great deal of communal wrangling and religious strife in the country at the present day, but we doubt whether an autocrat can in any way put an end to this state of affairs. India had an autocratic system of government, bordering on dictatorship, in the past but she was not cured of her religious and cultural differences by such a system of government. Her present government is perhaps the most powerful autocracy she ever had, but in spite of it, religious and sectarian animosities have only increased as the history of the communal riots and agitation for the past decade will show. With this record of the past before, it is impossible for one to agree with Sir Albion that an undiluted dictatorship is the panacea for India's social ills.

While emphasising the obvious differences obtaining in India Sir Albion has lost sight of another side of Indian social life today, namely, the growth of an intense national spirit. If religious animosity is great, perhaps even greater than before as Sir Albion says, so too is the movement for national unification. If India's social ills can have a political solution, that solution lies only through an intensification of this spirit and nothing else. A dictatorship or a strong government, as constitutionalists would like to call it, is of course the best instrument for achieving this purpose, provided the dictator or the strong ruler furthers the growth of this national spirit in place of using his power to put it down and increase the already existing differences so that his authority may be perpetuated.

A Significant Warning

In the same speech Sir Albion gives also a note of warning to those Indians who are interested in religion and believe in its social and spiritual efficacy. He fears that if the blind forces of reli-

gious fanaticism and prejudice are let loose throughout the length and breadth of India, there may take place a reaction and a revolt against every form of religious sentiment. "Religion at the present moment," he says, "stands in the greatest possible danger of being wiped out of India in spite of the fact that our people in India are intensely religious in a sense. If we are going to have all this struggle, if we are going to have these innumerable parties springing up, based primarily on religious sentiments, customs and practices, I fancy that, as it has happened in Russia, India one day will be in the throes of an anti-religious movement. Young people will be sick of all religion. They will say, 'You are steeped in all these different kinds of superstition, which are making you cut each other's throats. We will have none of it. We will do without religion. We will have a political community which will be non-religious.'"

Sir Albion's warning in this respect is very timely. If religion is going to be a perpetual source of divisions and differences, it will certainly alienate the sympathies of all who wish well for their country. But for the influence of Mahatma Gandhi, Indian politics might have by this time taken an anti-religious turn. Anti-religious parties of not very wide influence already exist in the country. People in South India must be familiar with the Self-Respect Movement which has got the abolition of religion as the most important item in its programme of work. If religion is therefore to be saved, it must become a force of spiritual upliftment and cease to be the basis of social division. A good many of what are called religious practices forming the basis of societies, Hindu, Muslim and Christian, are only the survivals of the customs and manners of different social groups originally belonging to different parts of the world. These have nothing spiritual in them, but it is exactly these superficialities of dress, customs, manners and laws that operate as the greatest dividing factors in our country. In the name of religion they create 'spiritual tribes' as hostile to one another as any group of primitive tribes. And selfish politicians come and exploit these senti-

mental differences of the masses in order to secure for themselves the loaves and fishes of office. In place of these tribal religious ideas we want today, more than ever, the true, uplifting influence of a spiritual view of life, whose spirit will permeate every department of our individual and collective life without engendering the hatred and jealousy characteristic of the present day secularised and tribal notions of religion. Will religionists take heed of this warning ere it is too late?

Untouchability and Hinduism

Among the other social problems of India that Sir Albion touches upon in his speech is the present day movement for the abolition of untouchability and the admission of Harijans into Hindu temples. He remarks: "Mr. Gandhi says in effect, 'Let Hindus have the caste system and let the untouchables be legally permitted to make an inroad upon it.' You cannot blow both hot and cold: either be an orthodox Hindu or be a reformer. Purge Hinduism of its excrescences and abuses, or, in the alternative, be an out and out believing in nothing, and do as you please." Again he says: "It appears to me that temple-entry reformers want to maintain caste at all hazards, and yet profess their belief in the desirability of allowing those who do not belong to the recognised Hindu caste divisions a certain right which neither religion nor custom gives them. Are these reformers prepared to abandon the very foundation of the Hindu religion—namely, the Brahmin supremacy, which is so inconsistent with the proposed new legislation? One may with reason doubt the *bona fide* character of this movement, which may be, after all, a mere political expedient adopted for a special purpose."

These are indeed trenchant remarks, but we fear while they amply show Sir Albion's legal acumen and capacity for clear thinking, they do not however do credit to his grasp of the fundamental principles of social evolution among the Hindus. We may incidentally state that the very same objection against the temple entry legislation was brought forward by Dr. Ambedkar in a letter to Mahatma Gandhi. He said that only

in case the Mahatma is in favour of abolishing the Varnashrama system he can side with him in the temple entry legislation. We wish to point out that it is a mistake to suppose that the abolition of untouchability and the temple entry by Harijans go against the principles of caste system. To avoid misconception we must state that we hold no brief for caste system. Our object is only to show that even for those who believe in it, there is nothing inconsistent in working for the abolition of untouchability. Anyone who has studied the history of caste in the Vedas, Purana and Smritis, and also how caste is observed in various parts of India would be struck by the great changes undergone by the rights and duties involved in it as ages have passed by, and also by the great variation in the rigour and exclusiveness of its practice in different parts of the country. What it proves is that caste is not so inelastic and fixed as Sir Albion supposes, and that a believer in it can quite consistently agree to changes in its practice according to the needs of the time, especially when such changes are advocated by a great spiritual man. In olden days, when India was politically free, our kings in consultation with the wise men of the country used to bring about the required changes in social usages, but after loss of political freedom some thousand years ago there came to be no authority of this type to bring about social reforms. Foreign Governments would never do this work, and hence the Hindu society has remained stagnant for several centuries, preserving innumerable harmful customs and obsolete practices. Today, when the national spirit has infused new vigour into the country, if people try to effect changes in social and religious practices through legislatures, they will only be reviving a method that has been in disuse for a long period of time.

As for caste, the abolition of which is so much insisted upon by Sir Albion and Dr. Ambedkar, the question is who is to abolish it. There is no one central authority in Hinduism as, say, in Roman Catholicism, to sanction such change with any chance of its being obeyed. Whatever remains of it is due to the still medieval conditions of India's

economic life. Before modern conditions of economic and political life, its main strongholds are being destroyed one after another, and this gradual and natural ousting of it, we feel, is the only possible way under the present circumstances. But let no one think that if caste passes away from the country, Hinduism will perish. For caste is only a system of social organisation, and it can be replaced by any other, without in any way doing violence to the fundamentals of Sanatana Dharma. What is fundamentally spiritual and therefore eternal in the notion of Dharma is the recognition of the four kinds of outlook and character attributed to the four Varnas, and these, in as far as they are involved in the scheme of nature, can never be invalidated even if caste as a system of social organisation ceases to be. The attempt to give expression to these four types in the social organisation through the hereditary principle has been a failure as experience shows us today, and there is no other go now except to substitute it by a new system. Perhaps in the future we shall be moving away from the caste system towards some form of class system, or if the communist ideal of a classless society shows its superior efficiency in other parts of the world, we may happen to adopt it with the required modifications.

As for the *bona fide* of the movement against untouchability, Sir Albion need not doubt whether the Hindu reformers are fired by a disinterested humanitarian motive. Hindus have for long begun to feel that untouchability is a blot on Hinduism, and that they cannot stand justified before humanity unless they root it out of the social system. Mahatma Gandhi's fast was intended to show that the movement is not a political stunt, but a religious and ethical endeavour. Of course as in the case of all active socio-religious movements, modern political conditions have added impetus to the movement.

Bishop Whitehead's Solution

In a discussion that followed the above-mentioned speech of Sir Albion, Rev. Whitehead, lately Bishop of Madras, opined that the solution of the social and religious problems of India

referred to by Sir Albion lay in the "rapid rise of the Christian Church in the villages of India and the spread of the spirit and power of Christ among the masses of Indian people." He said, "When we turn from the futile efforts that are being made to secure for the outcastes admission to the temples of orthodox Hinduism to this spectacle of the unity of the caste and outcaste people in the Christian Church, we cannot but feel that here is the new power that India needs as a remedy for the communal and sectional strife and animosity which threatens to make representative government in India impossible."

A very doubtful remedy indeed! we have nothing but praise for the spirit of Christ which can certainly do good to any individual or nation that is sanctified by it. But the rapid growth of the Church, in place of smoothening matters, is likely only to intensify the conflict. At least our experience in India at the present day makes us think so. The harmonious relation between caste converts and outcaste converts in the bosom of the Christian Church is only a glorious imagination in the Revered gentleman's head. We read in papers nowadays of many protest meetings organised by outcaste Christians against their exclusion from caste converts' Churches. If in places of divine worship the exclusive spirit is maintained, its presence in other spheres can be very well imagined. Inter-marriage is as rare among them as among non-converts. There has even been a demand by the Depressed Class Christians in Madras and Travancore for separate representation, and it was but the other day that the Madras Depressed Class Christians approached the Minister of Education for reserving special scholarships for them, evidently due to the feeling that they are not getting their due share when put together with the rest of the Christian community.

As for promoting harmonious relations, we find that the growth of Church membership is only going to complicate matters. The Christians are as communally minded as any other section of Indians today, and where they are in sufficiently large numbers they are pressing forward their

demands in as unreasonable a form as other communalists are doing. The agitation of the Christians in connection with reforms in Travancore is an instance to the point. The creation of a powerful Christian Church in India would only divide the country into three warring factions in place of two as at present—into Hindus, Muslims and Christians also. The day of national salvation will only be further postponed thereby, not brought nearer as Bishop Whitehead supposes.

Another Cordial Invitation

The Muslim Review for May states that Mr. K. L. Gauba, Bar-at-Law (a new Hindu convert to Islam), presiding over a sitting of the Anjuman-Himayat-I-Islam, appealed to the Hindu untouchables to seek the haven of refuge from social ostracism in the fold of Islam where they were assured a warm welcome and full equality. He said that orthodox Hindus could have no legitimate objection to untouchables, the cast off dregs of Hindu society, becoming Muslims. The only salvation for the untouchables was to accept the invitation of the Muslim community because their untouchability would disappear in Islam as in no community and they would get equality as well.

The Depressed Class Hindus will find it difficult to make a choice between these two cordial invitations—that of Christians tendered by Bishop Whitehead on the one hand and that of Muslims by Mr. Gauba on the other. We may incidentally state that Mr. Gauba has been generous enough to invite not only the Depressed Class Hindus, but even Mahatma Gandhi to follow the footsteps of so illustrious a person as himself; for such was the purport of a telegram that he sent to the Mahatma during his fast. If the Depressed Class Hindus accept this invitation for the sake of the so-called equality of status, are they going to profit by it in any way? We think not. It is doubtless that Islamic society is more democratic than Hindu or Christian societies. But it is a baseless exaggeration to state that the untouchables will get equal status immediately they enter its fold; for in Islam too contempt of the high class Muslim for the low class

convert, exclusiveness of the aristocrat in his relations with low born people and even caste distinctions are quite prevalent, even though these go against the teachings of the Prophet. What is more, the material and moral condition of the Depressed Classes is in no way going to be improved in the Islamic fold; for Islam has in the past taken quite a large number of people from the lower classes of Hindus, and as we actually see from life, while these have been made into a fanatical and aggressive group ready to make a breach of the peace with and without provocation, their cultural, educational and economic condition has remained practically unchanged. The Muslims' present gesture to the Depressed Classes is undoubtedly due to political reasons, for apart from the offer of the label of their religion they have given no evidence of their genuine humanitarian spirit since they have made no sacrifice in men and money to help these unfortunate people, as the Hindus are at present doing. The Depressed Class leaders have for the time being preferred to remain aloof from general Hindu society politically, because by merging in it they feel the interest of their class will suffer. If they join Islam, under a mask of equality they will be subjected to this very danger they apprehend. For the increase in the statistical figures of Muslims by their entry into the Islamic fold will be exploited by the politically minded Muslims to secure more of the loaves and fishes of office for themselves, while the voices of these poor people will remain unheard, and under the mask of social equality, their degradation will be perpetuated without being brought to the notice of the world at large. Perhaps the distinctions that Hindu society has maintained have, though wrong in themselves, proved a blessing in disguise to these poor people at the present day; for it has given their problem sufficient concreteness and tangibility, thus rendering it impossible for modern Hindus to remain indifferent to their grievances any longer. If they were merged in the general society they would have remained in a state of submerged misery and the great effort made at present for improving their condition would never have been started.

Faith as a Force in Life

In his inspiring convocation address to the graduates of the Gurukula University, Hardwar, Professor Mahendranath Sircar of the Calcutta University deplores the preference given to intellectualism over faith in our present educational system. He says: "The need of the moment in our education has been to vibrate all the chords of life and to encourage the strength and the dynamism of faith which is apt to be lost in the system with a too much stress upon intellectualism. Intellectualism has its place in life, but it should not demand our whole attention and blunt the faith that moves.

"Life is faith and illumination. Without faith it is lame, without illumination it is blind. We need to lay the creative force of faith, the faith that discerns without logic, the faith that electrifies, the faith that removes all barriers and obstacles from its path and is anxious to fill us with divine enthusiasm and to give expression to the divine in man. Be strong in faith, and be complete in the light faith enkindles in the heart..... If the powers of intellect can discern the ideals in life, the power of faith retains them and makes them active in us. The delight of life is in the constant striving for actualising the ideal, and unless we can claim the touch of divine faith in us, we do not see the joy of a new creation, a new realisation, a new life, a new dream."

The learned Professor is in complete agreement with Swami Vivekananda on this point. In all his speeches addressed to the Indian people the Swami insisted upon that type of intense faith or *Sraddha* which characterised Nachiketas of the Katha Upanishad. Faith is not the belief in the infallibility of certain books or the efficacy of certain superstitious habits; it is, as the Professor points out, the force that *moves*. It consists in an unshakable conviction in an ideal and one's capacity to realise it—a conviction that dares face every danger and opposition in the way and takes one either to victory or death in the effort. It is the attunement of all the faculties of life with an ideal, rendering the personality dynamic and

incandescent with a noble and resolute determination. In the words of the Gita a man is verily what his faith is. In contrast to it intellect is cold and calculating, weighing things in the balance and estimating their worth. It can assist faith, but not take its place. It can provide the man of faith with true ideas guided by which faith may be saved from degenerating into superstition or fanaticism, but unless enkindled by faith the conclusions of the intellect will remain like unlighted fuel, useless for the purposes of life. Faith is like

gunpowder which explodes and drives the bullet to the mark aimed at. In the combination of these two forces lies the secret of a great and successful life.

It is unfortunate that our educational system should care so little for developing this all-important factor of faith in the minds of the students. The only way for remedying this deficiency lies in giving facilities to students to come into contact with genuine men of faith and imbibe high ideals from early life. For it is faith alone that can engender faith in those who lack it.

REVIEWS AND NOTICES

THE LIFE OF SWAMI VIVEKANANDA :
By His Eastern and Western Disciples.
Published by The Advaita Ashrama,
Mayavati, Almora, Himalayas. Two
Volumes, each costing Rs. 4/- or 6 sh.

The previous edition of the Life of Swami Vivekananda consisted of four volumes running into more than 1600 pages in all. Such a size was unavoidable, as the material in the shape of extracts from private letters, newspaper reports, etc. was enormous, and as the editors found it necessary in many cases to add fairly lengthy explanations to connect together the various incidents and show the gradual evolution of the life-mission of the Swami. But while much was gained in respect of vividness of the setting in which the main events were enacted, much was undoubtedly lost also, owing to the cumbrousness of the volumes which must have considerably taxed the patience of even devoted readers. While bringing out the present edition, therefore, the editors have exercised great care and wisdom and managed to see that all the advantages of the previous edition are retained while the disadvantages are eliminated. The two present volumes cover only 927 pages, and the price too has accordingly been lowered. The incidents are presented one after another in rapid succession so that one is never kept in awkward suspense and forced to plod through long explanations or interpretations. Many new incidents have been added and fresh light is

thrown on the relation between Swamiji and his Guru, the rewriting being based mostly on the Sri Ramakrishna Lila Prasanga by Swami Saradananda. Besides the attractive printing and get up, the present edition is valuable also because of the incorporation of 37 photographs, the majority of which are of the great Swamiji himself. We believe these two volumes will be widely appreciated by readers in India as well as abroad.

GITA-SANDESH : *By Ramdas. Published by Anandashrama, Ramnagar, Kanhangad P. O., S. I. Ry. Pocket Size. Pages 222. Price As. 12.*

This small book presents the teachings of the Gita, chapter by chapter, in a most lucid and instructive manner. That spiritual progress is accompanied by the perception of one's own self as the self of all, nay that 'universal vision' is attained through universal love based upon such perception perfected by continuous Sadhana, is very clearly brought out by the author. A quotation will suffice to show the liberality of the author's outlook. Says he : "By attaining the vision of the Atman let us behold God alike in the man of the West and the East, in the European and the Asiatic, in the Christian and the Hindu, in the Hindu and the Muslim, the Brahmin and the non-Brahmin, nay, in the people of all creeds, castes, colours, sects and parties." Such commentaries,—and their being followed up in practice—are the need of the hour.

SCIENTIFIC HINDUISM : *By I. V. Krishna Rao, Masulipatam. Pages 58.*

This book attempts explanations of some Hindu ideas by means of "rhythmic vibrations" of atoms, etc.

MENTAL HEALING : *By K. L. Sarma. Published by the Nature-Cure Publish-*

ing House, Pudukotah. Pages 19. Price As. 2.

This pamphlet is No. 3 of Better Health Series. By adopting an attitude of "Self-Surrender" to God, mind is to be healed first, then all troubles can be got over. This is the main theme.

NEWS AND REPORTS

A New Vedanta Centre in New York

Some active admirers and devotees of the Vedanta movement in New York have organised a new centre and incorporated it under the name of the Ramakrishna-Vivekananda Centre of New York. They have invited Swami Nikhilananda, formerly Minister of the Vedanta Society of New York, to be the spiritual head of this new organisation, and the Swami has kindly agreed to their earnest request. The inaugural service of the new Centre was conducted by the Swami on May 7th when he spoke on "Sri Ramakrishna, the Great Master of Modern India." Every Sunday the Swami addresses the congregation on vital religious problems of the times, and every Tuesday evening he devotes for the study and explanation of the Gita and other scriptures. Fridays are set apart for meditation classes and explanation of the Yoga aphorisms of Patanjali. Swami Nikhilananda as Minister of the Vedanta Society of New York has made personal contacts with many leading men and institutions of the city. The Swami has frequently been invited to deliver speeches under the auspices of many churches and societies. Some of his subjects were: Unity in Diversity; How Man May Conquer Fear; Universal Religion of Good Will; A Pilgrimage to the Hindu Rishis, and Gandhi and Indian Ideals. Swami Nikhilananda has also been invited to take part in a Congress of Religions to take place in the latter part of June at the Hotel Waldorf Astoria.

R. K. Sevashrama, Araria, Purnea

The Sevashrama was able to make all-round progress during the year 1932. The total number of cases treated by the Charitable Dispensary was 3853, i.e.,

about 16% more than in the previous year. In about a third of these cases the patients had to be visited in their houses and given medicines. "The cost of the medicines was met from the general fund of the Ashrama and supplemented by a special contribution from the Araria Union Board at the rate of Rs. 10 per month. But the Dispensary is still located in a thatched shed and is badly in need of a pucca building. The Ashrama library contained 71 books and a few magazines. The young men of the locality have now removed their own library to the Ashrama premises. Utsavs, Puja, lectures, etc., have been regular items in the routine of the Sevashrama. The total collections came to Rs. 662-10-9 and the expenses to Rs. 661-13-6, thus leaving practically no balance for the current year.

R. K. Students' Home, Bangalore

This Students' Home has now completed thirteen years. It was at first located in No. 999, Visweswarapuram Extension and the strength was 24. Of these 14 appeared for public examination and 8 were successful. As in the previous year some of the boarders attended the National Physical Culture Institute and made appreciable progress. Owing to the great demand for seats the management has raised the number of boarders to 30. To accommodate this number the premises have been shifted to a more spacious house in Shankarapuram on a monthly rent of Rs. 50. A suitable building of its own has thus become a pressing need of the Home. The total receipts, including the proceeds of Benefit Performances, etc., amounted to Rs. 3,035 5-1 and the expenses to Rs. 2,414-7-9. With greater support from the public the management hopes to enlarge the usefulness of the institution.



Let me tell you, strength is what we want, and the first step in getting strength is to uphold the Upanishads and believe that "I am the Atman."

—Swami Vivekananda

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HINDU ETHICS

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न जातु कामान्न भयान्न लोभाद्धर्मं त्यजेजीवितस्यापि हेतोः ।

धर्मो नित्यः सुखदुःखे त्वनित्ये जीवो नित्यो हेतुरस्य त्वनित्यः ॥

क्षमा सत्यं दमः शौचं दानमिन्द्रियसंयमः ।

अहिंसा गुरुशुश्रूषा तीर्थानुसरणं दया ॥

आत्मव्रतमलोभित्वं देवतानां च पूजनम् ।

अनभ्यसूया च तथा धर्मः सामान्य उच्यते ॥

Never should one give up Dharma through desire or through fear or through greed, nor even for the sake of one's life. Dharma is eternal while pleasure and pain are transient. The Self in the individual is eternal, although the cause of Its individuality is non-eternal.

Forbearance, truthfulness, self-control, purity, charity, subduing the organs, non-injury, service to the preceptor, pilgrimage, compassion, devotion to Self, absence of greediness, worship of the gods and absence of envy form the Dharma common to all.

MAHABHARATA

SRI RAMAKRISHNA THE GREAT MASTER

By Swami Saradananda

*How the Master would help the
Devotees on in Their Spiritual
Progress by Various Means*

NOW we shall close this chapter with a short description of how the Master had special relations of love established for ever with every one of his devotees in accordance with the spiritual attitude that followed from his or her nature and how he used to help them onward in the spiritual path by various means through their respective attitudes. After coming down from the non-dual state the Master performed various practices to attain God-realisation through the attitudes of the friend, of the parent and of the lover, and reached the highest culmination of such practices. A long time after, when many of the devotees had gathered round him, one day the Master, while in a state of ecstasy, felt a desire that his devotees too should have spiritual experiences similar to his own, and he prayed to the Divine Mother accordingly. Just after this some of the devotees began to have such experiences. In that state their consciousness of the external world as well as of their own body would fade away to some extent and some particular spiritual idea would gain special prominence. For instance, to some of them the thought

of a particular divine form would be so prominent that they would see the Deity appear before them as a living reality, laughing and talking to them and so forth. They used to have such experiences mostly while listening to devotional songs.

*Disciples having Visions of Gods
and Goddesses*

There was another class of devotees who used to have such experiences, not while hearing devotional songs but while engrossed in meditation. At the outset they could see only the divine forms; but with the growing intensity of their meditation they found the deities moving about and talking to them too. There were some others still who used to have such visions in the beginning. But when their meditation deepened the visions ceased to appear. The wonder of it was that by hearing about the visions and other experiences of every one of the devotees the Master could at once understand which class he belonged to, what were his needs and what experience he was going to have next. We shall mention the case of one of them here as an illustration. One of our friends (Swami Abhedananda) began meditation and other allied practices under the guidance of the Master and in the beginning used to

have during meditation visions of the chosen Deity in various ways. Every few days he would come to Dakshineswar and relate his experiences to the Master. The Master also would either approve them or prescribe new practices. Later, one day, the friend saw in meditation all the various forms of gods and goddesses merging into one form only. When this was related to the Master, he said, "You have got the vision of Vaikuntam (the abode of Vishnu). You will not have visions any more." Our friend says, "This was exactly what happened. No vision could be seen any longer during meditation. Instead of this, omnipresence of God and similar high thoughts would occupy the mind. In those days I liked to have visions and would try my best to have them again; but all was in vain. No vision could be seen by any means."

The Master's Instructions to the Believers in God with Form

The Master would thus instruct those of his disciples who had faith in God with form: "During meditation you should imagine as if you are tying your mind to the lotus feet of the Deity with a silk thread so that it may not wander about from there. But why must the thread be silken? Since His lotus feet are too delicate, any other band will give Him pain." Or, "Should you think of God only at the time for meditation and remain forgetful of Him at all

other times? Have you not noticed how during Durga Puja a lamp is kept constantly burning near the image? It should never be allowed to go out. If ever it is extinguished the householder meets with some mishap. Similarly, after installing the Deity on the lotus of your heart you must keep the lamp of His thoughts ever burning. While engaged in the affairs of the world you should every now and then turn your gaze inwards and see whether the lamp is burning or not."

Washing of the Mind before Meditation

Or, again, he would say, "Well, my boys, in those days before meditating upon God I would imagine as if I was thoroughly washing the mind of all the various impurities (evil thoughts and desires, etc.) that were there, and then installing the Deity therein. Do like this."

Which is Higher—God with Form or God without Form?

Once the Master told us with reference to meditation on the different aspects of God, namely, those with form and without it: "Some devotees reach the formless God through God with form while others arrive at God with form through His formless aspect." Once in the house of Sreejutt Girish Chandra, a friend of ours asked the Master, "Sir, which aspect of God is higher? That with form or without form?"

"Formless aspect," the Master replied, "is of two kinds—mature and immature. Mature formless aspect is a very high one indeed. It has to be reached through God with form. The immature formless aspect, as professed by the 'Brahmos', is like darkness perceived merely by closing the eyes."* The Master had among his disciples this latter class too, who in consequence of their western education, proceeded with this

* For truth's sake we have to write this. But no one should infer therefrom that the Master used to denounce the Brahmo Samaj or its followers. At the close of devotional songs when the Master used to show his respect to the devotees of all denominations we have heard him say time and again, "Salutations to the modern Brahma-jnanins." It is universally known that Sreejut Keshab Chandra Sen, the great devotee and renowned leader of the Brahmo Samaj, was the first man to make Sri Ramakrishna known to the Calcutta public; and among the monastic disciples of the Master, Swami Vivekananda and some others openly express their deep sense of indebtedness to the Brahmo Samaj.

immature formless aspect. The Master would forbid them to denounce the meditation of God with form and to look down upon the devotees that proceeded through this path as 'idolators,' 'blind believers' etc. "My boys," he would say, "God is with form as well as without it, and much more than all these, nay, beyond human comprehension. Do you understand what these two aspects of God are like? They are just like ice and water. Ice is merely frozen water. Water permeates it within as well as without. It is nothing but water. But you see water has no form (i.e., no particular shape) while ice has. Likewise the undifferentiated waters of the Absolute are congealed into various forms through the devotion of the lovers of God. Innumerable are the souls that attained peace of mind by being convinced of the possibility of the co-ordination of these apparently contradictory aspects simultaneously in the same Being through the above illustration of the Master.

RENUNCIATION—INDIAN AND OTHERWISE

IT is said that desire often clouds one's vision of truth. Nay even more than that, it creates a perverse view of it. Nowhere is this reflected so glaringly as perhaps in the attitude of imperialistic nations towards their political subjects. Their sense of superiority and their desire to maintain their power *ad infinitum* blur their

vision to such an extent that they fail to see even the conspicuous virtues of their political subjects. If they see them at all, they do so in a perverse light—as an intolerable and dangerous vice, that is all the more a reason for tightening their control. Such at least seems to be the attitude of many English writers on topics Indian. Recently we came across

an example of this mentality in an outrageous caricature of a great Indian ideal by Mr. F. B. Bradley-Birt, in an article contributed to *The Quarterly Review* under the title "Renunciation—Indian and otherwise".

We shall in the first place briefly indicate the writer's line of thought. His contention is that there is such a fundamental difference between the western and eastern outlook on life that even ideals supposed to be common to both are understood and practised in quite different ways. Some good-natured Englishmen who want to stand on certain ideals in common between themselves and Indians often say: "But surely Christianity and Hinduism have some of the most important principles of life and conduct in common. Do not both teach that self-sacrifice and renunciation are amongst the highest attainments? May not Englishmen and Indians meet and understand each other along these great lines of thought and conduct?" "On the face of it," remarks the writer, "the contention is true. Self-sacrifice and renunciation are ideals necessary of attainment for the highest expression of both Christianity and Hinduism, but like so many other aspects of the Indian situation apparently quite clear and plain to the superficial observer, they find a difference and a distinction that instead of drawing the two creeds closer, place them still further apart.....Self-sacrifice and renunciation, though inculcated by the eastern and western creeds, have an entirely different aspect in English and Indian eyes. Christianity has cut straight across them giving them an entirely different interpretation from that which holds in the East."

The writer then proceeds to illustrate the distinction through the example of a young Englishman and a young Indian. The young Englishman, a brilliant, well-

to-do university student with a prosperous career before him, suddenly determines to go out to India as a missionary. "He must sacrifice himself and renounce his worldly prospects for—this is the essential point—for the good of others. It was to try and benefit his fellowmen that he made the sacrifice and renunciation. There was no thought of self or of any self again. He was not doing this in the hope of reward in this world or the next. It was solely his desire to help others that prompted him. Unless he could hope to benefit others, the sacrifice and renunciation would be meaningless."

In striking contrast to this stands the renunciation and sacrifice of the Indian. Suresh Das, a young Hindu student brought up in orthodox Hinduism, has been taught by example and precept "that it is only through self-denial, self-sacrifice and renunciation, the suffering of the body, that the highest can be attained. He had been accustomed to see the doctrine openly put into practice and carried out to its most extreme limits. He had seen men subjecting their bodies to the most horrible tortures. He had seen them lying on iron spikes that entered and tore their flesh. He had seen them living half-buried in the ground. He had seen them dragging themselves on hands and knees over rough roads for hundreds of miles without ever standing upright. All these things he had seen, and they had represented to him self-sacrifice and renunciation. These men were sacrificing their bodies and renouncing all their pleasures in this life for a definite end—this again is the essential point—for the purification of their own self, in the hope of personal gain to themselves. The thought of others never entered their head. Their self-sacrifice and renunciation are entirely personal..... Suresh Das had never heard of any

self-sacrifice and renunciation that were not personal."

The story is however not over with this. As a young under-graduate at an Indian University, Suresh Das is swept into the vortex of present day politics. The Hindu tradition of renunciation and self-sacrifice in which he has been brought up from early childhood, he applies to the political situation. If individual suffering can procure the salvation of the soul, the suffering of her children can secure the freedom of the motherland. "The combined suffering of thousands of human beings will become so great a spiritual force that it will attain the freedom of the motherland which at the moment is otherwise unattainable." Influenced by such political ideas derived from his notions of self-sacrifice and renunciation, Suresh Das demonstrates his devotion to the country by shooting the Police Commissioner of his City. "He commits this crime not because he believes the British Raj will be seriously injured thereby, not because he wants to indulge in frightfulness, nor even because he has a grudge towards the Police Commissioner and wants him to suffer, but solely because he, Suresh Das, himself wants to suffer for his act, so that through his suffering he may contribute towards the salvation of the country." From this of course the writer has his lesson to draw for the benefit of the British rulers of India. Since these fanatical and insane ideas of self-sacrifice and renunciation are at the bottom of the patriotic spirit of modern India, Englishmen have got only two alternatives, and they are these: "We must either clear out of India, or we must remain and govern enforcing law and order." And the writer's choice of course falls on the second alternative.

The point of interest for us in this lesson on renunciation and self-sacrifice

is the contrast that the writer draws between the western and Indian conceptions of this ideal. The political implications that he draws out of it fall outside our purview. We have stated it here only to show that the writer has a definite purpose in misrepresenting the Indian view of renunciation. We may also incidentally mention that although there is an influential section of politicians in the country who believe in the efficacy of suffering, the terrorists, however, are not among them as Mr. Bradley-Birt supposes. They do acts of terrorism with the deliberate intention of injuring, or making themselves felt by the Governments in India and England. Even the believers in suffering are not actuated by the motives that Mr. Bradley-Birt attributes to the politically minded section of Indian youth as a whole. They are no doubt influenced by religious motive, but that motive consists in the belief that the sight of suffering undergone by men of character in the interests of a just cause will so influence the spiritual instinct of their oppressors that they will in course of time rather yield than persist in their injustice. It is therefore a substantial belief in the spiritual worth of their opponents—the belief that as human beings they are susceptible to the influence of a spiritual appeal in spite of their temporary blindness—that inspires them to undergo suffering, and not a blind and unreasoned belief in the value of suffering *as such* in miraculously effecting the salvation of the country. We do not wish to say anything more on the political issues so artificially foisted by the writer on the Indian ideals of renunciation and self-sacrifice.

Let us now consider for a while the exact spiritual significance of this ideal. For those who are strangers to it there is nothing more common than to have

mistaken notions regarding it. They imagine it to be this and that, but never hit upon the correct idea in the guesses they indulge in. This is what has happened with Mr. Bradley-Birt's interpretation of renunciation, both western and eastern. In the former case he identifies it with altruism and in the latter with asceticism. We are not in a position to speak authoritatively on the western conception of this ideal, but we feel none the less convinced that Mr. Bradley-Birt's interpretation of its significance will not receive assent from the majority of those westerners who practise it in life. Mere talkers who never mean practising may speak of it like Mr. Bradley-Birt as consisting only in devotion to the welfare of others in complete forgetfulness of one's own self. Having never tried it themselves, they are completely ignorant of the fact that this merging of the self in the rest of humanity is an impossible task, unless the identity of interests belonging to the two factors concerned is realised in a higher unit common to both. In other words, what the writer glibly talks of when he says "Self-sacrifice and renunciation meant literally and in reality complete forgetfulness of self and a life of devotion to others" is in itself a psychological impossibility, but it is however turned into a practical ideal if a point of contact is established between 'the self' and 'others' through the recognition of a Supreme Being. In fact, except for a very small section of people who believe in some sort of humanism as Comte conceived, the West too is inspired in a life of self-sacrifice and renunciation only by the recognition of an intimate relationship existing between the 'self' and 'others' through the personality of God. The humanism of those whose vision is not enlightened by the conception of God remains practically a barren sentiment

lacking in that efflorescence of life and vitality characteristic of the saint's love of man.

If the writer's ignorance regarding this ideal as practised among his own people is so great, his ignorance of it as practised in India is simply appalling. The great mistake he commits in this connection is to identify renunciation and self-sacrifice with pure asceticism even as he has wrongly identified them with altruism in the case of the West. Pure asceticism consists in wilfully subjecting the body to the most intense forms of pain in the belief that the body is a thing of evil and that by inflicting pain on it one can gain power or favour in the eye of God. Men of this persuasion have existed in every religion and one will only be ignoring facts if one pretends that the western religious conceptions are free from it. Among no peoples was it perhaps carried to such absurd lengths as among the early and medieval Christians of Asia and Europe. India too has contributed its quota to this type of human achievement. It is true that it still prevails in India to some extent among a section of its professed religious folk, but to identify it with the religious spirit of India in any sense is a mistake, even as it is to identify the religious spirit of the West with pure humanism.

The religious drive in man is in fact quite different from either asceticism or altruism. It consists negatively in a feeling of discontent with a sense-bound life and positively in a yearning to break that bondage and to seek fulfilment in a larger life that transcends it. It is essentially an attitude of life under the influence of which one's entire outlook on life undergoes a thorough change. This change may be described as an altered sense of values with regard to the things of the world. Ordinarily for man health, wealth,

family, objects of comfortable living, reputation, etc., are intensely real things, and the whole energy of his being is spent in working for these as if they are ends having an abiding value in themselves. Their conception of the desirable is wholly confined to such objects as are conducive to a successful and prosperous life on the plane of the senses, and in their scale of values these occupy a position of importance derived wholly from themselves and not from any higher goal to which they may be a means, if put to proper use. In the case of one whose spiritual consciousness is awakened the position becomes quite reversed. The awareness of an existence vastly nobler, purer, holier, more enduring than the sense-world begins to pinch on his life, and as the consciousness of this becomes more and more persistent, his sense of values undergoes a thorough change. What appeared to him to be of absolute value before, now seems to be of relative worth only. What appeared to him to be enduring before, now seems to be momentary only. What appeared to him to be an end before, now appears to be only a means at its best, and a hindrance at its worst. Thus man's sense of reality undergoes a thorough change. Health, wealth, family etc., cease to interest him as ends in themselves, because they appear to him as transitory, and in many respects, opposed to the larger consciousness that is dawning on him. The claims of the body begin to interest him less while the claims of the spirit begin to occupy the forefront of his attention.

A change in outlook of this kind is naturally accompanied by a corresponding change in one's behaviour towards society and one's own body. The withdrawal of attention from the self is followed by a growing disinclination to concern oneself too much with one's

own physical life, and the inward urge for the expansion of one's own being and its fulfilment in the Supreme Spirit finds a concrete expression in an expanding sympathy with the life of one's fellow-beings in whom one begins to recognise the immanence of the Supreme Soul. These two mental developments are at the root of the twain factors of asceticism and altruism, which necessarily accompany the awakened spiritual consciousness of man in some form or other, although the peculiar political prejudice of the writer we referred to would have the former as a privilege of the East and the latter a privilege of West. But the point to be noted is that neither does in itself form the essence of spiritual life. That essence consists in the shifting of the centre of one's values in life to the spiritual principle ordinarily called God, and the ascetic and altruistic tendencies are its by-products. An artificially cultivated indifference to the body, much less a deliberate and scientific system of torturing it, has not got any spiritual significance whatsoever, but a natural indifference grown out of a growing concern with the spirit and not deliberately assumed as a pose, has been a characteristic of many a great spiritual personage of the world, both in the East as well as in the West. So also sympathy for all life and consequent desire to alleviate the sufferings of fellow-beings—both of which spring from a consciousness of the unity of all life in God—are noteworthy features of all spiritual personages.

But this tenderness for living beings is not in any way to be identified with the kind of craze that prevails nowadays for reforming and elevating the whole of mankind at a stroke—which is perhaps the form of activity that Mr. Bradley-Birt has in mind when he speaks ignorantly of western spirituality as consist-

ing in a devotion to the service of others without any thought of self in contrast to his own imaginary ascetic spiritual ideal of the East. In such activities the thought of self is in fact the most important factor even as is the case in ascetic practices indulged in for their own sake. In most cases eagerness to come into limelight and receive public applause is the only compelling force. A little mental analysis will show that the professed sympathy for life is conspicuous by its absence. For that can come into operation only when man begins to feel the kinship of his own self with that of other beings through the recognition of the Divine Principle in which all receive a common spiritual status. In other words, genuine altruism involving true renunciation and sacrifice is only an outcome of awakened spiritual consciousness. It is only when man recognises that the service of man is the worship of God that such service receives the real spiritual sanction.

We do not however deny that in the wake of the spiritual impulse, the accompanying ascetic and altruistic tendencies have received different emphasis in different societies and in different ages. In highly developed societies where the struggle for life is too keen and complicated, where civic duties are considered more important than anything else, the altruistic tendencies may receive greater encouragement, and therefore attain higher development. This is what has happened in the modern West. Since the passing away of the Middle Ages the social consciousness of western nations has rapidly developed. The widening of man's range of knowledge, modern facilities of communication, development of town life, the concentration of population in industrial areas, the growth of democratic institutions—all these have

resulted in focussing the attention of man on his collective life in a greater measure than before. Consequently religion too has imbibed a good deal of this new social impulse and has developed a new type of ritual out of social service by infusing it with the idea of divine worship in place of the ordinary motive of social or national efficiency that predominates it when uninfluenced by the transforming power of the spiritual impulse. In Christianity this is a modern growth dating from the birth of the new social consciousness, and not as Mr. Bradley-Birt thinks, the fundamental feature of it, rendering it so very different from the eastern religions. Before the modern era, Christianity was as mystical and as ascetic as the Hinduism conjured up by Mr. Bradley-Birt's imagination. For everywhere before the social awakening of the modern type, the methods of spiritual culture must necessarily be more individual than social in its form. But the spirit of true sympathy, the kernel of all genuine humanism of the spiritual type, is however bound to be present although it may not take an impressive form through gigantic schemes of social upliftment.

Perhaps due to the backwardness of India's social organisation, the altruistic type of religious behaviour has not received the same emphasis as in the West. But this does not mean that the Indian ideal of renunciation and self-sacrifice is tantamount to stupid self-torture, hard-heartedness and indifference to the welfare of others. These have no place in genuine spiritual life whether it be in the East or the West. The feeling of sympathy and kind-heartedness towards all beings is a positive virtue to be cultivated by all spiritual aspirants according to Indian scriptures. सर्वभूतहिते रतः or one devoted to the welfare of all beings—is an oft-repeated

ed phrase employed in describing a spiritual person by such a popular and authoritative scripture like the Gita. Charity and alleviation of the sufferings of others are duties of first rate importance in the Indian code of ethics, and no other country has perhaps such a popular and universally accepted motto of great ethical significance as our *परोपकारार्थमिदं शरीरं*—(this body is for the service of others). But these ideals, however, manifested in Indian social life not in so spectacular a form as in the modern West, and this was so, as we said before, due to the difference in our system of social organisation. Our charities have been less organised, our system for alleviating suffering has been less ostentatious as necessitated by the conditions of village life in India. The true altruistic spirit consisting in a sense of devotion to duty, the attitude of worship in work and the feeling of good will and charity to all have been as powerfully present in the Indian consciousness as anywhere else in the world. If it had a weak spot in it, it was only that caste consciousness often checked the tendency of this altruistic spirit to grow on universal lines, and the popular mind was therefore often side-tracked into an unjustifiable conviction in the inherent worthlessness of certain classes of society resulting in the neglect of the work of improving their cultural and economic condition. Barring this, the charge that the altruistic ideal is unknown to the traditions of Indian spirituality is a baseless charge.

The allegation of self-torture too is equally without foundation, when viewed from the standpoint of the true ideal of Indian spiritual life. Mr. Bradley-Birt may have seen some beggars in streets or crowded places displaying feats of self-torture and their capacity to endure the same, but these are only some kinds of circus meant only for

earning a livelihood and not for advancing their spiritual life. The greatest spiritual personages and the most authoritative scriptures of India have unanimously condemned the practice of self-torture in the name of spiritual life, and they have pointed out the importance of keeping the body in a clean and healthy condition. It was the Buddha, who, having himself fallen into the company of some self-torturing ascetics and realised the futility of their practices, later on declared the need for moderation in the case of all spiritual aspirants—for a life that avoided the vice of extreme luxury on the one hand and the mistake of meaningless torture of the body on the other. Earlier still, in equally emphatic voice the Bhagavad Gita declared: "The men who perform severe austerities, unenjoined by the scriptures, wedded to vanity and egoism, impelled by the force of their desires and passions; unintelligent, tormenting the aggregated elements forming the body, and Me also, seated in the inner body—know these demoniacal in their resolve."

The teaching of all authoritative scriptures is to the effect that the body is the temple of the Lord, and that it is a valuable God-given means at our disposal for the attainment of salvation. Hence the popular adage runs: *शरीरमाद्यं खनु धर्मसाधनं*—(the body is the first among the means for a righteous life). From the spiritual point of view the evil consists in looking upon the body as an end in itself, as a thing interpreted in terms of pleasure attainable through it; but viewed as a means of righteousness and salvation the Indian spiritual ideal does not condemn it as an evil, as medieval Christianity used to do to some extent. But this attention to the body is to be carefully prevented from growing into an attachment and an obsession. Hence a strain of asceticism has been insisted

upon, but not the meaningless type of self-torture that Mr. Bradley-Birt has conjured up from his prejudiced imagination. This type of asceticism having a spiritual significance is technically known as *Titiksha* or fortitude—the capacity to bear any suffering when it comes without any feeling of sorrow or impatience. Physical and mental hardness, coupled with an indifference to the body that does not however lead to a neglect of health, is what spiritual life as understood in India demands of an aspirant.

It may be asked why then there happens to be a current notion that ascetic spirit forms the substance of the Indian spiritual ideal and that altruism is not recognised by it as an integral element. The answer is not far to seek. The impression is derived from the sight of large numbers of *Sadhus*, most of whom do no kind of work, and a few of whom indulge in self-torture. What type of asceticism is required of a spiritual aspirant we have already described. It is true that Indian scriptures have prescribed a life of worklessness for spiritual aspirants of the highest type, for men who have lost all selfishness and are competent to devote themselves to *Advaitic Sadhana*. But such aspirants are few and far between, and their inactivity, though it may appear futile to an onlooker having no knowledge of their condition, yet results in social good indirectly by the healthy influence they exercise on the character of people who come into contact with them. The large number of *Sadhus* who pass for spiritual aspirants of this type are not fit for that kind of workless life, and their

conduct is condemned as much by Hindu scriptures as by men of the type of Mr. Bradley-Birt. Unless a man passes through the strenuous discipline of disinterested work, he cannot gain the fitness for a life of worklessness and pure contemplation. Hence what we object in Mr. Bradley-Birt's criticism is not the condemnation of the perverse types of modern Indian *Sadhus*, but his traducing the Indian spiritual ideal itself by identifying it with the conduct of its decadent followers possessing not even an intellectual conception of it. Still more objectionable is his malicious insinuation that the educated Indian youth of today is being influenced by the example of these ignorant *Sadhus*. Young India has very little intellectual contact with them, and any one who knows even a little of modern Indian life can confidently assert that the idealism behind the modern national awakening is derived from the true spiritual traditions of India reinterpreted by modern reforming religious movements in the country, while the political bias it has received in these days is wholly due to a bitter consciousness of national wrongs and economic slavery combined with the patriotic ideal derived from the reading of European literature and history.

But a writer of Mr. Bradley-Birt's persuasion who believes that India ought to be governed by the sword has no interest in knowing the truth. His avowed object is to justify a more liberal use of the lathi and the sword, and what will be a better method for this than to show that Indian ideals are worthless and that Indians are only semi-savages?

YOGA OF MEDITATION

[ADAPTED FROM THE SRIMAD BHAGAVATAM]

By Swami Prabhavananda

KAPILA continued : " Having told you these truths, I shall now explain to you the Yoga of Meditation.

The first steps to this Yoga are the moral principles of life, which are to be followed universally. These teachings are : Do your duties faithfully, no matter what your position in life may be. Live in the association of the holy and do services unto them. Above all, acquire eagerness and a thirst for righteousness, truth and freedom.

Practise moderation in life. Practise non-injury. Swerve not from the truth. Covet not the wealth of another. Accept only that which is your need in life. Lead a pure, continent life. Practise self-control and self-denial. Above all, be clean and pure in soul, mind and body.

Study the Scriptures regularly and always surrender the fruits of your actions to God.

For the practice of meditation one should select a secluded spot and keep it for that purpose only. When seated, the body must be held erect, but not tense. Then he must practise control of the Prana (the vital energy) with the help of breathing exercises. The mind must then be 'gathered in' from the thralldom of the senses, and not permitted to dwell among sense objects.

Next, the mind must be fixed on one of the centres of consciousness within the body. This is known as the practice of concentration.

Thus prepared, one should meditate on the divine attributes.

By these practices, wonderful spiritual growth will develop. By the practice of Pranayama (breathing exercises), physical health may be yours. As you practise Pratyahara or 'gathering in,' you will attain non-attachment for the sense objects. Practice of concentration will bring purity of the heart ; and meditation will help you to express divine qualities.

Thus, when your mind and heart become calm and pure, you will learn to dwell in God-consciousness. Then will you express the true Divine Love. "

Devahuti said : " Tell me more about the Religion of Love, for it is not possible to practise Yoga of Meditation without love for God. "

Kapila replied : " Love is divine. But love is expressed differently and in different degrees according to the evolution of each individual human soul.

There are people who still have hatred, jealousy, anger and pride in their hearts. To such, God is above, beyond and apart. They also may love God, but their love is selfish. This love is Tamasik.

To love and worship God as separate and to love Him and pray to Him for the fulfilment of material desires is known as Rajasik love.

When we love God for His grace, when we love Him for the sake of love alone and offer ourselves whole-heartedly to Him, that love is Sattvik love.

But when the love, lover and the Beloved have become one, when we see Him and love Him as the Innermost Self in all beings and when there is a continuous current of love flowing in the

heart, then is it that we realise the highest expression of Divine Love.

When such Divine Love grows, one goes beyond the three Gunas and becomes united with Brahman.

In order that the heart may be purified and Divine Love may be expressed, one should practise the following :

Do the duties of your life, but work without attachment to the fruits of action. Work must be performed as worship.

Perform worship of God regularly. Chant His name. Sing His praises and dwell more and more in the thought of God.

Learn to see God in all beings. Revere the great souls ; be kindly to the poor and destitute, and friendly to all.

Thus may one attain the Kingdom of Heaven.

I am the Self in all beings. I dwell in the hearts of all. Where else shall one worship Me, but in all beings ?

Knowing Me as the Self in all beings, love all and live in the service of all.

God dwells as the Innermost Self in the hearts of all beings and things, although He is manifest more in some and less in others, according to their evolution. He is most manifest in the pure in heart, and in one who has realised the unity in the midst of diversity."

After these teachings Devahuti practised faithfully all those truths which she had learned from her beloved son, Kapila. Because of her faithfulness and devotion, she very quickly realised the God of Love within her own heart and in the hearts of all beings, and finally attained the absolute freedom, the Kingdom of God within.

Kapila took leave of his mother and renouncing all ties journeyed north into the Himalayas. It is said that he still lives in Yoga completely absorbed in Samadhi for the welfare of all mankind.

VEDIC SUPPORT FOR NON-DUALISM

By K. A. Krishnaswamy Aiyar

BEFORE claiming the support of the Vedas for Non-dualism or Advaita, it is necessary to sift the foundations on which the Vedic authority itself rests. The Christians, the Mahomedans and the Buddhists repudiate and reject it. The Arya-Samajists assume it, the Meemamsakas imagine they have established it, and the Dvaitins and the Visishtadvaitins of every shade confidently build upon it. But the naive question remains unanswered, *viz.*, why should we believe in the Vedas ? The Meemamsakas, with an unconscious inconsistency resort to reasoning when they attempt to solve the problem. "Articulate sounds are eternal, the Vedas consist of words made up of

articulate sounds, ergo they are eternal. They are likewise authoritative as they cannot be traced to any personal being, not even God, as their author. Their distinct identity, besides, which entitles them to a special consideration depends on the invariable order of their words and sentences. The sentences being thoughts made up of eternal concepts disclose absolute truths demanding our implicit acceptance, since there is no personal factor to taint them." These arguments are supposed to have a cumulative force which is logically irresistible. Now even if these reasons some of which are obviously too wide were admitted, the net result would be to enhance the status of

Reason and lower that of the Vedas. If on the contrary the Vedic truths are alleged to be self-valid, so might those of other revelations be similarly claimed to be. If they are to be validated by Reason, they must be harmonised with life and experience from which all reasoning draws its breath.

This is a question of central importance to us, Hindus, for it vitally affects the very root of our beliefs. In this age of universal and unrestrained questioning no prescriptive right or traditional authority will be left untouched, and if we failed to settle the question now, we should be prepared to meet a dismal future for our Religion and Philosophy, a future of rampant scepticism, irreligion and chaos, or of drivelling and degrading superstition. No theology, however well fortified by ancient beliefs, by scholastic learning and by supernatural miracles, can stand the persistent attack of reason and enlightenment; and our renowned stronghold of religion and philosophy must yield to forces which are relentless in their work of destruction. Most of the creeds holding sway at present over human minds were founded many centuries before the dawn of Modern Science, and the rapid progress of the latter is an increasing menace to the continuity of their influence or prestige. Old idols along with mystic rituals and unchallenged dogmas cease to inspire faith in men of culture, and the claims of special Revelations must follow in their wake, never again to be advanced or admitted. The founders of religions never could spy in the sweep of their vision the possibilities of a scientific era, and coolly believed that the dogmas which satisfied them would also satisfy future generations without end. Hence if we are earnest and loyal in our allegiance to the Vedas, we must ransack every means of proving their

claims for an assured place in cultured life.

In tackling this problem we shall derive no help from a reference to ancient writings. Their authors believed instinctively in the Vedas, and so long as there was no formidable opponent, it was easy enough to dispose of all opponents as atheists or unbelievers. Yet, two of our adversaries may be mentioned as remaining unvanquished, the Buddhists and the Jains, against whom no reasoning has been hitherto successful.

What then is our present duty? Since the validity of the Vedas must in any case be made good, the mere citing of the views of great men of the past would be futile; and by elimination, we arrive at Reason and Life as the only arbiters of the destiny of the Vedas. Now since obviously the portion of Works relates to effects to be looked for only in the future after death, they cannot carry their own evidence with them, and it is only the portion of the Upanishads which treat of the nature of the soul that allows of their being subjected to a rational examination. Even here if the realisation of the truths concerning the soul and of its release were only after-life events, we should be left with nothing positive to be discussed or verified; and, as in the dark all cows are black, so all eschatologies would be of equal or no value because they would be equally incapable of verification.

Fortunately for us there are these remarkable words of the Upanishads ever ringing in our ears: अत्र ब्रह्म समश्नुते । One enjoys Brahman here. This vibrant voice of the Upanishads cannot be ignored. The challenge must be taken up and the reasonings examined with all care and caution. The angle of vision is provided by the verse, साक्षी चेता

केवलो निर्गुणश्च । (He is the witnessing consciousness, one and without attributes) and the angle covers the three States. If the enquirer can adjust himself to the angle, see through the three States of waking, dreaming and deep sleep and arrive at the conclusion "I am Brahman", then the truth of the Upanishads is placed beyond all dispute. It is inconceivable how a conviction so arrived at can ever be affected by all the changes that characterise the *inside* of the States. Even if one should provisionally adopt the position he would feel that he was left without an opponent. The truth becomes absolute to him, though it may require some time to sink into his blood, so that every moment of his is coloured by it and confirms it. This is the bed-rock of experience that we have reached in seeking for the basis on which Vedic authority can stand for all time, and Vedic pronouncements be fearlessly proclaimed from the house-tops. In other words the Vedas are the highest Revelations of the true nature of man because they reveal a fact which goes to the very root of our life. Their authority becomes unimpeachable because the truth they unfold is verified *in life* and so precludes all doubt or controversy. While the Upanishads thus rise to the rank of unquestionable authority, they also at the same time contribute to elevate the rank of the portion of Works, since both constitute parts of an integral whole. The promises regarding after-life must be true and acceptable, for the general veracity of the Vedas has been placed on an incontrovertible basis in the only case in which the challenge can be verified, and that confessedly the most essential, *viz.*, the nature of our soul. Thus the Meemamsakas who fancy that they can rely independently upon a system of their own are lost in the quicksands of dogmatism and supersti-

tion, unless they subordinate the Works to *Jnana* by which their own position can be ensured. Similarly, with all Hindu theologies. God can be proved to be an undoubted entity only on the basis of the Upanishadic method which takes the aspirant to the very Reality of all life, *viz.*, Brahman.

The authority of the Vedas being shown to turn on their declaration of the one principle of existence, whenever by interpretation the Vedas are taken to teach a dual principle, the conception saps the very foundations of Vedic testimony and becomes suicidal. For the existence of two or more ultimate and transcendent principles can never be referred to common experience, and God as well as the individual soul as distinct entities can never be established except by a reasoning which dissolves their separateness. Hence if the Vedas are assumed to teach theological distincts, they are not entitled to superior claims—superior to those of similar scriptures of other nations. Whatever is imagined to be peculiar to the Vedas will be sure to be confronted by features similarly peculiar to the other Revelations, so as to result in a hopeless ruin of all.

We shall now turn to the next point, How far can the Vedas be alleged to support Non-dualism? The truths being expressed in an ancient tongue, we have necessarily to derive help from early commentaries. The older these are, the nearer they take us to the original import. But another difficulty now rears its head. If these commentaries differ, which are we to prefer and on what principle? This is a real objection. While to discover the meaning of an ancient passage we inevitably depend on the help of scholars, it is possible that their explanation receives the tinge and the complexion of their private conviction. How should we know what the import of the text is apart from the

personal predilections of the commentator ? This gives a picture of the narrow and dangerous strait we have to pass through, but I believe the picture is overdrawn. For, it cannot be maintained that there are no sentences in the Upanishads which one who knows Sanskrit cannot understand without the commentary. That would be to constitute the commentary into a fetish—a disposition which has arrested the growth of independent thought for several centuries in India. Surely एकमेवाद्वितीयं, तत्त्वमसि, अयमात्मा ब्रह्म, नेह नानास्ति किञ्चन, प्रपञ्चोपशमं शान्तं शिवमद्वैतम् । (One only without a second ; That thou art ; This Self is Brahman ; There is not the least multiplicity here ; It is worldless, Peace, the Good, and the Secondless)—these short, simple, transparent sentences do not stand in need of any abstruse comment to expound their meaning. An emphasis on oneness with an embargo on plurality furnishes us with a positive and a negative proof as to the Advaitic import of the Vedas. If in all the various, sometimes vague, teachings of the Upanishads we come across any equally clear statement opposed in tenour to oneness, if oneness were interdicted and pluralism were uphold or commended, then we should despair of ever harmonising Vedic truth with life and of finding impeccable grounds on which to defend the authority of the Vedas. The commentators, therefore, who employ their subtle scholarship in interpreting the Vedas so as to favour Dualism, do it at their peril. Although life abounds in duality, this duality characterising a portion or an aspect of experience, must be sharply distinguished from *Dualism* which posits an *ultimate* dual principle to account for experience, operating behind the phenomenal sphere and at the same time immanent in it. If Philosophy's function is to explain the duality of common

life, the formulation of duality again as its source or basis is not to explain duality *as such*. It is to admit a non-plus. Duality can be traced only to non duality. The prevailing tone of the Vedas is monistic as is evidenced by the fact that Ramanuja, the great supporter of real distinctions and of the individual identity of the souls and objects, was obliged to provide for a concept of Unity in the fancied *embodiment* of the principle of Reality, a figure admirable as rhetoric, but certainly inappropriate in the region of precise thought. Even this interpretation is made possible only by excluding from consideration the claims of the States (waking, dreaming and sleep) as the more inclusive elements of experience. For, the examination of the States lifts us to an angle of vision in which the plurality and the reality of individual things have to be confined to the individual States and cannot be raised to an interstitial value, while the witnessing consciousness is realised as the one and secondless principle, the changeless entity before which the great and unique drama of Life is enacted in the shape of the States with their contents, never appearing together, never succeeding each other in one and the same time-series, and never absolutely identical in any of their individual aspects. We then discover that the pure undifferentiated consciousness of deep sleep is the basis of all manifestation, remaining itself unchanged and unmodified throughout. The manifestation of every State is the manifestation of the whole of Reality, as, otherwise, we cannot explain why the States are not experienced in juxtaposition of each other, or why they are not externally connected by time. The truth is that Reality transcends all time, space and change. If now by this method of pure introspection and observation we find that Life or Reality is one indivisible

whole and all the variety of things and occurrences cannot affect the integrity of Reality, we have every reason to be reverential in our attitude to the Vedas which declare this truth and point out the unique method of its realisation. Besides, if all that is witnessed within the States is only a manifestation, a creation of the Reality, the Vedas themselves must be admitted to be such; and as this highest unifying truth is to be found only in them and only by later adeption, if at all, in other scriptures and systems of thought, the Vedas have an exclusive claim to be regarded as an infallible authority, not only on what they have brought within our experience, but on what they postulate as future possibilities.

But it is wrong to think that Vedanta as the Science of Reality is a sectarian Dogma, a scholastic basis of Hinduism. All Theology in fact stands on uncertain ground so long as God and the Soul remain unproven affirmations, and so long as the universal instinct which makes men crave for a higher and more perfect life and bliss cannot be satisfied by an ex-cathedral injunction, "This shalt thou believe or perish". On the contrary the Vedic system of monism must be welcomed by all Theologians as that which supplies the living principle on which they all stand or fall. It proclaims not a sectarian but a universal truth endorsed by the nature and experience of all humanity. That is its claim to supreme authority, not resting on authorlessness or antiquity, but on an analysis of life within the power of every one of us to make for himself, unfolding an immutable truth indubitably verified. It is therefore to me unaccountable why it should rouse antipathy or hatred in the bosom of the Theists. Sankara, the greatest exponent of Hindu Monism came, like Christ, to build up, not to pull down. Under the

auspices of his system, Theology, Ethics, Freedom and Immortality are endowed with a new and unending lease of life. Opposition to it is not merely futile but disastrous. Do the critics realise this? Sankara, indeed, appears, in different capacities, as a theologian, mystic, and scholastic: but the dominant and unmistakable tone of his writings is that of the philosopher, of one seeking the Absolute Truth. In fact, even the Upanishads from which he quotes and on which he comments, are cast in a rational mould. When they deduce the ultimate truth, they lean on no authority, either their own or of God, but on positive experience, and this contrast is striking between them and the theologies. In the latter, stress is laid on dogmas like the original sin of man, the need of a saviour and of faith in him. The Upanishads on the contrary speak of the Divine nature of man and set out the ways in which it can be realised, by works, by meditation, but immediately by knowledge. In the Brihadaranyaka and Chandogya, the secret truth is revealed through a strict course of reasoning on the States and no external authority is invoked to confirm it. Yajnavalkya and Prajapati are rational thinkers, and Sankara following in their wake cannot have turned theologian needlessly. Although he seems to follow the texts very closely, remember the doctrines that he ultimately enforces. "The creation is illusory. The reality is the resting place of the self in sound sleep. Knowledge alone can bring about release. Works only purify the mind and qualify the aspirant for enquiry. Meditation which culminates in trance is only for the ignorant who cannot rise to a direct realisation of oneness. The enlightened are immediately set free. Those that practise meditation on God, a personal being, may be taken to Heaven, God's abode, but must still await the dawn of

enlightenment for ultimate Release. The abodes of all gods are only a replica of the dual conditions prevailing here. They are not the final haven of rest. Rebirth and Karma again are true only in the illusory stage. Truth puts an end to all phantasies of a second being, second to the self." The effects of works or meditation, says Sankara, are problematical, that of knowledge is immediate. In his majestic introduction to the Sutras, he starts with the concepts of subject and object and proves by reference to universal usage that this empirical life is a bubble floating on a sea of illusion, and even the structure and activity of our mind presuppose it and flourish on it. The supreme fact that he never begins with a prayer, as a theologian would do, is never anxious to adduce scripture for his opinion, but makes the premise that the Upanishads, of which the Sutras are but brief summaries, only teach what he has established from a study of life and human nature, ought to point eloquently to the philosophic cast of his mind, capable of the widest grasp, but turning to its own purpose, every ancient belief and tradition, every phase of life and experience. Brahman is simply our self, the highest Reality.

Dr. Otto relying on a mere will-o'-the-wisp concludes that Sankara was essentially a mystic. He is said to teach oneness, the oneness of trance. Still his mysticism is inferior to that of Eckhart, for India is not Palestine. Such assertions are only worthy of that type of self-complacent Christian critics to whom any statement torn from its context is sufficient to warrant a predetermined conclusion. "Sankara does not undertake to explain Avidya, ergo, he is not a philosopher." This is something like the statement "The king wears a beard therefore he must be a monk." In the first place, every

writer of a book of any kind, every speaker, whatever his subject, that has figured on the different stages of human life, *presupposes* the ignorance of the reader or the listener on the subject-matter of his treatment, and has never once, poor man, thought of explaining the origin of that ignorance. All the scientists, philosophers and sages come under this universal indictment. If Dr. Otto be right, there never was a philosopher born. Neither Plato, nor Kant nor Hegel can pretend to that privilege, let alone Jesus, Luther or the Popes. For, they have invariably assumed the ignorance of the world on the points on which they strove to let in some light. Dr. Otto himself who has read their works must confess his previous ignorance of them, and if he is a philosophic critic must account for it in his own case. In the next place, it is one thing to use the word ignorance in common parlance, but it is quite another to employ it as a philosophic term. In the latter sense, Sankara clearly proves our common ignorance of Reality and our mistaking the unreal for the real which runs through all life, as an inevitable thread. Time, space and causality are amongst its products and the tendency to ask for the cause of any thing is itself rooted in this original perversion of truth. All un-Atman, being unreality, dissolves completely when the truth about the Real is known, and as the oneness of Reality precludes a second entity, even Avidya evaporates with Knowledge. To assume a cause for Avidya under the circumstance is to betray a mind impervious to reason, for Avidya giving rise to time itself cannot have originated in time. It is that with which all intellection, all empirical life starts. 'Why' or 'how' are questions valid within the walls of Avidya. They cannot and, in strict logic, must not overleap them. If

Sankara were a mystic, his insistence to the end on reasoning would be an anomaly. He could have simplified his labours by emphasising *Samadhi* which, on the contrary, he classes with dreamless sleep. सुषुप्ति समाध्यादौ, in deep sleep, trance, etc., is a recurrent phraseology with him.

A scholastic is one who takes up a theological dogma and justifies it by clothing it in the form of an Aristotelian syllogism. The doctrine of Christian Trinity, Resurrection, the Messiah, The Ascension, Reappearance and Millennium—these are the topics that exercise the the ratiocination of the scholastic, who invents new articles of belief to support the old. But Sankara, to whom similar Hindu doctrines are bereft of any value from the higher standpoint, makes no secret of his real purpose which is to guide the human soul to a recognition of its oneness, and treats these incidental matters as strictly pertaining to the sphere of Avidya—अविद्याद्विषयाणि सर्वाणि शास्त्राणि (All Scriptures are meant to enlighten the ignorant). But, with a merciful regard for the average minds, he does not think of explaining them away. For if the fundamental truth is known, what do the forms of faith signify?

I might appear to have digressed far from the subject into questions not directly connected with it. But it seems to me that the issue raised by them is vital to the cause of truth and to a right understanding of Sankara. I hope that I have clearly shown that both affirmatively and negatively the Vedas inculcate the truth of non-Dualism and their authority is thereby ensured. To avow that they teach Dualism is to bring them down to the level of other Revelations and plunge into a conflict with these and with Reason, a conflict which shall re-

main doubtful for all time. So long as no text can be put forward which clearly and expressly states that Dualism alone is true and that non-Dualism is untrue, so long as there is no positive and negative support in the Vedas for Dualism as the final truth, such as we have for Monism, there is every justification for us to affirm that non-Dualism alone is the teaching of the Vedas. Besides, if texts known are to be met and superseded by texts unknown, if fact is to be borne down by fancy, then the contest will be unfair and unequal. For, while the realm of Fact has a limit, that of Fancy will have none. The mere circumstance that the Vedas are couched in words, and that words imply concepts, and these, plurality, is meaningless. For all expression must conform to conditions of empirical life which appears real during the continuity of the same State, but is sublated in another. The meaning of the Vedas is evident from their own statements नेह नानास्ति त्रिचन । एकमेवाद्वितीयम् (There is no multiplicity here in truth it is one) which both negatively and positively inculcate oneness. Plurality is not Pluralism. Further, the dualist or the pluralist has necessarily to explain, if Dualism were the real drift of the Vedas, why Non-Dualism should be mentioned or extolled even for once, and why Dualism should be positively condemned in unambiguous terms, मायामात्रमिदं द्वैतं अद्वैतं परमार्थतः । All this duality is but illusion; in truth it is one. The alternatives, it seems to me, are clear and coercive: either give up the Vedas or give up Dualism. As to the invectives and anathemas shot at the monists, the effective answer is that monism carries, on its very brow and in its very name and concept, the badge of security from all evil and suffering. द्वितीयद्वैतं भयं भवति (Fear proceeds from a second). Dualism on the contrary must raise in

us an eternal and inevitable presupposition that what is offered by it as the final state of release must, reasoning from the known to the unknown, abound in all the struggles of empirical life

multiplied through endless time. We have the unquestionable logic of thought and life on our side, while the dualists have their interpretations and unfounded faith on theirs.

THE FOREST DWELLERS

Bhikshu Ananda Maitreya

WHEN I was one day wrapt in my usual thoughtful mood, a panoramic scene passed before my mind, and I saw therein a vast forest abounding in huge trees with thick foliage overshadowing and darkening everything underneath. Its inhabitants, as it is in the case with owls, being quite accustomed to darkness, did not feel its real nature. The fruits of the trees which served them as food brought on them a long slumber, in which they dreamt curious dreams, while a kind of worm-like reptiles living in the soil awaiting an opportunity came out and sucked out their blood. When these unfortunate beings awoke, they felt exhausted, thirsty and hungry owing to the loss of blood, and ate the somewhat nourishing but poisonous fruits and sipped the juice thereof and fell asleep, a prey to the blood-suckers. Very few saw even faintly the frightful nature of this forest, and even those were very forgetful of its dangers.

So curious and apparently beautiful but actually so dangerous was the condition of this alluring forest habitation. One may call it an enchanted land.

To my wonder I saw a man emerging from a distant thicket of its centre and going past me in a hurry. He moved towards a glen near the edge of the forest, where he joined a company of

some other persons who were apparently half-awake. He held an interview with them, in the course of which, I remember to have overheard him describing the evils of this forest-dwelling and of the need of finding a way out. On hearing this they were glad at heart as they felt that they had another to join their company and said, "Well, brother, we too are searching for a way out, but we are not strong and wise enough to find one ourselves without any guidance. A guide we await and we expect one ere long." The stranger then said, "I require no guide. I am a man of experience. After long investigation and gathering varied experiences I discovered that the further away from the heart of the forest I go, the less are the dangers. Unless one keeps watchful, one forgets where one goes. I have discovered a medical herb which has the power to keep me heedful. Being thus on the alert and using my strength, onwards I go till I find the Land of Bliss." So replied our pilgrim and paying no heed to the discouraging words of his companions, started on his journey. On and on he went facing bravely and passing with courage innumerable difficulties, and entered upon a path leading to a hillside on the outskirts of the forest. The further he went the more refreshed and less tired

he felt. Soon he found himself on the summit of the hill. From there far away he saw a light spreading out to cover the distant sky. Against this light was a second hill higher than the one on which he was standing now ; and in front lay a road leading to its peak. Soon he trod that way and ere long he reached the peak.

The further he went the more effective, he found, was the herb he used. Seeing a third hill likewise and a way leading thereto, our hero proceeded towards it. From there he saw a higher plateau illuminated all over by the dazzling radiance of the light that was no longer a haze. Seeing the road therto, he trod it and was on the summit of the plateau. This was the final climb and the highest level our hero had to reach. He was now bathed in that light blissful and eternal, which touched him deep even to his bones and marrows so piercingly that he felt the pleasures of Real Life, and realised that what he had experienced till then was but an illusion.

Full of Life, perfectly cured, thoroughly awakened and thus supremely enlightened, our heroic pilgrim breathed forth a joyous utterance : "I am now, at last, perfectly free and am no more a prisoner being preyed upon by the cruel creatures of the forest and open to all the dangers of that place."

He spent a short time there enjoying the bliss of Eternal Life which he had attained ; and then directing his penetrating sight from his exalted position towards the forest, he saw the unimaginable sufferings of the frail mortals striving in vain in the forest. Their words once more rang in his ears and now he felt that the time had come for him to show them the way of Escape. He descended carrying on the light into the gloom of the forest. Immeasurable were the

lives saved. A sign-post he placed in the glen, showing the way out of the forest for the use of those who cared to be guided. At the foot of the sign-post he left a stone slab and painted thereon in clear bold type a description of the dangers of the forest, why those who are caught in it cannot get out of it, the nature of the Land of Bliss found beyond, and the way leading thereto. Not far from the post he built an inn for the use of the pilgrims emerging from the forest, bound to the Land of Bliss. Thus fulfilling all its duties the Hero of Perseverance, the Guide to Infinite Life, the discoverer of the Eternal Life left there his decaying body, which had belonged to the forest as it had been fed and chiefly maintained by the poisonous fruits therein, and became one with the Infinite Bliss, the Eternal Light.

His admirers cremated his body in accordance with their manners and customs, and later on embodying the remnants and ashes thereof, built memorials here and there in the glen in honour of the Great One.

Those who followed the path thus discovered, on passing these monuments, bowed their heads now in gratitude and following the example of the victorious one, with no delay, hastened on their way to the Land of Bliss. As time rolled by, others who came later went even to the extent of making images of their venerable guide, that posterity might be reminded of him as one that should be followed. These statues they made according to their imagination and skill, and were of many forms.

Those who really respected the hero were those who, following his example, hastened out of the hideous forest, for they read the words of the guide at the foot of the sign-post, "The exact way of paying me honour and gratitude is to tread the path discovered and revealed

by me." The greater the number of pilgrims that gathered at the inn, the less was the number of those who actually proceeded to the Land of Bliss. Some began to decorate the letters on the slab at the sign-post and added garlands and various other decorations to the post itself. The post was now nearly buried in garlands. The letters could hardly be read, and still there were others who came and added explanatory notes which were but many more ornaments to the letterings and decorations. There was no space left on the slab and others found it necessary to widen it by adding more slabs to it. These hieroglyphics described or attempted to describe geographical, astronomical, geological, botanical and zoological aspects of the forest and life therein. Now I saw numerous images of fabulous trees, rivers, lakes, mountains and all sorts of fanciful creatures sufficient to equip a whole earth with, if Satan wished to create a new world for us.

Too numerous was the crowd at the inn now, and many were the discussions as to the interpretation of what was written on the slabs at the sign-post. Some professed to know what the original exactly meant but others disagreed with them and consequently discordance arose, parties were formed and actual progress ceased. Those who showed special intellectual skill and capability to interpret the symbols on the slabs at the post and those who were honoured and looked up to by others for numerous other reasons, now became leaders of each party. The more confused and the more difficult to interpret the original words of the victorious guide, the more skilful and the more holy appeared the leaders in the eyes of those who were of a lower state of mentality. To make the many ignorant people depend more and more on these

interpretations paid the leaders more. To mystify the people was to get them to do whatever the leaders wanted. Offerings of gratitude to the statues and monuments, by this time, was the one thing on which the leaders laid greatest emphasis. This was indeed a method of showing themselves worthy of honour and respect, for were they not looked upon as the officiating ministers and the holders of the key to the mysterious writings on the slabs and sign-post which now were nothing more than objects of veneration and worship?

What a tremendous change! There were now thousands and thousands gathered round the sign-post or round each statue or monument of the forest, heaping up flowers round them, burning incense of sweet fragrance, lighting thousands of lamps and offering whatever food and drink the people were accustomed to take. Offerings of songs and music soon began to accompany the worship. Thus each article came to be offered with a chanting of a special "Mantram."

The dwellers of the inn, however, claimed to be the pilgrims of the right kind, though none of them progressed beyond the inn. The ignorant folk believing without any reason that the secret of pilgrimage was in the hands of these pretending leaders, supported these pseudo-pilgrims.

To this scene of offering and worship, used to come now and then different types of individuals who had just emerged out of the forest, in search of a way out of the gloom. Some of them seemed full of determination and vigour. Evidently they had suffered much in the forest and had gathered much experience through all phases of life in the forest. They approached the leaders of the worshippers and begged to be helped on their way. "You are welcome, friends," said the leaders, "come and

live with us and do as we do, wear these labels. It helps you to win all privileges that the members of our group are entitled to." The strangers looked attentively at a label which was offered to them. It contained a few words giving the name and the rules of the group which they had just joined. Wearing the labels round their necks, the strangers asked inquiringly, "Pray tell us, friends, what are we to do next?" "Strangers, do not be worried. Learn these 'Mantrams' and join our offerings and ceremonies of worship."

"Is that all?" asked the impatient strangers, whose searching minds and earnest spirit were yearning for sound guidance and definite instructions which would enable them to get on to the right path.

"Oh! hasty friends, that's not all," said the leaders, "set about yourselves to learn and to interpret those pictures and symbols on that yonder slab standing at the foot of the post."

"What next? Friends, tell us all that we have to do" said the strangers.

"Do your best to take care of these halls that our followers have built around here. Your duty is to look after whatever property we have so far acquired," was the next instruction that fell on the ears of the strangers.

"Is that all, my friends?"

"No," replied the leaders, "do your best to raise our party above the others."

"Well, is this going on the path? How can these things bring us nearer the goal?" was the next question of the impatient and determined strangers.

"Obstinate strangers," replied the leaders, "comfort yourselves. Hasten not. Have patience. The road was closed long ago. Now neither you nor we can get on to the path. Wear our labels, follow our instructions, keep our property. That is the only way of en-

tering upon the way. Join our ceremonies as often as possible, and after each ceremony aspire with the words, 'May I reach the Land of Bliss by the power of these meritorious deeds!' This is all that we can do now, and the time will come for us to reach the Land of Bliss you seek."

"Have any of you experienced going there by doing these things?" asked the inquirers.

"Not to our knowledge" said the leaders. "For, it is impossible these days. In the future there will come another loving and benign guide to lead us there. Hearing a single word of his, if you believe him and have faith in him, you will reach the land of your desire. All that you can do now is to follow our ways."

"Friends, we can hardly agree with you" said the strangers after examining the writings on the slabs. "Though it is rather a difficult task to get at the meaning of the original writings on the slabs, so far as we can decipher, we can see no reason why we cannot get on to the path now. It still shows the way and according to its original statements, these labels of yours have no place and they are unnecessary."

"Be not deluded by erroneous views, obstinate strangers" said the leaders. "All these things that you find on the slabs were left there by our foremost guide himself and those of his infallible followers, who interpreted his idea correctly. Additions and interpolations are very few if there are any."

Then the leaders interpreted the writings on the slabs so as to suit their conditions and justify their conduct. After listening attentively to all the hairsplitting arguments and subtle explanations, the experienced strangers seeing through the critical faculties of their minds, the mess into which the leaders had fallen through their own

folly and crafty deeds, laughed at them and said, "Friends, some of you are deceivers who deceive yourselves and others. Others of you are self-deceived and self-deluded and you are all but pseudo-pilgrims. You only appear in the garb of your forefathers. You lay emphasis on the non-essentials and customary preliminaries, leaving aside the essentials altogether. This worship and chanting of your Mantrams and wearing labels do not lead you forward even a single pace towards the Land of Bliss. It is moving onwards with a body and mind suiting this difficult journey, steadfastly and constantly concentrating all energies to reach the goal, and carefully persevering against all difficulties, casting off all encumbrances such as these rituals and ceremonies and labels on which you seem to lay so much emphasis." So saying the strangers proceeded on their way. Many, now and then, taking their example followed them. The leaders, the pseudo-pilgrims, vainly tried to make them stay behind with themselves, but all their efforts were of no avail.

No sooner had the strangers left them, than the leaders assembled and had a discussion on the way to protect their position in the future, for, they knew that such intelligent people would come now and then, who would pay no heed to the idle and crafty ceremonies of their own. There were also other intelligent seekers who, having deciphered the original words, would distribute copies thereof to others who were eager to know the truth. These copies, though they often bear no names or signs of approval of any of the parties of the leaders of the pretenders, helped

the more unfortunate ones not only to escape the dangers of the forest, but also to avoid unnecessary trouble and waste of time by falling into the groups of the ignorant worshippers. But the worshippers who paid no attention to anything contrary to what they were accustomed to so long, like the stagnant water that collects at a pool gathering more and more impurities with age, remained at the inn regarding whatever was there about the place as their personal property, belittling the real pilgrims merely because they were out of their clutch. They discussed terms and theories and stayed there satisfied with whatever they got from the forest, drawing nourishment from the poisonous fruits and consequently falling into the slumber in which state they would become the prey of the blood-suckers.

It was late, amidst the sounds of drums and conch shells, of chanting Mantrams and of joyous shouts of the worshippers in a temple, when I recovered from my dreamy state, and it was then that I realised that what passed before my mind was nothing but the allegorical reflection of a great truth. In my usual mood, later on after close investigation, I found that I myself and several others of my contemporaries were only members of the different sects of the so-called pseudo-pilgrims living at the inn. Then I felt that it was not from these pseudo-pilgrim leaders, labelled with this name or the other, that I should derive my guidance but from the original words on the slabs, which also I heard direct from the Lord of Loving Kindness who appeared before me one day, and said to me "Don't care for the shape; care for the Truth."

THE MIGHT OF THE LITTLE

By R. Ramakrishnan, M. A., L. T.

AS I grow older, I find that I look more and more for greatness in little things.....More and more the true greatness seems to me that of the worm doing its duty silently, steadily from moment to moment and hour to hour—so says Swami Vivekananda.

A bouquet of flowers has a wholeness of beauty and a unity of charm, but though the superficial observer often misses sight of it, the rich and seemingly composite exquisiteness of the bouquet is the result of the ordered comingling of a variety of buds and blossoms and tender sprouts. Not one little flower in all that multitude that has gone to fashion that beautiful work of art is superfluous; each has its place and its purpose. For the greater and more stupendous, though more delicate too, organism of the universe also, the same law applies. The cosmos is a collection of innumerable atoms, and every one of these infinitesimal and hardly visible constituent particles is an essential, indispensable element. It has been suggested most poetically that to the Creator the making of a tiny blossom involves as much of attention and labour as the perfecting of the gigantic phenomena in the macrocosm. It is because the smallest as well as the biggest obey the same law, differing only in degree and not in kind; both are constituted on the same principle. Every seemingly simple thing is therefore really a compound, and wherever we perceive a single stroke of beauty or a single flash of light, we are really perceiving a multitude of tiny spots of beauty or an accumulation of particles of light. What to us is a twinkling little star in the

heavens is to the eye of the trained astronomer with his far-seeing instruments, a constellation. The rainbow is the effect of the union of many hues. A painting that thrills us by its beauty has behind it many successive single strokes of the brush. The single harmony of the orchestra is the result of many musical instruments playing at the same time. The wide green of the mountain-slopes is the result of each separate tree and plant contributing its quota to the general effect.

Human life often seems to us an entire and single mass, vague and intangible, but life is really no more than an endless succession of experiences, physical and mental, an ever-lengthening routine of quick-changing moods and emotions. To a man in the prime of life, childhood and boyhood look like fleeting moments and dreamy experiences, yet how often when we probe into the past do the complex impressions and variegated incidents of bygone days frighten us by the tenacity with which they are inscribed on the tablet of our inner being? Do we not at times feel as Swami Vivekananda did when he broke out with the words, "Why, one life in the body is like a million years of confinement and they want to wake up the memory of many lives! Sufficient unto the day is the evil thereof!" And then do we realise that life is not one supreme moment of glory or of superior achievements, but that it is a passage from one littleness to another, from one small deed to another small performance? This sickening consciousness of the drops that go to make life is very oppressing

indeed, and it makes of the daily life a monotonous humdrum affair. The same round of petty anxieties and cares from morning to night, and the repetition of the hundred trifling daily 'duties' give to our sojourn on earth a touch of the common and the uneventful. Like those proverbial mules that go round and round the country oil-pressing machine and are disabled in time from seeing beyond their nose, many of us move like automats on earth, driven by the urge of daily necessities, and do no more.

To the youth of ideals and aspirations cast in this uncongenial atmosphere, it seems that he is particularly unfortunate in his surroundings. And often he compares his lot with the lot of the great ones of the world to whom the fever and the fret of life have ended and who like the merry larks flying aloft float in an ocean of ease, and perhaps look with derision and contempt on the grovelling worms below. They seem to him to be resting on calm shores beyond the boisterous seas; all struggle and strife are over for them. Especially when we read of the great ones of humanity in books and biographies, wherein are not recorded the thousand pitfalls of their life and their long battles with the demons of temptation, but wherein are recorded only their final achievements and last triumphs, this feeling of a vast difference between ourselves and the eminent human beings becomes more pronounced, and we feel our smallness more poignantly. But it is well for the aspirant to remember that to reach the summit of a hill one has literally to crawl along slippery rocks and dangerous precipices, that it is by laying brick on brick that an edifice is built. In short even as the big masses of coral reefs are formed by the action of polyps, mighty happenings are based on many a little event. Many a little makes a mickle,

The aspirant after spiritual realisation is impatient of slow marching. He wants to jump at one bound to the haven of peace, but there is no royal road to perfection. We have to walk every inch of the way by ourselves. We will not be transported by some super-human agency to the end of the road. This weary marching may be a very tedious affair, but there is no helping it. Moreover the happiness that an effort yields us is often in proportion to the difficulties experienced in its achievement. Life would lose half its interest for man, if he had not to struggle hard for every small thing coveted by him. The more the search and the longer the way, the sweeter is the end. The great ones of the earth have not reached the pinnacle of glory at one bound. None could have excelled the Buddha in the ardour for knowledge and in the readiness for supreme sacrifice towards that end, but what a long way had he to traverse and how many failures had he to put up with before he attained enlightenment? Sri Ramakrishna was born a God-man, but he too was not spared the bitter agonies of the way. What severe austerities had he to perform before the glory of God dawned on him! Mahatma Gandhi is now in a state of unruffled equanimity and supreme inner peace, but how many experiments had he to make with Truth before he arrived at his present position!

Little things are therefore the steps to greatness. Take care of the penny, and the pound will take care of itself is a saying that applies to the spiritual realm also. That is why for the young aspirant so many restrictions are imposed on the small daily occurrences also. He is asked to be careful about his speech, his food, his company, his sleep, his work, his thought and all other things. The minuteness of the discipline may even irritate him at

times. But it is by perfecting these small items of behaviour that the kingdom of God can be attained. Before the mind attains concentration we have to undergo a long process of unremitting and conscious regulating of thoughts. Religion is not the matter of a particular hour of the day or a particular day of the week. Religion is co-extensive with life. It simply will not do to sit with closed eyes for an hour at morn and for the remaining hours allow the mind to roam at will. A spiritual aspirant must never forget his soul. He must at no time lose his moorings. He must so live his life that every moment of it helps in taking him up higher in the scale of spirituality. Every movement of the muscle, every flight of fancy must contribute vitally and substantially to the speedier realisation of the chosen ideal.

The strength of the chain is in its weakest link and the vigour of an arch in its tiny keystone. So too the excellence of a man's character lies in his small doings. Any man can talk big or even do big under the stress of particular emotions. Such temporary outbursts of greatness are often no better than glorious bubbles. A truly great man is great in every action of his. A genius leaves his indelible mark on the smallest thing he touches. It is said of the great saint Pavahari Baba that one of his great peculiarities was his entire absorption at the time in the task in hand, however trivial. The same amount of care and attention was bestowed in cleaning a copper pot as in the worship of Sri Raghunathji, he himself being the best example of the secret of work we learn from him—the means should be loved and cared for as if it were the end itself. Perfection is a rounded thing, a comprehensive whole, and it will never permit of degrees and percentages. The spiritual aspirant can never

therefore be too weary in the matter of chiselling out his angularities and shaping his character to a smooth, flawless mass. A pot may retain all its old appearance and form, but if it has an ever so tiny hole at the bottom it is fit only for the dust-heap. So too a man who is highly developed in many ways will lose the benefit of his advanced position if he permits of one flaw to mar his eminence. A small breach in the fort-wall will suffice to render the city easily accessible to foes. We read in the ancient books of how the sages of old often experienced falls, because of their failure to achieve this all round perfection. Sage Viswamitra with his enormous powers of austerity frequently suffered a mighty spiritual decline, because of his being overpowered now by a wave of carnal passion, now by jealousy and now by a feeling of self-importance. Sage Durvasa was notorious for the mastery of anger over him. Sage Narada had humiliations because pride took possession of him. Instances of this kind may be multiplied. To achieve perfection therefore we must grow to its full maturity every aspect of our being. A moment of anger may seem a trifle in a man's life, but it is only a small instance to prove that the self-mastery of that individual is not yet complete, that the dirt of the baser self in him has not been completely washed away yet.

To the spiritual aspirant in the early stages especially, no amount of care about the trivialities of existence will be too much. If he eats slightly more than is necessary, or sleeps a little too much, his meditation will be disturbed. Moderation in everything must be his motto. It will not do for him to argue that a particular dish (onions and garlic, for instance) cannot bring great harm on him. As Sri Ramakrishna used to say, the stomach must be cool before the

brain will be cool enough for meditation and contemplation on the Infinite. A single perusal of dirty literature, a chance talk on worldly matters, an hour of company with the worldly-minded will be sufficient to dislodge the aspirant from his equipoise. The little things of life are therefore the foundation for the great deeds and mighty achievements of man.

It is the glory of the little events of life that is stressed in the path of Karma-yoga. Attending to the duties of the home and the family may seem a narrow occupation of no promise, and even of great harm to the soul. And those fortunate few to whom the whole world is the family and all humanity a circle of close relations, assume in our eyes tremendous importance. We feel they are the salt of the earth, the real sacrificers, the only martyrs. But the home is no less holy than the sanctuary, and service done to the family no less beneficial to the soul than service done to society. What really matters is the spirit and the attitude behind the work done for the home. What to our eyes may seem a small performance may, with the proper attitude behind it, prove to be a mighty sacrifice. The story is told in the *Mahabharata* of how a mon-goose by treading on a ground where a starving family had parted with their last morsel of food to entertain a hungry guest had half its body turned golden, and how it could not get for its other half the same fortune even after treading on the sacrificial ground where king Yudhishtira had just per-

formed a royal sacrifice whose praises were sung far and near. There is a story that when Rama was contemplating on the building of a bridge to Lanka, the squirrel came to him and offered its help in the great enterprise! To Rama the squirrel's help was of little avail but to the squirrel itself its action meant salvation. And the story is very popular of the sage in the forest who after years of austerity could burn by a mere look of his eyes two innocent birds, but who had to bow down before the superior knowledge of a common housewife whose day began and ended with attending to the round of domestic duties and also before a butcher whose whole day was spent in the meat-shop and whose only act of grace was filial affection.

We must therefore recognise the might of the little. A stone thrown into the lake raises a small wave, but the small wave may give rise to bigger waves. Every small action leaves patent impressions on the mind. What we are now is the result of the manifold small actions, good and bad, we have been doing in the past. The spiritual aspirant must, therefore, instead of feeling the little details of existence as irksome things, love them as the only means to the end. To the lover on his way to the home of the Beloved, every step walked on the road is a proud achievement, for each takes him nearer and nearer to the Object of his search. In the seemingly monotonous multitude of daily trifles lie the seeds of supreme greatness.

MANDUKYOPANISHAD

(WITH GAUDAPADA'S KARIKA AND SANKARA'S COMMENTARY)

By Dr. M. Srinivasa Rao

Gaudapada's Karika

By censuring Sambhuti (birth), it is meant to deny the born (effect). By the statement "Who can possibly give birth to him," any (pre-existing) cause is denied. (25)

Sankara's Commentary

The (Isa Up.) text, "He who worships Sambhuti enters into the deepest darkness" censures the worship of Sambhuti and thus denies any birth. If Sambhuti (birth) had been real, it would not be right to censure (such worship). It may be objected that Sambhuti is censured here, in order to ordain the worship of Sambhuti and Vinasa combined, as in the (Isa Up.) text, "He who worships Avidya enters into deepest darkness." This, we admit is true, that Sambhuti is censured with the intention of ordaining the combined worship of Devata connected with Sambhuti and of a ritual known by the name Vinasa. But the ritual known as Vinasa has been ordained with the intention of enabling the performer to overcome death due to engaging in actions through natural want of discrimination (Ajnana). Similarly the combination of the worship of Devatas and the performance of the ritual (Vinasa) has been ordained with the intention of enabling one to purify one's mind and overcome the twofold death arising from the desire to enjoy the fruits of one's Karma, following the law of cause and effect. Thus when the impurities in the form of these two desires disappear, a man becomes purified.

Therefore, Avidya is the combination of the worship of Devatas and the performance of the ritual (Vinasa), intended for the overcoming of death. Therefore, one who crosses over death due to Avidya of the form of 'desire, becomes free from attachment and tends to become engaged in the study of the purport of the Upanishads. There will necessarily arise in him the knowledge of the sole reality of the non-dual Paramatman. Thus the Brahma Vidya which forms the means of obtaining liberation, is said to be found combined in a man in whom Avidya existed previously. Though Sambhuti is the means of one's getting rid of impurities, the injunction not to worship Sambhuti has a different purpose to serve and has been censured from the point of view of Brahma Vidya, which forms the means of liberation. The object of this verse is not to teach Sambhuti, but from the fact of Sambhuti being censured, its previous existence is to be presumed (from the point of view of Avidya). Therefore from the point of view of the knowledge of the existence of the one real Atman, such a thing as the origin of immortality is also denied. So the Jiva who owes his origin to wrong knowledge (Avidya), just like the creation of any object (for instance, in dream) by Maya, realises his natural oneness with Brahman on the disappearance of Avidya. Therefore, a text (in Brih. Up.) asks, "Who can again cause his origin?" After the destruction, by discrimination, of the superimposition of a snake on a rope through wrong knowledge (Avidya),

who can cause its regeneration? Similarly, in the case of Jīva, by the use of the expression, "who can" (implying that nobody can), the idea of any cause is denied. The meaning is that no cause regenerates a thing produced by wrong knowledge (Avidya) and subsequently destroyed. Brih. Up. says, "He (Atman) is not produced by anything and nobody is ever born."

Gaudapada's Karika

The description of him (Atman) as "not this," "not that" negatives his (Atman's) being everything. This is for the reason of his not being grasped by the senses. (Therefore) the unborn (Atman) is self-luminous. (26)

Sankara's Commentary

(Brih. Up. says) "Again, I shall teach (Atman) thus: not this, not that," denying any kind of distinction in this (Atman). The same scripture recognising the difficulty of knowing the Atman thus described and desirous of enabling people to realise Atman by using other and different means, denies all the positive characters which it had first predicated to Atman. The (Brih. Up.) text, "That (Atman) is not this, not that," while describing Atman as not being grasped by the senses, points out that all that appeals to one's intelligence, bound by the law of cause and effect, cannot really be (Atman). The meaning is, one may mistake the means employed for the end (substance) in view and to prevent one from wrongly understanding the means to be the substance (intended to be properly understood), the scripture insists on the incomprehensibility of it (Atman). But to one who understands that the means employed are mere indications of the substance (Atman), the (Atman) remains always one and unchanging, and the

unborn Reality of Atman is self-luminous, inside and outside (in fact everywhere).

Gaudapada's Karika

To (Atman of the nature of) existence (be-ness), there can only be an appearance of birth through Maya and no real (birth). If one believes that the birth is real, then one must hold that the born is born again. (27)

Sankara's Commentary

Through hundreds of scriptural texts, it has been established that the only real Atman (pervades) both outside and inside, is unborn and is non-dual and that there is nothing else besides it. It is now said that the same can be established by reasoning. It may be objected that if the reality of Atman can never be grasped by the senses, it comes to be altogether non-existent. This is not true, for we see the effects (superimposed on it). When we see the magical (hypnotic) effects produced by a magician (hypnotist), we know that there is a real magician (hypnotist) who gives rise to them. Similarly when we see the world spread out before us (in our waking and dreaming states and disappearing in deep sleep), we are justified in saying that there must be, like the real magician (hypnotist), a real Atman forming the basis for the superimposition of the world. It is only on a real basis of the nature of existence (be-ness) that the world can be superimposed, that is, be born, just as it is only under the influence of a real hypnotist that an elephant and other things can be seen by ordinary people. It is inappropriate that any superimposition, that is, birth, can occur without a real basis. It is also inappropriate to say that a real birth (of the world) occurs from Atman. Just as a real

rope may be said to give rise to a snake and other things, so the real Atman incomprehensible to the senses, may be said to give birth to the phenomenal world, which is like the snake superimposed on or born of a rope. A real birth cannot happen to the unborn Atman. If a man holds that the unborn Atman or Reality becomes evolved

into this phenomenal world, he would contradict himself by saying that the unborn becomes born. Therefore by holding such an opinion, he would be saying that what is born is born again, which ends in *regressus ad infinitum*. Therefore it is settled that the Atman, Reality, is one and unborn.

NOTES AND COMMENTS

A Distinction Between Spirituality and Neurosis

In these days when every mental phenomenon, including the religious, is viewed from the standpoint of psychology, there is a growing tendency in many quarters to look upon religion as merely sublimated sex and the raptures of the mystic as a nerve-storm arising from the damming of energy which is denied its 'natural' outlet. By way of correcting this popular view the Editor of the "Occult Review" points out in that journal, that the aim of spiritual discipline is "not so much control of sexual energy, as control of that force which, undirected, materialises into sexual power. The aim of the discipline is to prevent the downward flow of that force which would otherwise manifest through sex, directing it into spiritual channels. Once it is projected into gross matter it is too late to effect this purpose."

This view seems to be sound not only because it raises religion above mere sex but also because it is in greater agreement with the actual condition of a spiritual man's life. It has been often maintained by psychologists that the so-called religious experiences of mystics indicate only that they are neurotics and not that they have received any super-sensuous knowledge and enlightenment. Neurosis means a disturbed and unbalanced state in which the mind, not having found satisfaction for natural impulses, specially the sexual, in the real world, seeks to derive that satisfaction in the world of phantasy. Now in genuine cases of neurosis the most

important characteristics are that the patient's mind is extremely disharmonious and that it shows definite signs of degeneracy. In the case of a man of spiritual experience, however, just opposite is the case. Not only is there an augmentation of personality in him, but his mind is always harmonious and blissful. Hence we have never heard of a saint calling for the aid of a mental therapist, nor of one succeeding in changing his spiritual temperament.

What we have to conclude from this is that a saint's spiritual experiences are not simply the result of starved sex. Neurosis results only when there are strong unsatisfied sexual cravings. Since the saint's mental condition shows, as we have seen, just the opposite characteristics of neurosis, it is unreasonable to suppose that the diversion of energy takes place in his case when it has manifested itself as sexual desire. If so he must certainly have shown signs of neurosis, which he actually does not. But yet sex has some intimate relation with spiritual life since it is the unanimous opinion of all religions and authoritative saints that sexual purity and control of passion are essential conditions of spiritual life. Therefore a reconciliation has to be sought, and we think it can be found in the opinion expressed by the editor of the "Occult Review." Sex-energy is only one of the most important canals along which the fundamental life energy or the libido, as the psycho-analysts call it, is diverted in the life of the normal man. It is only when this canalisation has already taken place and its normal flow is impeded that there is any meaning in speaking of starved sex. In the

case of a genuine saint, therefore, we have to suppose that the diversion takes place in the main stream, before the energy is canalised as sex. The spiritual state is therefore to be distinguished from the neurotic condition not only in its effects but even in its antecedent psychological conditions.

Sects and Buddhism

We read the following passage in the Chairman's address of welcome at the All-India Buddhist Conference for 1933, denying the presence of sects in Buddhism. "You are all aware however that in the time of Lord Buddha there existed three ideals namely (1) the ideal of attaining Nirvana by leading the life of a monk or Sravakayana which is existent in all Buddhist countries even now. The second ideal or Yana is Pratyeka or Pacceka Buddhayana that leads to self-enlightenment—a system now almost non-existent. The third and most important ideal is Buddhayana or the Buddha ideal which is obtained by sacrificing one's interest for universal enlightenment and is so very popular in all Mahayana countries from Nepal to Japan. Thus the three ideals are not sects as some orientalists believe it to be. They are the three ideals which are practised in all Buddhist countries..... Therefore it is absolutely wrong to conceive that there is any trace of disunity in Buddhism.....He (the Buddha) proclaimed one doctrine or one path that led ultimately to Nirvana. Therefore Buddhist world and the Indian Buddhists in particular would have every reason to be sure that there is only one doctrine in the world that knows no sectarian strifes, sectarian bigotry and sectarian hatred that you find in other religions."

We do not object to this passage, if the speaker's intention is only to score one point over other religions for Buddhism, and the last sentence shows that that is his only object. When one wants to establish the unity of one's faith in contravention to actual facts, we suppose there are two ways of doing it: one is to deny any sectarian difference in one's religion when it will suit one's purpose and the other is to call others differing from oneself heretics and thus exclude them from the pale of one's faith

for which they profess to give a rival interpretation. In the passage quoted the speaker prefers to follow the first method. Following the second method too the same conclusion can be arrived at as, say, some bigotted Roman Catholic may do with reference to other Christian sects in order to establish the unity of the Christian Church and doctrine.

But facts are facts, and no one can overcome them by simply ignoring them. A person who knows anything about Buddhism is aware of the existence of not two but innumerable sections within its fold differing widely in their philosophies and religious practices. Every form of idealistic, realistic and nihilistic philosophies, and every form of religious practice ranging from Lamaism and Tantricism up to the highest contemplative life of the monk are represented in Buddhism, and each one of these philosophies and systems of ritual connects itself with the teaching of the Buddha in some way or other.

Sects will not disappear by ignoring them. They form a universal feature of man's religious life, including that of Buddhist countries. They have sprung from a deep-seated need of the human personality. Men differ in their capacities, in their mental and intellectual equipments. Every age and every country produces its special types of humanity seeking for particular kinds of spiritual food. It is this that results in the formation of sects and of religions. Every religion which starts with the claim that it holds the monopoly of Truth ends by developing diverse sects, thus demonstrating the untenability of its original position. But strange to say, as the extract quoted above shows, man seeks to uphold his exclusive position by hook or by crook in place of recognising the obvious fact that every formulation of Truth by the human mind involves a limitation of It and thereby becomes subject to disagreement and interpretation at the hands of people with a different point of view. As Sri Ramakrishna said, Truth is like the sun, and the different religions and sects are, as it were, different photographs of it, taken by one at different stages of one's journey to it. Differences of sects and creed are therefore a necessary feature.

of religious life since they minister to the needs of men of divergent tendencies and at different levels of evolution. But they need not engender sectarian hatreds, if men recognise that all of them relate to one and the same Truth and that the differences, however necessary, are due to their own limited minds trying to grasp the transcendental.

Religious Liberty

The Report presented to the National Christian Council for 1933 by the Bishop of Madras as the Convener of the Committee on Religious Liberty is a document of considerable importance. The Report states regarding the question of religious liberty: "The citizen of a State has, subject to the limitation mentioned below, a right to profess any religion which commends itself to him, to commend his own beliefs to others and to persuade them, if he can, to adopt it and generally to practise the worship and duties imposed upon him by his religion. This right has not always been conceded in every country. In India it has always been acknowledged, and India is in this matter in line with the most enlightened modern opinion." The limitation to this right referred to, according to the Bishop, consists in the State's right to suppress any immoral or anti-social propaganda and, in particular cases, any teaching which conflicts with the declared policy or organisation of the country.

While no one will object to the right of preaching, as stated above, there are complications involved in it, especially in the propaganda work undertaken by aggressive and highly organised religions like Christianity. It has been the practice of Christian missionaries in the past to preface the preaching of their religion by a vilification of the faith of the people to whom they preach. The right to vilify can also be brought under the right of unrestricted right to persuade. This abuse of the right of persuasion has therefore to be prevented by legislative enactment. It is true that this type of Christian missionary propaganda is not so much in evidence at present as some years ago, but still the unrestricted right to persuade is being abused by missionary organisations in another way.

Perhaps ninety percent or more of Christian converts are gathered by exploiting the ignorance and indigence of Indian masses. If there is no legal restriction at present, it is at least a moral duty on the part of the missionary to see that a person is converted into Christianity only if he is truly dissatisfied with his original faith. Only such a conversion due to genuine and enlightened spiritual dissatisfaction and the realisation of a new spiritual value in Christianity can be called a true conversion. Every Hindu is bound to encourage such conversions, since they really benefit the converts spiritually. But the present missionary methods have little of the characteristics of a genuine spiritual ministration, but resemble the tactics of businessmen who create a need for their goods by hook or by crook and push their articles on the people whether they want it or not. The right of persuasion should exclude also rights of this kind.

Should there be Competition between Religions?

Christians who are aggressively missionary in their attitude will not agree that the tactic we have criticised is really an evil one. They are too conscious of the fact that they are engaged in a kind of warfare and that every tactic that will be of advantage to one may be used. For the above mentioned report itself says later on: "The competition between the Hindu, the Muslim, and Christian cultures is the cause of friction today; nor will self-government remove the friction. The existence of these three competing types side by side will call for the greatest forbearance and for active good-will on all sides." As long as this competitive attitude lasts the right of persuasion cannot but be abused as at present, and the feeling of forbearance referred to above can never really come into existence. No Hindu, unless he be absolutely degenerate, can forbearingly watch other Hindus being taken away from their cultural fold by unfair means. But forbearance can become effective, however, if missionaries convert only those who even after seeing the best of Hinduism yet feel spiritually dissatisfied with it and realise a new spiritual value in Christianity. In

other words, religion should become purely a spiritual affair and not a basis of social distinctions. But missionaries usually are in too great a hurry for such considerations. Better a bad Christian than a bad Hindu seems to be their usual motto.

Achara and Untouchability

We spoke above of the abuse of the right of persuasion involved in the present-day methods of missionary propaganda. If the missionaries are in a sense to be blamed for this, still greater is the blame resting on the Hindu religious leaders. The sole responsibility for the ignorance of the masses regarding the fundamental ideas of Hinduism, which makes it possible for the missionaries to abuse the right of persuasion, lies with the Hindu religious institutions and their heads, especially the long-standing Maths, their Mahants and their devoted followers. They have immense resources at their disposal and great influence in the country, which, if rightly directed, can easily create a religious revival in India. Most of them are however utilising their resources only for the benefit of a small community while the masses are left in neglect and ignorance. And to hide their exclusiveness and want of sympathy to the people they bring forward high-sounding reasons, based on the mysterious wisdom of the ancients as shown in the 'Acharas' and 'Anushtanas' thereby justifying themselves for not rubbing shoulders with the people in an effort to raise them spiritually and materially.

Such are the thoughts that come to our mind when we consider the statements made by a strong champion of Sanatana Dharma in South India, in his presidential address at the recent Sanatana Dharma Conference at Tanjore. Referring to untouchability he says: "By a system of untouchability (Achara) starting with the members of the family and gradually extending beyond, Sanatana Dharma secures for its adherents the beneficent results of the contemplative solitude of the forest within the crowded activities of the social polity. No Westerner unacquainted with the details of the system, nor even the Hindu who had lived the life of 'Anachara' can ever appreciate the

basic foundation of Sanatana Dharma on 'Achara' and 'Anushtana'. To mistake cleanliness for 'Achara' is to confess ignorance of Hinduism."

We do not know whether we will be classified among Hindus living the life of Anachara and therefore not qualified to understand the mystic beauties of 'Acharas' and 'Anushtanas.' With our little experience we have seen Acharas as interpreted by the speaker, breeding not the beneficent results of the contemplative solitude of the forest, but the horrible vices of the plains—pride, heartlessness, selfishness, moral callousness and other members of their retinue. We too believe in Acharas or ceremonial observances that help one to maintain one's purity of mind and body. Observances practised in the name of purity but which result in the increase of impurity are not however Acharas but Anacharas, and untouchability of which the speaker seems to be a champion is one of those most glaring Anacharas hailed as the highest of Acharas by a certain section of Hindus. As a practical test for distinguishing Anacharas from Acharas we may give the two following criteria: (1) subjectively speaking whether their practice makes one more narrow in outlook and unsympathetic in one's dealings with others; and (2) objectively speaking whether the practice of certain customs by a particular section hars the way of others to rise in the social, cultural and spiritual scale. The custom of untouchability satisfies the first test; for the Sanatanist Hindu generally attributes the degradation of the untouchable classes to their Karma and sits calm and unruffled with a clean conscience in the solitude resembling that of the forest afforded by his 'Acharas' and 'Anushtanas.' Except in the case of a few Acharyas of the Bhakti school like Ramanuja and Chaitanya we have never heard of orthodox Hindus undertaking any scheme of work for the amelioration of these depressed sections of Hindus until we come to modern times when the solitude of 'Acharas' and 'Anushtanas' has been invaded by the noise and bustle of a new sense of social righteousness. Even today those who swear by orthodoxy are the persons least

ready to spend any portion of their money or energy for this work of purifying Hinduism. If the Sanatanist Hindus who cry against the activities of modern reformers had done something in their own way to help the depressed classes, a strong case could have been put forward in favour of their position, but with no such record to their credit, the hue and cry they raise in the name of 'Acharas' and 'Anushtanas' can be attributed to nothing but an unsympathetic heart—a fact which goes to prove that the custom they want to maintain is only an Anachara. The learned speaker claims that the Sanatanists are as keen as the Gandhites to provide means for the amelioration of the depressed classes. He does not substantiate this claim, nor are the public aware of any such activities by the Sanatanists, if persons with a different conception of Acharas from the speaker are excluded from that fold.

As for the second test, how the practice of untouchability has perpetuated the degradation of a large section of people will be patent to all who think about the matter dispassionately. Men can rise in the cultural scale only if they are given chances of social contact with their betters. It is because untouchism has excluded its victims from all such opportunities that they are still placed in such miserable conditions of life which our orthodox friend's metaphysics would attribute to Karma, but for which common sense will lay the responsibility at the door of these clever metaphysicians themselves.

We plead therefore that even men like the learned speaker referred to, who are convinced of the importance of Acharas, need not feel worried at the agitation against untouchability; for it is not an Achara at all, but the most inhuman form of Anachara. The speaker however declares: "The hands that once seized the mighty weapons for storming the enemy stronghold, are now sweeping the country with pretended brooms, and in the attempt are attempting to sweep away the only heritage that was best or noble in Indian culture."

Is untouchability that only noble heritage? If so, then alas for Indian culture!

Is it a Mere Political Stunt ?

In the same speech he characterises the whole movement as a political stunt and thereby indirectly accuses even such a great person as Mahatma Gandhi of insincerity. He declares: Mr. Gandhi has advised and sought the introduction of these Bills in the Imperial Legislature, a step he would never have taken if it were merely a matter of religious scruple. Hence it is not possible for us to believe that this movement is anything other than a political stunt, however camouflaged in Biblical phrases and covert invectives."

It was as a challenge to this mentality that the Mahatma undertook his historic fast, showing by his readiness to sacrifice his life itself for this cause that the underlying urge is mainly spiritual, a desire for purifying and strengthening Hinduism, and for paving the way for the uplift of a large section of semi-brutalised humanity. Says Mahadev Desai regarding the significance of Gandhiji's fast: "The Harijan movement is too big for intellectual effort, he (Gandhiji) cries out in despair. How am I to demonstrate to the great ex-Judges and ex-advocate-generals that this movement is not a political stunt? How am I to strive intellectually with the Shastris? How am I to inspire confidence in Dr. Ambedkar? How can I helplessly look on whilst poor Harijans are being made shuttle cocks in the political game? How am I to fight the religious *goondaism* in our midst?.....Shri Ramachandra sat before the Indian Ocean fasting in helplessness because the ocean would give no way to enable him to storm the castle of Ravana. And yet we forget that we have a mightier, uglier, crueller Ravana to fight today. And what are the feeble means we are employing? Big organisations. We are having schools and wells, etc., for the Harijans. A Chengiz Khan would, perhaps, have gone about it with more thoroughness. He would have built many more schools and wells, would have swept away plague-spots like Allahabad and Calcutta *bastis* and even forced the Savarna

Hindus to vacate their happy homes for the scavenger and the sweeper. But what would it avail? Would that fill the Harijan with a sense of freedom and oneness with the Savarnas? Would that make the Savarna Hindu embrace the untouchable as his brother? Such measures would, perhaps, sow the seeds of perpetual civil wars. What, then, is our substitute? We have known massacres to have inspired frightfulness. Let us resort to willing self-immolations to inspire in those responsible for the wrong a holy frightfulness—a will and a determination to flee from the wrath to come."

But, lo, many of those responsible are not in a mood to be struck with this holy frightfulness! They are bent on questioning the Mahatma's sincerity itself. We can perfectly understand a person disagreeing with the Mahatma in regard to the efficacy and propriety of his method of fast, but to question the sincerity of a man whose one claim to greatness is his adherence to truth, is a feat which no normal mind is capable of unless it is sterilised by a course of 'Acharas' and 'Anushtanas' and all seeds of liberality and charity in it are rendered lifeless and inoperative. The mere fact of supporting permissive legislation, the only effect of which will be to allow Harijans into temples where the majority of Hindus are for it, does not in any way prove that the movement is hypocritical; it only rectifies through law a mischief which the law itself has done in the past. Opposition to it is only an admission on the part of the so-called orthodox Hindus that except the strength of a perverse custom and a perverse law, they have no support from the masses at large.

Who is to Interpret the Sastras ?

The speaker again declares : "From the religious aspect we, the Sanatanists, cannot accept Mr. Gandhi's claim or the claim of his followers to amend, modify or expound the Sastras."

It will be then curious to know who has got the right of making necessary changes in the social usages of the land. The words 'Sastras' and 'religion', so commonly strutted forth in defence of all reactionary movements in this country,

are often too dangerous in their implication. Anything and everything, provided they are written in Sanskrit, can be included under them, and the path of every healthy social reform may be blocked in their name by sheer prejudice and inertia masquerading under the garb of piety and religious fervour. Hinduism recognises two types of Sastras—the *Srutis* and the *Smritis*. The *Srutis* may be described as embodying the eternal laws of spiritual life which cannot be changed by any man, even if he wills, just as natural laws cannot be changed. *Smritis* give rules and regulations relating to man's conduct in society, and these are subject to changes demanded by the needs and requirements of time, the growth of public opinion and the welfare of the community at large. The existence of innumerable *Smritis* shows that social usages have changed from time to time and no Sanatanist can therefore rightly maintain that making innovations in them is a sacrilegious act.

But then who is entitled to introduce these changes? All the existing *Smritis* receive their authority, because they pass under the name of certain great men. It is therefore natural to suppose that the necessary changes are to be introduced by the great men of the time whose words carry weight with the people at large. At the present time among the Hindus there is no person whose leadership and saintliness of character are so widely recognised as that of Mahatma Gandhi, and therefore if any individual is entitled to make these changes, it is he and he alone. If any group of Sanatanists oppose this claim, they are acting in an arbitrary and unreasonable manner. Surely a man who has amply demonstrated his unselfishness, and his faith in God and in the fundamental principles of Hindu Dharma, whose whole life has been a record of sacrifice and service for promoting the people's welfare is far more entitled to give a lead to society, to interpret the Sastras and amend their dictates wherever necessary, than mere Pandits whose lives lack all trace of heroic moral fervour and whose minds, enchained by the letter of the Texts and obsessed by superstitious veneration,

tion for customs are incapable of taking a broad and far-seeing view of things.

Charitable Institutions as Means for Conversion

In our article on Re-thinking Missions last month we laid emphasis on the opinion of the Laymen's Commission that Christian missionaries should not utilise their philanthropic works as a means for conversion, and that by so doing, their work ceases to be disinterested and therefore becomes un-Christian. Missionaries as a class are not disposed to accept this view. This is shown from the following extract from the Report of the Bishop of Madras on Religious Liberty on which we have made some comments elsewhere also :

"A definite claim has been put forward by Gandhi, and others who think with him, that missions should give the fruit of Christianity without the root; that is, that they should continue their philanthropic and humanitarian work, but should definitely dissociate it from evangelistic work, or as he calls it, proselytism. No Christian will admit that proselytism is a correct description of his work. All the humanitarian work which he does springs from his religion. Apart from that there is only a weak incitement to such service and sacrifice. Conversely, the enrolling of converts by any veiled form of bribery defeats its own object. Such converts remain so long as the material inducements remain and no longer. But this does not mean that Christianity in action, in loving service and self-sacrifice is not a legitimate method of spreading Christianity. Deeds speak louder than words. And if Christians give service to the community because they are compelled by their

Christianity to do so, they cannot be required to hide the fact that service is the necessary fruit of Christianity and that they render it because they are Christians."

We fear the Bishop has evaded the main issue in the above statement. It is quite well and good if people are attracted by the sight of Christianity in action *i.e.*, by seeing the spirit of Christ as manifested in works of service and social uplift; nobody can blame the missionary for the loftiness and practicality of his religious ideal. But why say that this is so because he is a Christian, implying thereby that other religions do not contain such incentives to selfless service. If at present Christian missionaries are doing more works of service than other religionists in this country, it is chiefly because they have more resources at their disposal than other religionists. If Christians are not required to hide the source of their inspiration, they need not thereby make it a point to utilise their charitable institutions as a means for enforcing their faith on others. The balance between hiding and enforcing is very delicate in this matter. What Hindus really object to is that missionaries do avail themselves of the opportunities that their philanthropic activities give to exploit the ignorance or weakened condition of their patients or the unpreparedness of immature children coming under their care, and force their own convictions on their minds. It is true that for the missionary, as for any one else, it is impossible to come into contact with another mind without influencing it in some way or other, but that is no excuse for deliberately and aggressively working on the minds of persons who have gone to them trusting their good faith for purposes other than learning religion.

REVIEWS AND NOTICES

SON OF MAN: *By James Leigh. Published by Rider & Co., Paternoster House, London, E. C. Price 5/- net.*

In this book the author tries to prove that 'Jesus was a superlative human character'. Before this is established, he declares, he cannot take the further step of believing in his divinity. Whether this view will meet with approbation at the hands of all orthodox followers of the 'Son of Man' is very doubtful. For example, quoting from the 'poet-author' of the Fourth Gospel the familiar lines "The word became flesh and dwelt among us", Mr. Leigh makes the following interesting comment: "Jesus was born with a brain so perfect allowing his mind to function in undistorted communion with the Infinite Mind, that he seemed to those who knew him and heard him speak the Infinite incarnate. Jesus was a man in the flesh, finding God through a human brain. Otherwise the doctrine of incarnation has no meaning." Side by side let us put another pregnant remark: "Virgin birth is not of itself proof of godhead, nor if God be a spirit is it an essential of Incarnation. The birth of every great genius may be an incarnation." This attitude of explaining the incidents in Jesus' life seems to take away all sanctity from it, but we feel that what is lost from the standpoint of sheer dogma is more than balanced by the conviction that all open-minded readers will undoubtedly gain regarding the possibility under certain conditions of every sincere aspirant keeping himself in tune with the Infinite Mind and becoming a channel for the flow of divine energy. The most interesting point about the book is that the author does not set aside any single incident in the Gospels as an inconvenient 'later addition.' What he does is to give as rational an interpretation as possible, so that the reader may not feel any wide gulf existing between his sense of what he can himself accomplish and what Jesus by virtue of his godhead was alone competent to perform. The temptations

and the miracles and even the resurrection thus receive new meanings. The author's main contention is that there is an element of poetry in the Gospels which one must recognise and learn to appreciate before one can understand the greatness of Jesus. He has quoted profusely in support of this contention. The author himself shows his poetic fervour on many an occasion, especially when he speaks of St. John and the writing of the Fourth Gospel. The parallels he draws and the contrasts he brings in, all show his qualities of clear thinking and of expressing subtle shades of thought. In some places, however, we feel he goes beyond his depth. As an example we mention the contrast he draws between Jesus and the Buddha. Says he, "Gautama Buddha went on living because he had no revelation on immortality; Jesus had". These however do not mar the general effect of the grandeur of the Son of Man that he tries to bring before all impartial readers. We recommend the book to all for its healthy originality and its power to induce a habit of independent thinking.

INDO-IRANIAN PHILOLOGY: *A Study of Semantic Etymology or History of Cultural Words.* By Prof Ernest P. Horowitz. Published by D. B. Taraporevala Sons & Co., 'Kitab Mahal,' Hornby Road, Bombay. Price Re. 1. Pp. 66.

Prof. Horowitz is a lecturer on world-literature at Hunter College, New York City. He is an author, educator and lecturer and his works on "Vedic Religion and Philosophy" and "The Indian Theatre" have been highly appreciated by the world-press. He has a vast fund of knowledge of the esoteric and scholarly side of literature. He stayed long in Eastern lands and lectured in many Universities of Europe, Asia and America. As the Government of Bombay research lecturer the learned Professor delivered a series of eight lectures on Indo-Iranian Philology at the Cama Oriental Institute, Bombay, in 1928 which has

since been published in the book under notice.

Mr. Horowitz has broken a new ground of philological research in this small but very interesting book. The book is a masterly study of semantic etymology and comparative philology of some ancient languages, both dead and alive. We all know something about philology which has attracted deep attention of all scholars. Philology is a sort of phonetic etymology concerned with changes of sound and root of words. But that is a sort of boring and dry as dust history of words. The author of the present volume has gone deeper to find out the romance of words in order to offer a more convincing etymology and linguistic evolution of words. Semantics is not phonetics but where phonetics ends semantics begins. Semantics is the biography of words and the queen of philology, and phonetics is her humble handmaid. The author hopes that the Indian Universities would make haste to offer courses on this new philology, and in that his book will serve as an

"unpretentious guide." The book is worth perusal by all lovers of comparative literature. S. J.

PHRASES AND IDIOMS FROM SHAKESPEARE: By *Brahmeswar Bhattacharyya M. A., B. L.* Published by *The Book Company, Ltd., College Square, Calcutta.* Pages 326. Price Rs. 2/-

The author's aim is to bring together as many as possible of the beautiful expressions used by Shakespeare so that the readers may find it convenient to master them and learn to use them in every-day conversation, at home, in table-talk and on the platform. Wherever necessary the meanings have been given, chiefly in English and often in Bengali too. In this volume only sixteen plays have been selected. Each play is introduced with a brief but valuable critical note. We trust that this book will be found highly useful not only by students but also by all others who wish to speak the English language with ease, beauty and vigour.

NEWS AND REPORTS

The Vivekananda Society, Colombo

The 29th Annual Report of the Society shows that there was an increase in the membership during the year. Katha-prasangams and public lectures by eminent men continued as in previous years in spite of various handicaps. Members' meetings were quite regular and discussions in English and in Tamil were conducted with great enthusiasm and vigour. Study classes for Bhagavad Gita and Sivagnana Siddhiar went on regularly for some time. The library received valuable additions during the year. The Book Depot too did substantial work, sales being effected for Rs. 1,825-70 as against only Rs. 684-19 in the previous year. Pujas and other celebrations were held as usual. The Society also organised various competitive examinations during the year, and gave prizes. Among its philanthropic activities must be mentioned the work it did in jails and leper asylums.

Anandashrama, Ramnagar, Kanhgadd

This Ashrama has sprung up as a result of the holy influence of Swami Ramdas. The report gives an account of the early life and Sadhana of the Swami. The Ashrama was formally opened on May 15th, 1931. Its aim is to spread the greatness of Ramanam, universal love and service of humanity without any distinctions of colour, caste, creed or race. There are at present nine inmates in the Ashrama, including a Brahmin widow, the devoted "mother of the house" and some married couples. Bhajanam and Pravaachanam are daily items in the routine of the Ashrama. Distribution of rice, etc. to "Poor Ramas" forms an important function in all the celebrations of the Ashrama. The Swamiji is the centre of its life. Three of the books published by him are: *In Quest of God*, *At the Feet of God* and *Gita-Sandesh* (reviewed in the previous issue).

R. K. M. Sevasadan, Salkia, Howrah

Till now the Sevasadan was accommodated in a rented house. Now, however, some tract of land has been donated for the erection of permanent quarters. About Rs. 10,000 may be required for the building expenses, towards which a sum of Rs. 2,000 has been collected and another Rs. 2,000 promised by the Howrah Municipality. During the last year covered by the Report, the Charitable Dispensary treated 2,669 new cases. The orphanage maintained nine boys, a few of whom got studentships and were therefore able to receive education in recognised schools. Two girls were accommodated in the Sister Nivedita Girls' School and their expenses were met by the Sevasadan. On 1st April, 1931, the Sevasadan was formally affiliated to the Ramakrishna Mission, which has now permitted it to utilise the monthly income of Rs. 60 derived from the landed properties of the Mission at Pilkhana. A trust for Rs. 1,600 has also been made by a generous lady for the benefit of the institution. Further progress in the work of the Sevasadan depends upon the forthcoming of more funds, and the management hopes that the public will respond to the appeals made for help.

R. K. M. Sevashrama, Kankhal, Hardwar

The Sevashrama has now completed the 32nd year of its existence. As in previous years, patients from every part of British India and the Native States found refuge in it. The indoor section admitted 822 cases during the year, of which 789 were cured and discharged. The average daily attendance was 21'09. The total number at the out-door hospital was 33,314, of which 15,144 were new cases. The average daily attendance came to 91'27. Besides medical aid, 364 patients were also supplied with diet and necessary clothings etc. The

Night School attached to the Sevashrama, and still conducted in the veranda for want of better accommodation, had 35 boys on the roll. A paid teacher has been appointed for teaching the vernaculars of the province. The total number of books in the Sevashrama library has now come up to 1,549. The following are some of the pressing needs of the Sevashrama, which the management hopes to remove with the co-operation of the generous public: 1. Workers' quarters. A building with four rooms and two verandahs, estimated to cost Rs. 8,000. 2. Building for Night School costing about Rs. 5,000. 3. Guest house. Over Rs. 2,000 still to be subscribed for to complete the work which has been begun. 4. Rest house for friends and relatives of patients. Estimated cost Rs. 5,000. 5. Permanent Fund for the maintenance of the work in the future, and funds for general maintenance till such funds be forthcoming. There is provision for 66 beds in the indoor section. Each patient's expense comes to Rs. 15 per month, or the interest of a permanent endowment of Rs. 3,000. 12 beds have been provided for; the rest too have to be endowed similarly. A memorial tablet, if so desired, may be fixed on the beds which are endowed. Additional funds are also required for the Ayurvedic department which will be shortly opened. 6. A temple has been constructed for the benefit of the workers and others. The cost of Rs. 3,000 has been met by drawing a temporary loan which has to be repaid. 7. More books and magazines for the library.

An urgent appeal has come from Hrishikesh for the starting of a Sevashrama there. The present requirements for this purpose are: 1. A plot of land, which may be purchased for Rs. 6,000. 2. Building with four rooms accommodating four patients each. Estimated cost Rs. 8,000. 3. Workers' quarters. 4. And lastly, funds to begin and carry on the work: at least Rs. 100 per month.



Let me tell you, strength is what we want, and the first step in getting strength is to uphold the Upanishads and believe that "I am the Atman."

—Swami Vivekananda

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HINDU ETHICS

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धर्मं शनैः संचिनुयाद् बल्मीकमिव पुत्तिकाः ।

परलोकसहायार्थं सर्वभूतान्यपीडयन् ॥

नामुल हि सहायार्थं पिता माता च तिष्ठतः ।

न पुत्रदारं न ज्ञातिर्धर्मस्तिष्ठति केवलः ॥

एकः प्रजायते जन्तुरेक एव प्रलीयते ।

एकोऽनुभुङ्क्ते सुकृतमेक एव च दुष्कृतम् ॥

मृतं शरीरमुत्सृज्य काष्ठलोष्ठसमं चितौ ।

विमुखा बान्धवा यावन्ति धर्मस्तमनुगच्छति ॥

As white ants build up an ant hill, let a man store up virtue little by little without giving trouble to any creature.

In the next world neither his wife and children, nor his parents and relations will be of any avail. It is virtue alone that stands by him.

Alone does a creature come into being; alone does he meet his death. Alone does he enjoy the merits of his good deeds; and alone does he suffer the consequences of his misdeeds.

Leaving behind him his dead body, like a log of wood or a clod of earth on the ground, his friends and relations go away turning their backs on it. It is virtue alone that follows him into the next world.

MANU

SRI RAMAKRISHNA THE GREAT MASTER

By Swami Saradananda

Swami Vivekananda and Blind Faith

WE cannot help mentioning here another incident in this connection. The greatest in the esteem of the Master among the believers in the immature formless aspect, nay, at the top of all the devotees belonging to the various groups, was Sreejut Narendranath or Swami Vivekananda. Having been educated in the western fashion and influenced by the Brahmo Samaj, sometimes he would make unawares scathing remarks on the believers in God with form. This would happen more often in course of debate. The Master would sometimes enjoy the fun by engaging him in hot controversy with some of the believers in divine forms. Very rarely could any one stand before him on such occasions. Some of them would feel dejected too, being silenced by the strong arguments of the Swami. The Master would often thus relate those incidents to others with great pleasure: "What a sharp intellect Narendra has got! He refuted all the arguments of such and such person with perfect ease" and so forth. But once at least the Swami was silenced by Sreejut Girishchandra Ghosh, a believer in divine forms. To us it appeared that the Master sided with Girish on that

day to strengthen his faith all the more.

Once in course of a conversation about belief in God, Swami Vivekananda characterised the belief in God with form as 'blind faith' to which the Master retorted: "Well, can you explain to me what you mean by 'blind faith'? Is not faith wholly blind? What again are its eyes? Say either 'faith' or 'knowledge.' Or else, what is this queer notion that among faiths some are blind while others are with eyes?" Swami Vivekananda used to say that really on that day he was at a loss to explain the meaning of the term 'blind faith.' Being convinced of the cogency of the Master's objection, from that day he gave up using this phrase altogether.

The Master's Instructions to the Believers in the Formless God

The Master used to show towards the believers in the immature formless aspect of God the same favour as to the worshippers of divine forms. He would instruct the latter class too as to which process of meditation would be most helpful to them. He was wont to say, "You see, in those days I would think of God as pervading everything like the waters of the sea and of myself as a fish diving, floating and swimming about in that ocean of Existence, Knowledge and Bliss."

Or again, I would imagine myself to be a jar merged under the waters of the Absolute and permeated by It through and through, within as well as without.

The Master Teaches his Disciples to Meditate upon his (Master's) Own Form

Sometimes the Master used to say, "Before beginning your meditation, think of this (me) for some time. Do you know why I say so? Because, on account of your faith in this (me), your thoughts, if directed towards this (me), will at once turn Godward. It is just as a herd of cows reminds one of a cow-boy, or the son makes one think of the father or a lawyer reminds one of the law court. The mind that remains scattered over thousand and one objects will be collected together when you will think of this (me); and if the mind thus concentrated is then directed towards God, meditation in its true sense will be possible."

Or again he would say, "Hold on to one aspect or one attitude firmly. Then only can you have the necessary grit. He is to be approached through some particular attitudes, without which it is impossible to attain Him. It is necessary to form a 'Bhava,' an attitude. Prayers should be offered to Him with an attitude. As one's attitude is, so one's realisation will be; and at the root of all success lies firm faith. An attitude takes shape through the discipline of thought. What is wanted is a fixed attitude, unwavering faith, firm grit; then only success is possible. Do you know what a

religious attitude is? It is a particular relation to be established with God and to be kept constantly in view. As for instance, one should remember at all times and in all circumstances that the real 'me', the 'me' of the wise, is that I am His servant, His child, His part and parcel. The 'me' of the ignorant, on the other hand, is that I am a Brahmin, or a Kayastha (a superior caste among non-Brahmins), or the son of so and so, or the father of so and so. This has to be renounced, as it increases egotism and attachment, and brings about bondage.

"Recollections of God must be carried on uninterrupted at all times. A part of the mind must be always kept directed Godward. Then alone can the goal be reached. You must make Him your own by firmly adhering to one particular attitude. Then only will He be compelled to yield to your prayers. As for example when two persons are only superficially acquainted with each other, they observe all rules of formality in their conversation. But with the growth of intimacy all such formal terms of respect completely disappear and they speak to each other in most familiar language. Similarly we must have the closest relation with God. An unchaste woman in the beginning of her love-making feels extremely shy, proceeds with great apprehension and keeps her love-affair a strict secret. But when her love matures, all such feelings disappear. She then boldly leaves her hearth and home and appears in

public with the lover by her side. If afterwards the lover does not take interest in her and wants to avoid her, she holds him by the neck and asks in a peremptory tone, 'I have left my roof for your sake ; now let me know whether you will provide for my maintenance or not. ' "

*One must have a Firm Belief that
God will be Realised in This
Very Life*

If the Master would notice a decrease in the strength of devotion in any of his disciples, he would remark, " Why this attitude of an idler that if realisation is not possible in this birth, it will come in the next ! There should not be such dullness in devotion. The goal can never be reached unless one makes his mind strong and firmly believes that he must realise in this very birth, nay, this very moment. In the country side when cultivators go to purchase bullocks they first touch their tails. Some of the bullocks do not make any response to this. Rather, they relax all their limbs and lie down on the ground. At once the cultivators understand them to be worthless. There are some others that jump about and become boisterous the moment their tails are touched ; and the peasants can immediately know that they will be very useful. Their choice is then made from among this active type. Dullness is not at all desirable. Gather strength, have firm faith and say that you must realise God, this very moment, you must. Then only can you succeed. "

*Desires must be Given Up
One by One*

Or again he would say, " Advancement is possible only if you get rid of the desires of the world one by one. While you ought to do that, you are on the other hand going to increase them all the more. How then can you have progress ? "

*An Angler's Perseverance is
Necessary*

When in spite of prolonged prayers and meditations the devotees could not get any response from above and consequently were overwhelmed with dejection and disappointment, the Master would say to both the classes, namely, to those who believe in divine forms as well as to the worshippers of the formless aspect : " In order to catch fish an angler has to procure bait. Perhaps casting the line with the bait he has to wait for an indefinite period without perceiving any indication of fish. He may then think that there is no fish at all in the tank. But later, some day a big fish may be found to move. At once the angler will be convinced that there is fish there. Still later, perhaps once the sinker may move and the angler will understand that the fish is near the bait. Perhaps some day the sinker will go down and the line will be wound up only to find that the bait has been eaten up and the fish has escaped. Again the angler will cast the line with fresh bait and wait with eager attention. At last one day the bait may be swallowed, the line will be immediately pulled and the fish will be drawn out of water. "

God is Very Attentive; He Hears Everything

Sometimes the Master would say, "God is extremely attentive, my boys. He has heard every time you have prayed to Him. He will surely reveal Himself unto you, some day or other, at least at the time of death." To some his instruction was, "If you cannot settle whether God has or has not form,

then pray in this way: 'O Lord, I cannot understand whether Thou art with form or without it. Whatever Thou mayest be, have mercy on me. Do reveal Thyself unto me.'" To some others he would say, "Really God can be seen, my boys. As we are sitting and talking together, in the very same way God can be seen and conversed with. Truly and sincerely I say so."

PSYCHOLOGY AND SPIRITUAL LIFE

WHEN natural sciences and metaphysical thought developed and commenced demolishing the cosmological, ontological and teleological arguments in favour of a spiritual scheme of the universe, religion began to rely less and less for support on the uncertain alliance of the intellect and sought for an unassailable sanction in the inner spiritual experience of man. Physics and biology might explain all external phenomena in conformity with natural laws dispensing with the hypothesis of a God, and historical criticism might prove the spuriousness and unedifying nature of a good deal of the so-called inspired scriptures, but still it was felt by all that the edifice of faith can endure if it were shifted from the quicksand foundation of pure intellectualism and reconstructed on the firm and unshakable basis of inner experience. It was expected that neither physics nor biology could interfere in the secure regions of the mystics'

inner consciousness, and this expectation has in a large measure been fulfilled till recent times. But the growth of modern psychology has however once more threatened the security of faith even in its new home. For psychology seeks to study the whole field of human consciousness together with all kinds of mental phenomena, sacred as well as profane, normal as well as abnormal. If this study, as far as it concerns spiritual life, had sought only to remedy the difficulties of the spiritual aspirant and discover better ways for controlling the mind and directing it through proper channels, religious men all over the world would have accepted psychology as an invaluable ally. But its tendency, on the other hand, is to shatter the very foundations of spiritual life by denying the existence of a spiritual principle and by explaining away all inner spiritual experiences, as simple creations of the mind without any valid foundation in what is called objective reality.

How does psychology proceed to do this work? Like all sciences, psychology seeks to study every kind of mental phenomena and account for them by general principles which are implicit in the phenomena themselves and have no supernatural reference. It takes cognisance of spiritual experiences like conversion, visions, trances, the feeling of joy, peace and certitude following these, and explains them just as it would do the normal and abnormal experiences of the admittedly non-spiritual life in terms of known laws of mind without invoking any intelligent or spiritual principle beyond the subject who is having the experiences. Into the nature of these explanations we do not propose to investigate here. We are here directly concerned more with the inference the psychologists draw from these explanations than with the explanations themselves. It is argued that if these experiences can be explained wholly in terms of natural mental laws, any trans-subjective reference generally attributed to them by religious people becomes quite superfluous. In other words, whether they be called normal or abnormal, the so-called spiritual experiences are all the products of the subject's own creation as dreams and hallucinations, and do not indicate any contact with powers having objective reality.

The best exponent of this view in modern times is Professor Leuba whose book, "A Psychological Study of Religion", marks an epoch

in the tirades of psychology against religion. He contends that if inner experience is the test of religious beliefs, then, the psychologist, as the scientific investigator into all such experiences, is the proper person to investigate into their truth and estimate their worth. As facts of consciousness, psychology no more denies them or explains them away than any other state of consciousness than, for instance, what passes in the mind of a merchant or a poet. But a conflict with psychology does arise when "people imagine their experiences to involve the objective or universal validity of certain of their ideas." The mystics are not able to say in what that objective reference consists, or how and where that objective spiritual reality comes into contact with human consciousness. Their failure in this respect "confirms the opinion that the only invulnerable thing in 'union with the infinite,' whether it be induced by divine love, by wine or by contemplation of sublime nature, is the affective consciousness—a consciousness that does not reach beyond itself."

He vigorously attacks the contention that psychology has no right to give any pronouncement on the transcendental reference of spiritual experiences. According to him, "to make inner experience" the source of religious knowledge is itself a surrender to psychological science. What is beyond psychological comprehension is the metaphysical God inferred as a cause of

the universe, not the empirical God of religion who manifests Himself directly in human consciousness. Hence it is the privilege of the psychologist and not of the theologian to interpret the significance of these experiences, to find out whether they point to any trans-subjective reality or not, until there comes a time when psychological explanations fail to account for the experiences in question. But he is firmly of opinion that such a time will never come; for science has already explained many of the phenomena considered so mysterious hitherto, and hopes to do the same with others also in future. Hence to infer a trans-subjective intelligence called God from these inner experiences and build a theology on the same is preposterous. And if theology should remain within the domain accessible to science, it would be limited to a mere description of man's religious consciousness and would be deprived of the right to any opinion on the objective reality of its objects and the universal validity of its propositions. Psychology is alone capable of passing any judgment on this question; but if there were extra-human sources of knowledge and superhuman sources of human power, their existence should have become increasingly evident. Yet the converse is apparently true; the supernatural world of the savage has become a natural world to civilised man, the miraculous of yesterday is the explicable of today, the lives of all spiritual men known to science have been explain-

ed psychologically, according to natural law without the help of any superhuman agency.

In estimating the worth of this psychological criticism of the claims of inner experience to be the justification of faith, we have to proceed on two lines of enquiry, *viz.*, (1) whether the spiritual interpretation of these phenomena is really incompatible with psychological explanations, and (2) whether psychology is competent to judge the reality of the source to which the mystic attributes his inner experiences. Taking the first line of enquiry, we wish to point out in the first place that there are quite a number of eminent psychologists, of whom Professor Pratt may be taken as an illustrious example, who hold that there is no such incompatibility between the two types of explanations. A moment's enquiry as to what constitutes a scientific explanation will clear the point. A time there was when scientific explanations were put on a par with mathematics in point of exactness and finality, but today scientists themselves are content to interpret the universality and necessity of scientific laws as only a pragmatic assumption, and not as inherent logical principles. They are in the last analysis simply generalised descriptions of observed phenomena, and the light they shed relates only to the 'how' and not the 'why' of things. Psychology can therefore tell us at best how the mechanism of the mind acts and how certain psychological states accompany certain physiological

changes in the body, but it cannot say anything about the ultimate 'why' of these phenomena. In other words, psychology is only descriptive like other sciences, but not explanatory. Its explanation as to how certain mental phenomena take place can be still valid even if man were placed in a non-human spiritual environment of which the psychologists have no knowledge. In other words even when admitting the superficial explanations of psychology to be true, there is no inconsistency in assuming the hypothesis of a spiritual principle, for these so-called explanations are only descriptions of the various changes taking place in the working of the mental mechanism, and not a final answer to the ultimate 'why' of these phenomena—a work which psychology is by its very nature incapable of undertaking.

Pratt illustrates this point by a very illuminating example. He takes an imaginary world of perpetual sunshine in which the majority of people are of closed eyelids and only a very few are capable of opening and shutting them at will. In such a world, if one of the rare seers were to proclaim the existence of a thing called light, and one of these blind psychologists were to investigate the truth of this claim, he will undoubtedly apply the method of single difference and attribute the seer's sensation of light to open eyelids and will never admit the existence of a trans-subjective reality called light. If the seer still

persisted in his claim, he will ask him to see the light after closing the eyelids and his incapacity will confirm the psychologist in his opinion that light sensation is entirely due to raised eyelids, and is therefore a subjective phenomenon. The blind psychologist's explanation is true, since raised eyelids are essential for light sensation. But it does not necessarily invalidate the explanation of the seer. Under the limitations of the psychologist's conditions of work, and in the terminology at his disposal, he can give only a mechanical explanation. So too in our real world, our real psychologist can explain the spiritual experiences of mankind only in terms of the psycho-physical organism. In his limited sphere, his explanation is correct, but it is not the final or the only explanation of the subject. Hence Pratt concludes: "Nothing that the psychology of religion can say should prevent the religious man, who wishes to be perfectly loyal to logic and loyal to truth, from seeing in his own spiritual experiences the genuine influence of the living God." All that psychology can do is to point out that the mechanism of the religious mind does not work anarchically but follows certain laws capable of formulation. It neither proves nor disproves the presence of trans-mental agencies.

This line of argument is more or less a self-criticism directed by psychologists against their own science, perhaps out of sympathy

for the poor man of religion, whom they want to assure, as they would a child, that their science does not take away the right of the former to indulge in his own dreams or fancies. As far as it goes, the argument is all right, but we do not know why the man of religion should remain satisfied with this kind of purely defensive tactics. Modern Christian theologians, sorely perplexed by the encroachment of psychology on their hitherto sacrosanct precincts of inner experience, have repeatedly used this argument as the sole defence of their position. Perhaps for Christian theology with its dualism of matter and mind there is no better course to adopt, but as far as Vedanta is concerned it is capable of carrying the war into the very heart of the enemy's country and forcing him to retrace from the position to which he has so thoughtlessly advanced. For the presumption of psychology is to be knocked on the very head, and it is to be challenged to show its right to judge the reality and unreality of a phenomenon. Leuba triumphantly remarks, "Before the theologian, who claims to find in the inner experience the data of theology and on that ground to remove it from all contact with science, may be looked upon as intellectually worthy of consideration, he must explain how he secures objective and universal knowledge." Can the learned professor himself do it, not as it would satisfy himself and kindred spirits,

but all persons including the man of religion? In short, the problem that the psychologist raises, when he questions the reality or otherwise of spiritual experiences, is the most abstruse problem of metaphysics, *viz.*, the problem of determining the reality of things. For the psychologist the real is certainly the world of waking experience perceived by all people endowed with what are called normal sense-faculties. But we do not see any reason why the same logic that denies reality to the experience of the mystic cannot disprove the reality of this most real world of the psychologist also. If the criterion of reality be the givenness of an object, the certainty that the perceiver feels that it is other than himself, differing from but corresponding to one's idea of the object, then, we do not see why the spiritual experiences should be denied a status equal to our waking experiences. The psychologist may say that these experiences being private in character have only individual but not universal reality value. The same however may be said with regard to waking experiences as well, for they are perceived in more or less the same way only by persons endowed with the same sense-faculties. The experiences of a blind and deaf man or of animals and birds with regard to an object are quite different from those of the so-called normal human beings, and depending on the psychologist's own logic, they have every right to ridicule the

psychologist's most real experiences as subjective creations, as illusions, wish-fulfilments, projections, phobias and what not. The psychologist may also point out that spiritual experiences differ from waking experiences in so far as the former are the result of habits of thought, of continuous dreaming, meditations etc., on certain thoughts and ideas; but are not our perceptions of waking experience also the result of habits of thought? Some of these habits are due to our own efforts and education in this life, whereas the vast majority of them are handed down to us through heredity by our long line of ancestors beginning with the protozoa and are imbedded in the structure of the brain and nervous system we inherit. Whether the habits are long-standing or are of recent acquisition, they do not really alter the value of the phenomena they produce. Moreover the private character of spiritual experiences is inadmissible also because genuine experiences of this type do not form the privilege of any particular individual, but can be had by one and all who follow the discipline required for their acquisition. The methods for these have elaborately been worked out with almost scientific precision, and their genuineness has been verified by generations of spiritual aspirants who have cared to follow them. Hence the conclusion is that the attempt of psychologists like Leuba to stigmatise spiritual experiences as subjective is preposterous, and

that in doing so they are laying the axe at the root of their own science and of the system of reality known to it.

Our object in showing the affinity between the so-called subjective experience of the mystic and what is called objective reality is only to point out to those who rely too much on this kind of distinction that it is impossible to have metaphysical or apodictic certitude with regard to any phenomenon that is presented to us. The possibility of illusion can never be metaphysically disproved with regard to anything objective, be it spiritual visions or be it the external world of brute matter. But we cannot live in a state of suspense in a matter that is so fundamental to our life. In addition we are immensely impressed by the sense of reality that these objective phenomena characterised by the attribute of givenness exercise on our minds. We are therefore compelled to evaluate them and come to some decision regarding their place in the scale of reality. In this matter the first thing we have to do is to come to some definite idea regarding absolute reality, even though the problem is the most difficult one in philosophy and has baffled the skill and learning of even the greatest of the world's metaphysicians. We have seen that no solution of the riddle of reality can be arrived at from the objective side of experience because one can never get beyond the possibility of illusion in any variety of objective phenomena. We have then natur-

ally to look in the direction of the subject for a more satisfactory solution. Here we have immediate knowledge or knowledge by acquaintance. But even when we speak of the subject or the knower, we speak of it in relation to the known, and in doing so we are likely to superimpose the qualities of the one on the other. When this superimposition is eliminated by careful analysis, the knower is immediately apprehended as devoid of the superimposed qualities, that is, as it is in itself and out of relation with all. Knowledge and being are then recognised as identical. Here at last we have come upon absolute Reality. It is non-dual, without a second by its side, and it does not therefore come within the comprehension of subject-object relation. It is the substratum of both the subject and the object, but since the objective aspect of it is always covered by illusions or superimpositions, its real nature can be arrived at only through the subject or the Self. Hence the Reality itself is spoken of as the Self. Self is therefore the heart of Reality. It is because it constitutes the substratum of all objective phenomena that we experience reality value with regard to them.

Now in judging the reality of objective phenomena, since nothing of that category can give us absolute certainty, we have to evaluate them according to their competence to help us arrive at the true Self, the source of all reality value. The world of the scientist and the psychologist, *i. e.*, the world of

brute matter, is the least helpful in this, since it diverts our attention from the subject, the only approach to Reality, and focusses it entirely on the object where no certainty regarding the ultimate nature of things can be arrived at. On the other hand spiritual experiences of the genuine type take the mind inward or in the direction of the subject, and we therefore assign to them a higher place in the scale of reality than for the brute matter of science or the objective reality of the psychologist. As milestones in our road towards absolute Reality they indicate our greater nearness towards the destination in comparison with the state of mind whose range of vision is confined to gross matter alone and is therefore indicative only of our distance from a correct apprehension of Reality.

But it may be asked how it is possible to distinguish the so-called genuine spiritual experiences from the spurious ones. As in all matters empirical we can judge them only by looking at the fruits. There are what the psychologists call mere illusory visions and conjured up messages resulting from a deranged state of mind. We agree to call these illusory, because as is characteristic of all illusions, they are capable of being negated. By undergoing proper treatment under a competent physician these abnormal states of mind responsible for illusory visions can be got rid of and the patient himself can come to the conviction of their spuriousness.

Now with regard to the experiences of a true saint, just the opposite is the case. Except indulging in arm chair criticisms and infacile theories, no psychologist has hitherto succeeded in curing a genuine saint of his spiritual experiences, or convincing him of their unreality. Again, while the phantasies, delusions and trances of the hysteric or the maniac affect the patients injuriously, shatter their health and unhinge their mind and thus point definitely to their being a degenerate type, the experiences of the saint increase the magnetism and power of his personality, clarify his vision, increase his insight and fill his body and mind with peace, joy and love and an unshakable conviction regarding the truth of his realisations. In other words, as it was pithily put by Swami Vivekananda, a man enters into the spiritual state a fool, but emerges from it a wise man. It was exactly this beneficial influence on life that the saints themselves pointed out as the test of the genuineness of their experiences. Saint Theresa, one of the greatest mystics of the world, says speaking about the Flight of the Spirit, a form of the ecstasy she had, "Neither the imagination nor the evil one could represent what leaves such peace, calm and good fruits in the soul, and particularly, the following three graces of a very high order." These graces are the perception of the greatness of God, the acquisition of self-knowledge and humility, and contempt of all earthly things unless they are consecrated to the service

of God. So also Sri Ramakrishna says that a saint who contemplates on God, the fountainhead of all reality, can never get his mind deranged and his vision clouded by delusions. In other words, even if a metaphysical proof of the experiences of the saint cannot be given, the luminosity and blissfulness of mind and the dynamic power of personality, all derived from the sublime experiences, naturally show that the direction of change in him is towards a higher view of truth, not certainly towards the degenerate state of mind characteristic of maniacs and neurotics.

Hence Vedanta has assigned as much reality to the genuine spiritual experiences as to the world of extended matter—nay, even more than it, for the reason that they take one towards the subject in which is situated the entrance to the region of absolute Reality. The Vedanta therefore looks upon these genuine supersensuous experiences as having an objective reference in the Cosmic Mind, which is also the basis of the world of extended matter that gives it its so-called validity. So in the Vedantist's eye the ideal world of the saint and the material world of the scientist stand on the same footing as far as objective validity is concerned. The former however is given greater value in as far as it is a higher view of Reality. The perfected being has however to transcend them both and apprehend the soul which imparts reality value to all objective phenomena.

CONQUEST OF FEAR*

(FROM THE VEDANTIC STANDPOINT)

By Y. Subrahmanya Sarma

LIFE is continually exposed to fear. From the remotest times when our rude forefathers were contending against the inclemency of weather, the ravages of wild beasts and the fear of portentous events in nature, down to our own times when civilised man has brought nature under control to a large extent, the sway of fear over the human breast has been unceasing.

At the present moment our mastery over the blind powers of nature is marvellously greater than ever, our ways and means of allaying hunger and thirst or protecting our person from heat and cold are wonderfully more various. Having almost done away with distance in space or time, we feel the solidarity of the human society to be more firmly established than before. Is it not surprising that, placed in circumstances which ought to ensure a life of remarkable ease and comfort, we have nevertheless to provide against fresh dangers unsuspected heretofore?

Strange as it may seem, we are ourselves responsible for the new kinds of fear we are faced with today. Our discoveries and inventions, our sciences and our arts,

our methods of production and distribution of wealth, our patriotism and race-pride, our laws and politics, our religion and philosophy—in short, everything we have devised in the complex make-up of the huge machine we are habituated to call civilisation, should be held mainly responsible for the new fear of unhealthy competition that has sprung up amongst us. Fear of poverty and want has now assumed the bigger form known as the fear of economic depression; fear of hunger and thirst, and fear of being denuded of clothes, has taken on another name, the fear of exploitation and oppression; and fear of death has transformed itself into the fear of epidemics and international war. Fear of public opinion, fear of degradation in others' eyes, fear of one's superstition being exposed, fear of a jealous and vengeful God or Devil who is planning an eternal hell for offenders against His will—these and a thousand other fears now dance before our eyes in such hideous forms and proportions that this beautiful earth which we were wont to imagine in our innocent childhood to be a fairy land may be now more aptly described as a veritable "Fear Land".

* A paper read at the All Faiths Conference, Nasik, by Mr. Y. Subba Rao (Subrahmanya Sarma) Editor, "Adhyatma Prakasha", Bangalore, and Author of "Mulavidya Nirasa", etc.

Is there any escape from this hopeless bog into which man has fallen? Can the human silk-worm ever burst forth from the cocoon of fears it has been weaving round itself for some centuries past? That is the problem which is now engaging the attention of thoughtful men all over the world. Many of them are eagerly looking forward to the day when man, while retaining most if not all the advantages of his present eminent position, will have shaken off this terrible night-mare which has been sitting upon him for so long. And they hope to find a solution in a happy co-ordination of the different ideals that have been set up by the principal Faiths of the world. It becomes therefore the plain duty of every religion and system of thought to justify its claim upon the attention of mankind by pointing out practicable ways of overcoming this worst of enemies, fear, which is invading the kingdom of human happiness on all sides. And in this short paper I propose to approach the question from the Vedantic standpoint and invite the attention of all to the Upanishadic solution of the present problem.

To appreciate the intensely practical outlook of these ancient seers, it would be necessary to distinguish it from some other view-points more familiar to us. In the first place, the Rishis had risen above the youthful optimism which ignores the existence of any problem at all, and deludes itself into the belief that all fear is purely imaginary. In the second place, they would not

rest content with the view-point of over-confidence which, while recognizing the existence of fear, supposes that man, with all his present weaknesses, could himself combat all difficulties if he only persisted. And in the third place, they would not have anything to do with the fatalistic view that fear is quite unavoidable, and man should therefore meekly submit to it and snatch from life what little enjoyment he can, even in the midst of fears. The diagnosis of the case as conducted by the Vedic Rishis goes far deeper than any of the above views. Neither ignoring nor over-estimating the effects of this widespread disease, the sages have proposed an effective remedy which must receive an earnest consideration from all moderns who are sincerely engaged in its treatment.

The Vedic standpoint is briefly this. All cause of fear can proceed only from a source alien to my nature, from a being that I should look upon as ready to pounce upon me and overpower me at any moment. The number of such overpowering influences increases, of course, in proportion to the number of weaknesses from which I imagine myself to be suffering. The Upanishadic thinkers, therefore, set about to ascertain whether, as a matter of fact, this creation all round is really foreign and inimical to our progress, and whether it is really possessed of infinite powers too big to be handled by us; for in either case the conquest of fear becomes a hopeless task. Thus proceeding, they found

out that, while from the individual standpoint man is undeniably a creature of circumstances, a careful analysis of all the phases of Life goes to show that man from a higher point of view is not the weak, limited being subject to a thousand ills as he imagines himself to be. Nor is nature so alien to him as to be a second entity capable of throwing off terrific volcanic products, of which he should stand in constant dread. On the other hand, he is metaphysically identical with the Infinite Power and Infinite Goodness manifesting themselves everywhere in the Universe.

I shall not here enter into the details of the method of investigation adopted by the seers in arriving at this result ; nor shall I make any attempt to show how comprehensive their outlook upon life was. The curious enquirer will obtain sufficient information on the subject in the several translations of the Upanishads now available, or in systematic expositions like "Vedanta or the Science of Reality" by Mr. K. A. Krishnaswami Iyer of Bangalore. I shall only point out that by assuming the results of this analysis of Life to be correct, and recognising one Universal Self as the self of all, we are compelled to draw the conclusion that from this standpoint, 'Joy, Infinite Joy' and not 'Fear' would be the ruling principle of life, for here we find all humanity in the embrace of that one Infinite Love.

Look where you will, you will find the Upanishads singing the one joy-

ous theme that the knower of this profound truth becomes one with the Highest Reality, and consequently attains the Infinite Power and Love of this Universal Self ;¹ that all fear comes from a supposed second entity seen through the coloured spectacles of Ignorance ;² and that fearlessness, therefore, is the direct outcome of the realisation of our oneness with this Supreme Self.

Every religion enjoins us to fear God as well as love Him. Now this precept vital to piety, is acceptable so long as we are under the power of the lower instincts of man which turn him into an individual distinct from the rest, with interests of his own. We love those from whom we look for benefits, and fear those who are likely to deprive us of them. The relation between God and man ought, however, to be different. If God is regarded as an alien in any measure, the interests of the two may clash and can never

1 स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति ॥

(Mun. 3-2-9).

सोऽश्नुते सर्वान् कामान्सह ब्रह्मणा विपश्चि-
तेति ॥

(Tai. 2-1).

2 द्वितीयाद्वै भयं भवति ॥

(Bri. 1-4-2).

यदाद्येवैष एतस्मिन् उदरमन्तरं कुर्वते ।

अथ तस्य भयं भवति ॥

(Tai. 2-7).

3 यदा ह्येवैष एतस्मिन् दृश्येऽनात्मन्येऽनिरुक्ते

ऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ

सोऽभयं गतो भवति । (Tai. 2-7)

स हायमीचांचक्रे यन्मदन्यन्नास्ति कस्मान्नु

विभेमीति तत एवास्य भयं वीयाय ॥

(Bri. 1-4-2).

be identical. We have to keep continual watch to see that the goods we enjoy are not knocked out of our possession by an alien Power, almighty and all-knowing, against which our resistance must be un-availing. Besides, the care of God as an alien cannot be exercised towards us without intermission or suspension. He might be at times indifferent, cold, inimical and deaf to our entreaties. This conceptual defect is incurable. The right point of view is gained only when all ideas of otherness are banished. God is unceasing in His efforts to advance us, only because we are flesh of His flesh and He is our true self. Hence the relation between the soul and God must not be attenuated to less than 'self to self' which is one of unqualified identity. The Christian mystics and the Sufis among others, recognise this truth. God need not be feared when He is regarded as our essence, as our very self, and every form of evil that visits us is due to the notion that we are distinct from Him. It is the penalty—sometimes very heavy—that we pay for our ignorance. To fear God is to conceive Him as a terrific foe who cannot be content unless we are completely floored, and this would not be wrong so long as we nursed notions of our own individuality as independent of every one else, even of God. To subtle thinkers, such a notion would seem to border on blasphemy. Should we fear God? No, we are to love Him to the height of our power, for He is our self which we need not

be *taught* to love. It is a primary instinct with us. In loving God we include all that He stands for, the whole universe which is His manifestation. Such love is incompatible with fear and uproots it. This magnificent idea is another contribution of the Upanishads to create harmony in life.

And how are we to realise this idea? We must first try to educate ourselves and our neighbours to get into the habit of thinking in terms of this Higher Reality. This Self, which is the real self of us all, should be constantly heard, thought and meditated upon. We should disseminate the idea everywhere till it echoes from every human heart. People must be made to think and believe that all fear of failure, penury, sickness, discord, unhappiness and needless suffering, is due to our not knowing this our Highest Self. It need not be preached as a doctrine from the Upanishads, for the thought has already permeated the Sufi literature, and has even found expression in the West through various avenues such as the Christian Science or the New Thought. You have but to draw the attention of the people to this Kingdom of Heaven which is already within themselves, and they will readily recognise It; for all of us are by birthright children of this Immortal Bliss. At the same time, we should try to realise this Self in practice also; we should try to replace all greed, suspicion and hatred by faith, belief and love. For it is only through love that we can find

the same Lord residing in all, it is only when we do not hurt our fellow-beings that we can realise our own self as dwelling in them also.

It was in India that an ancient monarch inaugurated a series of learned discussions regarding the Highest Reality which dwells in all beings. It was an Indian thinker

Yajnavalkya who by arguing out this question was able to convince that emperor about the practical effect of realising this Supreme Universal Self. On that occasion the sage is said to have concluded his discourse in these significant words :—" Fearlessness, indeed, thou hast now attained, O Janaka." (अमर्य वै जनक प्रप्तोऽसि Bri. 4—2—4.)

SARVAMUKTI OR UNIVERSAL SALVATION

By M. A. Venkat Rao, M. A.

PROFESSOR Radhakrishnan led a Symposium on Sarvamukti at the Mysore Session of The Indian Philosophical Congress held in December 1932. The position he took up regarding salvation for all was foreshadowed in his interpretation of Sankara in his volume on Indian Philosophy and was explicitly stated in his subsequent writings, *The Hindu View of Life* and *An Idealist View of Life*. True to the deepest need of the times, Prof. Radhakrishnan imparts a fresh emphasis to Hindu thought which bids fair to become one of the growing points of contemporary philosophy in India.

Sir Radhakrishnan's theme falls into three distinct positions: (1) Moksha is a fact and not something absolutely new to be attained, (2) Two stages in salvation are to be recognised, identity with Iswara and identity with Brahman. The first occurs when true Jnana or Sakshatkara arises, and the second when the present Kalpa ends and the cosmic process is dissolved into the being of the Absolute, the interval being taken up in a series of embodiments put on for the service of the unreleased; in a 'partnership' with Maheswara, as it were, in his work of redeeming the

world, (3) When all are redeemed, the world process comes to an end and a fresh cosmic epoch commences.

1. Moksha

Moksha was defined as Life Eternal as distinguished from mere survival on the same empirical level. Indian thought distinguishes between Heaven or Brahmaloaka and life in Brahman. Moksha means final liberation from Avidya. According to all systems of Indian thought, Moksha means self-recognition. All the Vedantic schools agree in regarding the essence of the soul as consisting in Jnana and Ananda. Liberation is compared to the self-recognition of a prince brought up in ignorance of his true status. The conclusion follows at once that Moksha is the inmost fact of existence and that every soul is assured of salvation. The innermost being of the soul as Jnana and Ananda is the surest pledge possible of self-revelation and self-realisation some time or other. No soul can be deprived of its destiny. Endless chances of knowledge, repentance and reformation are assured by the theory of Karma and Rebirth. Eternal Hell is a strange dogma to be held by the believers in a Heavenly Father full of infinite mercy and grace.

2. Life Eternal

The second position of Radhakrishnan emphasises the content of the life of the released and is his special contribution to thought. According to tradition in all the Vedantic systems, salvation is ultimately an individual matter, though the moral sphere of service in society is a necessary pathway to it. Individuals may attain Moksha at their own speed as it were. After Sakshatkara they become one in Brahman according to Advaita or reach the presence of God according to the theistic systems of Ramanuja and Madhva. All social reference is subservient to the purposes of Satwa-suddhi—self-purification or to the removal of the Avaranas or veils of ignorance and selfishness. Now Prof. Radhakrishnan develops his theme from the standpoint of Advaita. Advaita distinguishes between Maheswara and Brahman. According to him Maheswara corresponds to the Personal God of the Theistic systems of Ramanuja and Madhva, to whom it is the Ultimate itself. But for Sankara it is only the highest appearance of the Absolute. Iswara is the cosmic subject who appears to create, sustain and destroy the whole universe. He is the "presiding deity" of this cosmic epoch in which we live, this particular finite actualisation of the infinite potentialities of the Absolute. Now, on the attainment of Moksha, the soul is lifted above Samsara and into Life eternal. There is for it no more birth and death in the ordinary sense for working out the "Prarabdha Karmas".

True Jnana or Sakshatkara or direct and full vision of Reality burns up Karma. In the Sankara school of Vedanta, the Jivanmukta is regarded as one with Brahman even while alive. He has risen above the level of multiplicity, sees Brahman, and is Brahman. But the body continues to live till the past

Karma is exhausted, and after death there is Videhamukti or bodiless liberation: that is, utter oneness with Parabrahman. According to the usual view, therefore, all moralistic purification is put before Sakshatkara: only a morally perfect individual can attain the beatific vision. Further it is argued that Jnana as a revealing light does not admit of degrees of illumination. Prof. Radhakrishnan made it clear in his opening discourse that he was not referring to *krama mukti* or salvation in becoming, which only marks the milestones on the way to Mukti and has no reference to a state beyond it. Traditional speculation therefore regards the final phase of Mukti as individualistic in character and as consisting in oneness with Parabrahman. *Videha mukti* is final. But Radhakrishnan develops an implication contained in the idea of Jivanmukti and contemplates the possibility of the Muktas in the work of the world. If the Jivanmukta can remain in the world and yet not of it, it proves that finitude and perfection can go together.

There can be nothing in the nature of the perfected condition to militate against embodied life as such. Radhakrishnan quotes Sankara himself, admitting the possibility of the Mukta's return to the world with an *adhikara* or mission. From this point of view Radhakrishnan would identify himself with that school of thought in later Vedanta, represented by Appaya Dikshita for example, which holds that Moksha is in the first instance oneness with Maheswara, until all are liberated, when it becomes identity with Brahman.

Radhakrishnan discussed the theories of Ekajivavada—single-soul theory, and Anekajivavada—many-souls theory, and dissociated himself from the former. This view gives a concrete content to the idea of Life Eternal. It is not

annihilation ; it is not endless singing of the perfections of the Lord. It is in a very real sense partnership with Maheswara in Lokasthiti or maintenance of the world. It is in full agreement with the teaching of the *Gita* that God Himself is engaged in perpetual activity for the welfare of the world, and that the released souls like Janaka, Narada, Sanatkumara etc, worked for Lokasangraha even in the freed state. If Moksha is Sarvatmabhava or identity with the selves of all, it must issue in activity for bringing about Sarvamukti or universal salvation. It seems to follow directly from the central thesis of Advaita that the Jiva is Brahman in essence. In his Hibbert Lectures, Radhakrishnan points out that inner self-realisation and harmony with the environment are both necessary for full salvation. Self-realisation occurs with Sakshatkara, Samyagdarsana or full and direct vision of Reality. But it cannot be complete until the soul finds itself in a society of perfect fellows.

The World's Finale

With regard to the question—What happens after Sarvamukti—when “all the people have become the Lord’s prophets and every soul an incarnation,” Radhakrishnan considers three possibilities, sets aside two of them and accepts the third. Eternal progress, static perfection and world-dissolution are the three possibilities he envisages. Eternal progress he rejects as leading to the fate of Tantalus. Endless travelling means the frustration of the cosmic purpose. “There cannot be endless singing ; there must also be such a thing as perfection in a song.” Static perfection is of course meaningless. Radhakrishnan sets it aside with Aristotle who says, “endless duration makes good no better nor white any whiter,” and with Bradley who lays down the dictum that nothing real ever

moves. He therefore is led to the theory of world-destruction. With Sarvamukti the universe is retracted into the Being of the Absolute, and fresh plots and new dramas are projected, and so the rhythm of life proceeds in the Being of Brahman.

Critical Comments

This interpretation of Moksha can not be regarded as representing the spirit and emphasis of Sankara or the schools of thought after him. Though Radhakrishnan refers to a number of passages in Sankara which point to the persistence of individuality from Moksha to the end of the Kalpa, the predominant tendency in Sankara, as Radhakrishnan himself admits, is to regard Moksha and finitude as essentially incompatible. What Radhakrishnan is doing in his doctrine of Sarvamukti is to develop in his own way one of the strands of thought in Advaita, which requires to be considered on its own merits in the light of the central presuppositions of the system. The difficulties of Radhakrishnan’s position are incident to all absolutist systems. Is Iswara or Personal God a real differentiation of the Absolute, presiding in a real sense over the destinies of cosmic epochs ? Or is He merely an appearance, the highest we know but still not the final truth ? The idea of Sarvamukti depends upon the former alternative, for it requires a difference in time between individual Moksha and Sarvamukti. Again universal salvation may be accepted without committing oneself to a phenomenal Iswara. We may regard the moment of Sakshatkara as the moment of vision and all subsequent life as one of continuous progress into the Being of the Absolute in truth, beauty and goodness, mediated by a plurality of lives. This would be life eternal, as Samsara in the sense of ignorant wandering in the wilderness is transcended, and life

would be marked by an increasing purpose and deepening possession of values. After Sarvamukti or after as much realisation as is possible under finite conditions has been achieved, the centre of individuation is absorbed. This view requires no phenomenal Iswara. Further a difficulty emerges from the standpoint of the relation between time and eternity. If the eternal is meaningless apart from its participation in the time-process, to say that the cosmic process will merge in the Absolute at some future time seems to involve a contradiction. The eternal is realising itself in multiple lines of advance of which we know only one. As Bradley put it, the Absolute has no seasons but bears at once flowers, fruits and seeds. Again if the finite soul is but a manifestation of the Absolute, to put upon it the whole burden of universal salvation seems to be unfair. Each finite soul will merge in the Absolute and become a part of its being the moment it has purified itself through Jnana, Karma and Bhakti. There may be universal salvation therefore without the whole universe waiting for "one far-off divine event." Universal salvation need not imply simultaneous liberation.

Further, to put the ultimate triumph of the Spirit into a historical future is likely to generate a dualistic sundering of eternity and time, the divine and the

human, and to revive (as Dean Inge points out in a review of *An Idealist View of Life*) the Encyclopaedist dogma of the perfectibility of the species. The idea of Sarvamukti therefore may be incompatible with the idea of Moksha on which it is based, namely, the revelation of a splendour already there. Further, that salvation is open to all rational beings, no doubt, is a simple corollary from idealistic premises. But the fact that 'Christianity in some of its most widespread forms' and our own school of Madhva do not admit of the idea, renders it necessary to offer a more detailed proof of it than the dictum that it is a fact requiring no discussion. In this connection the doctrine of Karma and rebirth serves as a great liberator.

It is clear that Radhakrishnan is inspired by the *Gita* ideal of Lokasangraha, the Buddhist ideal of Bodhisatwa and the spiritual urge of modern democracy, and is advocating Sarvamukti as an off-set against the individualist emphasis of Indian thought in the past. Whatever may be the logical success of this particular statement of his view, it is to be welcomed as giving a lead in the methods of enduring reform starting from within the *sanctum sanctorum* of religious and speculative idealism which is the soul of our civilisation.

CHAKRAVARTIN

By Acharya

THE whole civilized world hails Schmidt, Vcronin and Viese who conquered Polar Neptune, and navigated in a single season the N. E. passage. But there is another much subtler aspect to the thrilling Sibiryakov adventure. Sooner or later Soviet archaeologists will pay keen attention to the yet untapped palaeolithic records of the Arctic calendar and Atlantian astronomy, the cultural parents of the outworn Christian dogma.

Mongolian tribesmen still call Buddha Chakra-vartin which signifies "wheel-turner" or "cycle-spinner." The Sanskrit term can be traced back to the ancient Indo-European nest in the circumpolar zone of the aurora borealis, and to an era when the Arctic girdle alone was inhabitable, Russia, Europe and America being glaciated. What a thrill and excitement the ancestral comrades must have experienced when the first glimmer of the northern light appeared after the long Arctic winter, and stirred the awakening masses to new planning and activity! Priestly mathematicians, astronomer-sages, eagerly watched through the twelve solstitial nights for the nativity of the sungod who is turning the sun-wheel year after year in saecula saeculorum. [TN stands for the twelve nights (Dec. 24—Jan. 6), the matrix of light.] Our polar sires conceived the winter solstice as the "mother of god", his crib and cave, his rise and root. The new-born light, risen in the east (easter) waxes and grows stronger, until it reaches midsummer night. But the rotating god suffers and sinks, Samson's golden locks are shorn; in Semitic speech, samson or shamsh means "sun". The circling light lin-

gers and wanes, or to use the legendary language of church tradition, is "crucified" until the next resurrection of the roseate aurora. There are Arctic memories both in the Ushas hymns of the Rigveda and in the old Christmas carol beginning: A red rose but has sprung from a dark tender root! and referring to the bambino and the Madonna.

Such are the polar origins of the "religion of the cross", long overgrown with the weeds of rigid doctrine and hoary convention. The crucifix or sign of the cross can be found rudely engraven in endless examples and exemplars on palaeolithic rocks all over the northern hemisphere, Spitzbergen, Siberia, Alaska and the Aleut Islands which are possibly the geologically metamorphosed and volcanically dynamited remainder of submerged Atlantis. Professor Herman Wirth, Germany, is engaged on an epoch-making work on Arctic-Atlantic Origins (*die heilige schrift der menschheit*), and Professor Horowitz, New York, has philologically touched on the same topic in his government lectures on "Indo Iranian Semasiology" (Bombay 1929). The cross in the circle or the "god in the ring" (*dues in rota*) is the Hindu Chakravartin, but his Arctic significance had even been forgotten in the Vedic age. The name remained sacrosanct, and became an epithet of the "Buddha" which means "awakened" originally from the arctic winter-gloom, and then from the illusion of transient life and the dream of established sacerdotalism. Russian "budit" (awaken) is a kindred verb. The reminiscence of the Arctic sun awakening from his drowsy winter couch, and safely deliver-

ed from the womb of the old year, was carried down the stream of ages to the stirring Elizabethan era. It is a mark of Shakespeare's superconscious genius to have recast the Arctic theme in two interludes (enacted between supper and bedtime).—I refer to *Twelfth Night* and *Midsummer Night's Dream*.

There is superabundant cultural material, almost virgin-soil to scientists. In the first place it is for USSR which has the longest coast line along the Polar Seas to follow the indicated trail for the benefit of Vedic astronomy and Rig-interpretation along Tilak's luminous trail.

PRAYER FOR PEACE AND CULTURE

By Prof. Nicholas Roerich

CULTURE and Peace—the most sacred goal of Humanity! In the days of great confusion, both material and spiritual, the disturbed spirit strives to these radiant strongholds. But we should not unite only abstractly in the name of these regenerating conceptions. According to our abilities, each in his own field, should bring them into actual surrounding life, as the most necessary and undeferrable.

By our Peace Pact in 1929 we proposed a special Banner of Peace for protection of all cultural treasures. A special committee for promoting the Peace Pact had been elected in New York and an International Union for the Roerich Pact has been established with its central seat in Bruges, where a World Congress for spreading the ideals of Peace through Culture was in session last September with most significant results, proving how near this aim is to the hearts of all positive people of the whole world.

From temples, shrines of spirituality, from all light-bearing centres should thunder ceaselessly the world-wide call, eliminating the very possibilities of wars and creating for generations to come new lofty traditions of veneration of real cultural treasures. Unfurling everywhere and untiringly the Banner of Peace, we by this destroy the very

physical field for war. Let us also affirm the World-Day of Culture, simultaneously when in all temples, all schools and all educational institutions, the world will be reminded of the true treasures of humanity, of creative heroic enthusiasm, of betterment and adornment of life. For this purpose we have not only to safeguard by all available means our cultural heritage, but we must consciously value these treasures, remembering that every contact with them will already ennoble the human spirit.

As we have already witnessed, wars cannot be stopped by orders, nor can malice or lying be prohibited. But undeferrably, patiently striving to the highest treasures of humanity, we may make this breed of darkness altogether inadmissible, as creations of crass ignorance. The noble expanded consciousness having contacted with the Realm of Light, will naturally enter the path of peaceful constructiveness, discarding as shameful rubbish, all belittlement of human dignity caused by ignorance.

The lists of adherers to the Banner of Peace are already long and glorious. The Banner has already been consecrated during the Congress in Bruges in the Cathedral of the Holy Blood and by this we have given the sacred oath to introduce it everywhere

by all our means. All those from all ends of the world, who believed in us and filled space with heartiest wishes, will not in vain look for the Banner over all shrines of real treasures. Every day brings new letters, new response. The election urn "For Peace" has been filled with precious tokens. Verily Peace and Culture are at present especially needed.

It is not so much a new law, but it is the imperative wish, the one panhuman desire to safeguard the achievements of humanity, which is calling. Every endeavour, even the most evident, requires an active start. For Peace

and Culture one does not even need a unanimously world-wide votum. The beautiful principles of General Good can be affirmed on every scale, still retaining their vital potentiality. Let us greet whole-heartedly all co workers: "Proceed victoriously everyone to his best abilities undeferrably without any delay, along this glorious Path!"

Verily, time is short, lose neither day nor hour! Kindle the flame of the heart in unbreakable enthusiasm. Under the Banner of Peace let us proceed towards the One Supreme Light in powerful union as the World League of Culture!

THE CHALLENGE OF TOMORROW

By Homer P. Rainey

IF there was ever a time in the history of religion when a vision of a new world was needed, that time is today. This is no time to look backward. An old era is passing and a new one is struggling to be born. This is no time to lie on our beds and dream dreams, and to speak in platitudes and to sound old shibboleths. A whole social order is crumbling before our eyes. Someone has said that "we possess orientation when there does not exist in our minds the least doubt of the positions of north and south, the ultimate goals which serve the purpose of ideal indicative points for the guidances of our faculty of action and of our movements." We possess disorientation when we are not sure of our points of reference, and when our ultimate goals are obscured. We are in a state of disorientation today.

If anyone doubts that we are living in an age of utter confusion let him consider some of the conflicts of the present

generation. Let us be specific. Consider the battle that is waging over capitalism. Only a short decade ago it was little short of high treason to question the sacredness of the capitalistic system. Today it is being challenged in every quarter and the mass of men are not so sure as they were ten years ago that the traditional system of capitalism is the best type of economic organisation. Consider the present upheaval in the Governmental systems of the world. Fifteen years ago no one believed that the present dictatorships in Russia, Italy, and Germany could be possible. And certainly in the United States no one dared question the eternal rightness of democracy. Think of what we have witnessed in the last two months. We believe what has happened only because we have seen it with our own eyes. Consider again the collapse of moral standards and the present conflict over moral values. Talk with almost anyone you meet who will discuss religion and

theology honestly, and observe the vagueness of their religious concepts, and the instability of their faith.

Men, today, have lost confidence in the concepts and institutions of the old order. That old era was characterised by several fundamental concepts.

(1) It was dominated by the rise of the scientific method and its application to the production of wealth. It has been a marvellous age of material progress. There is nothing to compare with it in the history of civilisation. Its achievements have been so significant that almost every other interest of man has faded into insignificance in comparison.

(2) As a direct result of the emphasis upon the production of wealth there has been a shifting of the centre of gravity of human interest from social, governmental and human values to economics. The chief concern of men has been the acquiring of material values. Money has been the object of our devotions and the goal of all our strivings.

(3) Our economic philosophy has been predicated upon a profit motive and a *laissez faire* individualism.

(4) Our economic society is constructed around a narrow nationalism which has resulted in almost incessant international conflict. That nationalism is more extreme today than at any time within the last century. The nations of the world today are huddled behind national economic tariff and trade barriers which are so strong that the trade of the world is all but paralysed, and the world is seething with rivalry, suspicion, bitterness and distrust.

(5) The religion of the old era was based upon the legalisms of mediævalism. It has been a lawyer's religion and was based upon a system of "thou-shalt-nots." Its point of view has always been backward, and is founded upon tradition and precedent. It has been a

religion of the Scribes and Pharisees—"straining at gnats and swallowing camels"—insisting on the letter of the law and killing the spirit—worshipping with the lips but having hearts that were far from the spirit of God.

(6) All of this has been supported by an educational system that has glorified these ideals.

Today that old order is decaying under the impulse of a new spirit and a process of rejuvenation. There is no doubt that we are now entering a new era. "Humanity," says Mr. Whitehead, "is in one of its rare moods of shifting its outlook." To understand history we must know the changes which take place in the minds of men.

Our world needs a new vital sensibility. The time demands a new concept—a new motive—as vital, dynamic, and revolutionary as that provided by Martin Luther, in order that the creative powers of this generation may be released. The supreme challenge to this generation of youths is to find that new *vital sensibility* and to interpret it in such definite and concrete terms that it may be understood by the masses of the population. Before we can meet this challenge effectively we must understand what it is. Christ rebuked his disciples severely that they were able to predict the weather, but that they were unable to understand the signs of the times. We lay ourselves open to the same criticism, if we do not diagnose correctly the factors of contemporary life and make an adequate adaptation of our teachings and our programme to them. It is essential, therefore, that we study some of the most significant factors in this new situation.

In the first place, our youths must understand that in ten, fifteen, and twenty years they and their contemporaries will be in full control, and will have full responsibility for the leadership

of our society. It is going to be their world, and whatever of good or ill there will be in it will be of their own making. This generation of youths is not responsible for the debacle of the World War and for the sorry mess we are in, but they cannot shirk the responsibility of taking the situation that is laid in their laps, and constructing a new and better world out of it. This demand for leadership is staggering in its significance. No generation of youths has ever faced such tremendous responsibility.

If the next generation of the world does not go Communistic or Nazi, it will only be because the youths of the world can offer the world a more vital and satisfactory substitute for Communism and Nazism. Let us not be deceived about this matter. Whatever one may think of Communism, it has certainly released a new and powerful impulse into the world's thought, and it can only be defeated by one more vital and powerful than itself. There is no possible escape from these alternatives. The issues are as clear as the noonday sun. A devitalized and prostrate Christianity, a corrupt and morally degenerated capitalism, and a political system operated by the lowest third of intellectual capacity and moral integrity, cannot hope to compete successfully with a system so vital and virile as modern Communism. What are we going to do about it? That is a question which the youth must answer.

The second factor in the new challenge for youth is to be found in the fact that all the major intellectual professions, such as law, medicine, engineering and teaching, are saturated with well-trained men. There is a great surplus of candidates for positions in all these fields, and there is an increasing supply coming on through our public school system. All of these professions

are now using rather rigid methods of selection and elimination of candidates. This means that competition for places of leadership in all the professions is becoming terrific. Only those most capable are able to survive. This means that if one achieve a place of leadership he must do it on the basis of sheer ability, and that one's training and preparation must be of a high order. The era is going to require the utmost of one's ability and application if he is to compete successfully with his fellows.

A third factor in the challenge of tomorrow is that the new dynamic—the new *vital sensibility*, for the generation must be based upon “real values.” By real values I mean those that are related to personality—to one's moral and spiritual nature. The centre of gravity of human interest must shift back to human values. The supreme worth of the individual must be placed above every other value.

How can religion live at peace in a society based on an institution that corrupts and degrades men? And that is exactly what our present industrial and factory system is doing. The Pope recently uttered a severe condemnation of our industrial order when he said, “Dead matter leaves the factory ennobled and transformed, where men are corrupted and degraded”.

Our greatest trouble is that we are trying, in the words of Reinhold Niebuhr, to produce a “moral man in immoral society.”

A fourth factor in this new challenge is that a narrow nationalism must give way to international understanding and co operation. At the present time there is very little international machinery around which a world organization can be built. International economic relations have developed far more rapidly than our means of conducting them.

Governments today are international persons, and act as such in relation to each other. The tremendous problem before us is to develop a code of ethics to guide these governmental persons in their dealings one with the other.

Let me present to you the biting criticism of a prominent American. He said that if one will analyse all the definitions of civilisation that the philosophers had given us, and if one will list the virtues which these civilisations extol, he will find that these virtues find their highest expression in the act of war. Mercy ! What a condemnation ! Is it possible that war is the acme of our civilisation ? To the degree that this criticism has any merit or truth just so far have we failed to construct a Christian civilisation. It certainly cannot be said that Christ's principles of love, meekness, and non-resistance of evil, find their highest expression in the act of war. The answer is that there is no place in modern society where these principles have any general acceptance or application. A little, emaciated

Hindu in the heart of India is putting the entire Christian world to shame in his efforts to apply these principles.

A fifth factor in this new challenge, and one which is explicitly implied in all that has been said, is the need for a new concept for religion. If the religion of Jesus is not functioning in contemporary life, there is only one explanation of its failure, and that is that we who profess to be his followers are not functioning in harmony with his ideals. There is no other way for Christianity to function effectively for Christ except for us to stop our petty quibblings—our “mouthings” of lip-service, and seriously and sincerely begin to live as Christ lived. A serious and sincere attempt on our part to live as he lived will turn the world upside down. Such an attempt will provide the greatest *vital sensibility* that any society has ever experienced. It will provide a revolutionary impulse of tremendous proportions.—Reprinted from the *Indian Social Reformer*.

THE BIRD OF PASSAGE

. By A Seeker

FROM the Unfathomable Beyond a Bird came flying, a Bird of golden plumage, singing sweet resonant lyrics ;

The Lure of the Distant Horizon led him onward, and the Unheard voice of a Far-away Beloved cheered his lonesome journey ;

All on a sudden the sky darkened ;

The air became close ;

The freedom of the wide heavens was lost in a feeling of tense compression ;

The Wanderer of the Sky uttered a distressing cry ;

Turning on himself, he saw his golden plumage had turned dark and felt the creeping of grossness over him ;

In sorrow and pain the Traveller looked around ;

He had entered through a window into a hall ;

The hall was gay with a thousand colours ;

There was bustle, and tumult, and laughter ;

Someone came near, someone as dark as he ;

The Bird of the hall greeted the Traveller, ' Welcome art thou into this rich haven of joy ' ;

And the Wanderer grieved no more ;
He forgot his flight, he forgot his Beloved ;

He found joy in his new-won companions;

He prided on his darkness and sought snug satisfaction in the smallness of the hall.

Time passed; the Traveller in his warm abode felt uneasy; he had a premonition that very soon he must quit the abode;

His friends surrounded him and there was deep lament; they said, 'When you leave us you will be lost in the emptiness beyond';

On a dark hour, the Traveller cast aside the veil that hung on him and flew through the outer window of the hall;

They in the hall mourned over the discarded veil saying, 'Our mate is dead';

But the age-long Wanderer came out of the hall and shone in golden plume again;

He loved to be once more in the measureless expanse of the blue, and the freedom of the air gave him new vigour;

Thinking of the hall and its dreamy occupants he smiled as if at a past folly.

And away he flew into the distance, ever nearing the Goal of his flight.

So too does the human soul on its flight towards the Most High inhabit a small body;

And for a while it forgets its quest, charmed by the false beauties of its covering;

But the release from the bodily veil sets it again on its flight;

The urge of reunion with the Divine Bridegroom is too great for the Bride to tarry long midway;

The River must flow on to be merged into the Ocean; it cannot halt halfway.

OM: ITS MEANING AND SIGNIFICANCE

By Swami Jagadiswaramanda

Sandhya ends in Gayatri;

Gayatri ends in Om; and

Om ends in Samadhi.—SRI RAMAKRISHNA.

MANTRA plays the most important part in Hindu mysticism. The ancient Hindus have developed such a scientific system of Mantra-philosophy that it is getting increasing support everyday from modern thought. Om is the most sacred Vedic symbol of the Supreme Being, and so it is called the holiest word in the Sanskrit language and the best, consequently, of all Mantras. Om is the sound-symbol of Brahman.

Ancient Hindus had an aptitude, much to be appreciated in these verbose days, to speak a great deal in a few words. Sutras, Mantras and specially Om is its best instance. The whole Hindu philosophy and religion, it is said, is in this simple symbol, nay, all the

four Vedas and the Vedanta are contained in it. The *Upanishads*, the *Gita* and other Hindu classics exhaust themselves in describing the glory and philosophy of Om. The whole of the *Mandukya Upanishad* explains the meaning and mystery of this holy letter.

According to Hindu philosophy, the macrocosmic and the microcosmic universe is made of name and form—*Namarupa*. Every thing and every thought in the material and mental worlds has a name and a form. Mind also is matter. Modern psychical research has been able to take photographs of even thought-images. The *rupa* is the outer crust—the gross part, whereas name is the inner essence.

Again all names come out of *Sphota*, *Nada-Brahman*, or *Sabda Brahman* and that is Om. Om is the primal functioning of Ultimate Reality, the vibration, the manifestation of Brahman before creation. In all Hindu rituals or ceremonies Om is uttered. Christians also say 'Amen' and Mahomedans 'Ahmun' at the start and finish off their prayers. It is suggested that 'Amen' and 'Ahmun' are corruptions of Om. In prayers, words 'Oh,' 'Soul,' 'Lord' (pronounced as 'loard') suggest implication of the Om sound.

Philologically considered, Om is the only scientific syllable in all languages. It consists of three Matras *a*, *u*, and *m*. In these three Matras it covers the whole ground of sound-phenomena; all words and sounds having their origination at the root of the throat and ending in the lips. 'A' is the throat-sound and is the primeval sound, associated with every other word or syllable according to Sanskrit orthography. 'U' is the rolling sound and 'M' is the lip-syllable. This shows Om is the holiest among all the words of all languages, as the name of Brahman.

Over Om in Devanagari character ॐ there is a crescent and a dot—which is called *Chandra bindu* or *Nada bindu*. Nada and Bindu are two of the many aspects of Brahma-Sakti—Cosmic Energy. Nada is the first manifestation of Sakti, and Nada becomes 'ghanibhuta' or ingathered in massive strength as Bindu to be further manifested into the trinity of energy—creation, preservation and destruction, i.e., Nada and Bindu differentiate into *a*, *u* and *m*. Man always anthropomorphises—man is very fond of personification. So these three scientific concepts of creation, stabilisation and dissolution have been defined as Brahma, Vishnu and Shiva. So these three deities are nothing but theological statements of those scientific concepts.

That is why it is said Brahma, Siva and Vishnu and all other gods and goddesses are created out of Om.

All Hindu Shastras are full of eulogies of Om. In *Gita* (Chap. VIII, Sloka 13) Bhagawan Sri Krishna says: "The one syllable Om is the Brahman. Meditating on Me and uttering Om he who departs leaving this body; attains the supreme goal." Rishi Patanjali in his *Yoga Sutras* says: "*Tasya Vachaka Pranava*" i.e., Pranava or Om is the verbal designation of the Lord.

The Vedic seers in the *Katha Upanishad* (Chap. II. 15-17 Slokas) say that Om is the goal which all the Vedas with one voice extol. Om is the goal which all the acts of Tapas and practice of Brahmacharya are intended to lead to. This word Om is indeed the *Para* and *Apara Brahman*, as this word is the substitute of all of them. Whoso worships this word as Brahman obtains whatever he wants. This being so, Om is the most praiseworthy of all helps to attain Brahman. Knowing this highest and best of means one becomes united with Brahman and becomes fit to be worshipped like Brahman. In the *Mundakopanishad* (Chap. III, Sloka 4) it is said: "The Pranava Om is the bow, the arrow indeed is the Atman and Brahman is said to be the mark. Carefully that mark is to be hit, and one has to become absorbed in Him, just like the arrow that is at one with the mark."

Satyakama questioned Rishi Pippalada: "What worlds does a mortal win by meditating on 'Om' till death?" The Rishi said, in the words of *Prasnopanishad* (Chap. V, Slokas 1-7), "The syllable Om is verily the lower and higher Brahman. Therefore the knower by this means surely reaches either of them." The higher Brahman, the Purusha, being devoid of all distinguishing attributes, is beyond the reach of the senses and incapable of being compre-

hended by mere mind. But to those worshippers who contemplate on the syllable Om as on the image of Vishnu and regard it as a Pratika (substitute) of Brahman, the Para Brahman reveals Itself, as we understand from the authority of scriptures. The lower Brahman known as Prana, the first-born, is indeed the Syllable Om. By meditating on Om as any one of its three syllables (*a*, *u* and *m*) one reaches perishable worlds; but by meditating on the Supreme Purusha by Om as these three syllables or Matras, one becomes united with Savita. Just as the snake puts off the skin, even so he is freed from sin. He sees the Supreme Purusha, dense with life, lodged in the heart of all.

Prasnopanisad adds : " When the three Matras, each of which leads to death by itself, are joined one to another in close union and used in well-performed actions, external, internal and intermediate, the knower becomes fearless. By Riks this world, by Yajus, the Antariksha (atmospheric or mid-regions) and by Saman, the Brahman Loka (celestial regions), the knower reaches by the very aid of the letter 'Om', and also that Supreme Reality which is quiet, undecaying, deathless, fearless and supreme."

Mandukya Upanishad contains twelve Slokas in all, and all the twelve Slokas give a systematic philosophy of Om. The Upanishad says : ' All is the letter Om. It (Om) is explained thus : All that was, that is and that will be is Om, and also what is beyond all time is Om. Om is assuredly Brahman. Brahman is also Atman and Atman or Om is four-footed. Time in its triple aspects of past, present and future, is Om and also eternity is Om. Again Om covers the whole ground of consciousness—waking, dreaming, sleeping and Turiya or superconsciousness. Of the four feet of Om, the first foot is Vaiswanara whose

field is waking life, whose consciousness is outward (as in normal or Parthiva consciousness) and arising wholly from sense perceptions of the external objects; who is the enjoyer of the gross, and who is seven-limbed and nineteen-mouthed. Seven limbs of the Vaiswanara are these : Heaven is head, sun and moon are eyes, air is breath, sky is body and earth is feet, and the nineteen mouths are five motor organs, five sensory organs, five vital energies and four internal organs. Taijasa is the second foot whose field is dreaming life, whose consciousness is inward, who is like Vaiswanara seven-limbed and nineteen-mouthed, enjoyer of the subtle mental impressions only. The third foot is Prajna whose existence is in deep sleep plane, unified, of consciousness ingathered, of the form of bliss only, verily the enjoyer of bliss only and whose mouth is knowledge. The fourth or Turiya aspect of Om is syllableless ; it is the transcendental unitary state of supreme bliss, devoid of all phenomenal existence.

Acharya Gaudapada, the grandguru of Sri Sankara, in his famous Karika on the *Mandukya Upanishad* devotes the first chapter called the Agama to the deep meaning of Om. He says that Vaiswanara, Taijasa and Prajna are but three planes of consciousness forming one existence conditioned into three. Viswa is he who is all-pervading and cognisant of the objective ; Taijasa is conscious of the subjective ; and Prajna is a mass all sentiency. Thus the one is threefold. Viswa or Vaiswanara is gross, Taijasa is subtle and Prajna is the blissful. The fourth aspect of Om is capable of destroying all evils, ever changeless, of all beings, the one without a second, effulgent and all-pervading. Viswa and Taijasa are conditioned as cause or effect, Prajna as cause alone, but neither the one nor the other has any relation with

the fourth. Prajna knows not self or not-self, neither truth nor falsehood but the fourth is ever all-seeing. Non-recognition of duality is common to Prajna and Turiya but the difference consists in the former being with sleep in the form of cause and the latter being entirely free from it. He who positively knows that which is the ground of identity in all the three conditions is worshipped and respected of all, and is the greatest of sages. By meditating on the first syllable A of Om, one comes in communication with Visva, by U with Taijasa, and by M with Prajna and finally by meditating on Om of three measures, one attains Turiya which is Sivam, Shantam and Advaitam.

Gaudapada says that Om should be known as one with quarters, the quarters being its parts. Having known the word with its parts, nothing else should be thought of. Mind should be absorbed in Om, for it is Brahman, the over-fearless. One so absorbed has no fear whatever. Om is the beginning middle and end of all; having known it in this manner, one enjoys the peace of eternal Unity. Om is the Iswara or Lord present in the heart of all; the wise man knowing Om to be all-pervading never finds cause for misery. The syllable-less aspect of Om is the substratum in which all illusion dissolves. It is all bliss. He who knows Om thus is alone the real sage and none else.

NOTES AND COMMENTS

A Call to Reform in Christian Theology

Christianity must be preached in modern language, not the tongue of 1500 years ago—this was the burden of a sermon preached recently by Dean Inge at St. Paul's. He was of opinion that a great constructive labour of Christian Theology which will make the faith intelligible and satisfying to people with a twentieth century education was the need of the moment.

There is a belief in several parts of India that the things we receive from England and other European countries are either second hand or second best or what have gone out of use there. Though this belief may not be literally true, it however seems to convey the important idea that India is always behind times, and that the knowledge, fashions and institutions which our western teachers impart to us are the superannuated stock of their own countries. If Dean Inge correctly reflects the mind of the Christians of

the West, it is embarrassing to note that the theology that is considered too old for the West is being very vigorously taught by Christian missionaries in India. Champions of Christian Missions in India look upon Christianity as the future saviour of this country; but it seems rather strange that people should consider that a theology which is unfit for the West today can prove so healthy to the Indian. Perhaps the idea is that things, though old and out of date for the white man, are yet good enough for the Indian.

This call for the reform of Christian theology seems also to raise another interesting point. In preaching the Christian Gospel, its missionaries have always been pointing out as against the claim of a religion like Hinduism, that the true way to salvation is only one and that it is embodied in Christianity. But can the only true way change from time to time? Surely if the way to the religious truth is like the way to mathemati-

cal truth, we fail to understand what need there is for effecting changes in the way that Christianity has been preaching for the past 1,500 years.

Evidently therefore this call for reform and re-interpretation signifies that the Christian conception that there is only one way for mankind past, present and future, is gradually, though unconsciously, being given up. If the Christians of the present day can have a different theology from the Christians of the past and both have salvation in spite of the difference, what else but bigotry is it that makes the Christian theologian say that religions other than Christianity, which have been evolved to meet the vastly different needs of other peoples and cultures, cannot give salvation to their followers?

Old Bigotry Again

That Christians have not yet begun to perceive the inconsistency in pursuing their old attitude towards non-Christian religions while pleading for reform in Christian theology itself as mentioned above, is very well illustrated by the notes on the "Call of Present Day Movements in India and our Missionary Response," presented to the Kodai-kanal Missionary Conference. It states: "The discussion was concentrated on three types of Reform Movements in Hinduism: firstly the religious idealistic movements, such as the Ramakrishna Mission; secondly, the Self-Respect Movement; and thirdly, the Harijan Movement."

Continuing the discussion on the idealistic movements the note says: "While Christian missionaries wholeheartedly rejoice at the high standard of many of the modern reform movements in India, such as we see in the Ramakrishna Mission, the Servants'

of India Society, and Prof. Radhakrishnan's Re-statement of Hinduism, and while we thank God for the work done by such movements, we realise that they constitute a very serious challenge, forcing us to re-think our position to see what message we have for India.....If we are to have a real Christian message we dare not hide the rock of offense contained in the Gospel. The absolute claim of Christ to be the only Saviour must in our hearts exclude all attempts at syncretism or superficial tolerance. While we rejoice to see our Hindu friends increasingly give Christ a place, even if it be only by the side of others, in their thoughts and worship, our message of the uniqueness of Christ must be clear and unequivocal.

"The idealism of these Reform Movements, however beautiful and ennobling, is—like similar idealism in the West—not in itself sufficient for salvation but needs the Grace of God in Jesus Christ....."

This is old Christian theology with a vengeance. It is this narrowness of Christian theology—its doctrines of sin, atonement, eternal damnation and so on—which makes it unattractive to the modern mind and which Dean Inge perhaps means by 'the language of 1,500 years ago.' It is doing havoc in the West, alienating the sympathies of the best minds from religion; and yet organised bodies of cultured men want to transplant this spirit of bigotry to India and increase the volume of hatred and dissension in our midst. Sometime back we wrote about liberal Christianity as presented in the well-known recent book, *Re-thinking Missions*. The extract we have given above would however show that the light of these liberal ideas have not in the least penetrated into the dark and dingy caves of bigoted hearts. Patrons of mis-

sionary movements should think twice before patronising these belated theologies which the best minds brought up in those very traditions want to remould at the present day. They may have some response in certain circles in India chiefly due to the educational and economic backwardness of our people, but their consequences on the nation in the long run will not in the least be healthy. We do not direct this criticism against the true Christ spirit for which we have profound reverence, but the bigotry reflected in the extract given above.

Mrs. Subbaroyan on Women's Problems

The convocation address of Mrs. Subbaroyan at the Indian Women's University, Poona, sets forth the views and aspirations of a cultured and representative Indian woman of our times in regard to the educational, political and domestic life of India's womanhood. In educational matters she favours the continuance of co-educational institutions since in a poor country like India the rapid spread of education will otherwise be hampered owing to the difficulty of starting separate educational institutions for women. With reference to politics she says that in a country like India where people had hitherto very little opportunity to cultivate a sense of national responsibility, politics has often a tendency to degenerate into communal differences and personal jealousies. She warns women specially against this, and exhorts them to keep "the ideal of national service as their constant beacon and sink the personal and sectarian in the higher ideal."

She is especially satisfied with the high position enjoyed by women in the household and regards them superior to their sisters of the

West in respect of freedom and power they command in the home. "I believe," she says "that this status of the woman in the home is one of the most remarkable traits of our national character, and typifies the very innate and strong respect for women which Indian men have." She attributes the inability of westerners to understand this unique position "to the old social customs which hamper their (women's) freedom and progress and keep them in a backward state with regard to modern education and public activities." She concludes with a warning to women that there is a section of people in India opposed to the advancement of women because of the fear that it may introduce into "our society some of the unpleasant aspects of social life in western countries and mar this national characteristic of our home life....." She exhorts women therefore to guard against this supposed danger and absorb only what is good in western life. For "it is only by a happy blending of the best in the past and the present that women can successfully work for the regeneration of India."

We are Human not Divine

In contrast to Mrs. Subbaroyan's appreciation of the high and dignified position of the Indian woman in the home, we come across a very bitter attack on the status accorded to her by men in India in an article entitled "The Ideal of Indian Womanhood" by Mrs. Lakshmi V. Menon, appearing in the August issue of the C. S. S. Review. The attack has been provoked by a passage in Tagore's writings which speaks of saintliness of love as constituting true womanliness according to Indian ideals, and of the Indian's veneration for

womanhood being expressed through his worship of God in his eternal feminine aspect. The writer's point of criticism is that behind this apparent adoration of womanhood is disguised a disregard of her human nature that has led to the subjugation of her interests to those of man. Her up-bringing, the kind of education given, the tastes she is taught to cultivate, the ideals that are placed before her—all these are calculated to accentuate her biological differences and give her the so-called stamp of womanliness which means the moulding of her personality to meet the needs and fancies of men. All this, she contends, is due to the disregard of her humanity under the cloak of idolising her into a goddess.

So she says: "To every man in his senses let me say this. He would make a great mistake indeed and rue it for ever if he thinks and treats woman as something less or more than human. Perhaps the first and the last thing to remember is that she is human. There is as much of the common clod in her as in everything else in Nature that lives and grows. And what she needs from her father, husband, brother and friend is not adoration, worship and faith, but affection, love, co-operation and sympathy. In fact she demands nothing more or less than justice, fairness and equality.....The ideal of the Indian womanhood is a human ideal. Happy indeed the day when she will be treated as a human being and not as a goddess or some strange unknown divinity, when she shall have opportunities to make her own choice in the vital concerns of her life, to live the socially useful life she wants without fear or blame, when society will not go out of its way to impose restrictions on her, when poets will

not waste their time misrepresenting her in beautiful verse and prose; for then only could we picture the ideal of Indian womanhood. Let us remember that that indeed could never be a divine or a superhuman one. It will be a human ideal which will have as its basic principle that the *Soul* is above sex."

There is, we admit, a great point in this criticism. The human interests of woman have truly been neglected in many respects in the midst of our emphasis on her purity and saintliness and our apotheosis of womanhood into the Eternal Feminine Principle behind the Universe. But we do not believe that this neglect is a consequence of this adoration. On the other hand it is there inspite of this adoration; our chequered history and the unsettled political conditions in the past have much to do with it by making it rather risky for woman to take a directly open and active part in our social and political life on a large scale. But as Mrs. Subbaroyan has pointed out, she has preserved her dignity and unrestricted sway in the home, and this we firmly believe is due to Indian man's inherent respect for womanhood—the so-called tendency to make her into a goddess which meets with such severe condemnation from the writer referred to. The old social and political conditions that restricted woman's freedom are fast passing away, and she is gradually regaining her due share of importance in social and political life. Our attitude of adoration towards womanhood, we believe, does not impede this process, nor is there anything incompatible in it with the full recognition of her social and political rights. This tendency to glorify and deify everything in Nature is a

consequence of India's spiritual ideals. Its influence on life is only healthy and constructive. We firmly believe that it will be the most potent force working for the emancipation of women in the future.

India a Social Problem

Subash Chandra Bose is one of those politicians who are of opinion that the untouchability movement inaugurated by Mahatma Gandhi recently has had bad repercussions on the Indian National Movement. In one of his letters from Vienna he writes: "During the last few years, to the outside world India was a political problem. In other words the outside world looked upon India as fighting for her freedom, but of late there has been a change. India has now become a social problem. In other words, the outside world now thinks of India as a country teeming with untouchables and in which different castes are eternally at war with one another.....I have felt that this impression is the result of continuous propaganda carried on in the European Press, and we, in India, have ourselves helped this propaganda by side-tracking the National Movement and converting it into a social movement for the abolition of untouchability. The fact that India's greatest leader has fasted and has risked his life for the removal of untouchability has naturally helped to create an exaggerated notion in the western mind of our social differences and divisions. In short, the effect on the European mind of Mahatma Gandhi's fasting has not, in my humble opinion, been to India's advantages."

It is quite possible that the untouchability movement has helped to give an exaggerated notion of India's social divisions to the

western mind. But then the question is which is more important for India's welfare—the opinion of westerners or the social solidarity of our people? To our mind the latter seems to be more important. If this view be correct, the untouchability movement stands justified. There is no use ignoring facts—the facts of our sharp social differences and communal hostilities. But such divisions exist in some form or other everywhere and they need not necessarily weaken the national and political claims in the case of India alone.

Nazism : Whither It Leads

We hear a good deal about Nazis and Nazism nowadays, but very little is ordinarily known as to what they are and wherein lies the secret of their power. We give below a brief summary of an article entitled "Fascism and Socialist Failure" by C. D. H. Cole, a renowned writer on social problems, appearing in a recent issue of *Current History*, and giving some interesting information about the Nazi movement.

The Nazi movement in Germany as well as the Fascist movement in Italy signifies the temporary failure of Socialism in Europe. But it is not to be identified with the old Junkerdom or the capitalist domination of the great industrialists and bankers. It may ally with these forces in the warfare against Socialism if it can bend them to its purpose, but its interests are different from theirs. Nor is it to be identified with the petit bourgeoisie who form a reactionary force clinging to old forms of production and exchange that would save their position in a world of rapid economic change. This class too does ally with the Nazis, but it does not give the movement its life. It derives its real strength, its dynamism, from that

large section of the community which in the modern world stands between the directors of capitalist enterprise and the main body of the working class—"the new class composed of technicians, salary earners and consultants of many kind who have grown with capitalism and the new industrial systems. Unlike the small bourgeoisie they depend for their importance on modern industrial technique which by application of more intensive forms of machinery is constantly increasing the proportion of these white collar workers of the higher grade and throwing the menial worker in the background." The leadership of the new movement belongs to this class, but they have a following also among all other classes that see a danger to their position in the socialist movement, the old aristocracy, the otherwise inarticulate and unorganised forces of small traders and the peasantry, and intellectual workers seeking for jobs with decent income.

And how have they gained power in the country? Through elaborate propaganda deliberately designed to work upon the wide dissatisfaction prevailing in Germany, and upon the national pride and the military instincts of the German people. The Social Democrats who have till now wielded power are shown as being responsible for all the terrible sufferings of Germany after the War. They are depicted as a defetaist party on account of the conciliatory policy they pursued in their foreign relations with a view to improve Germany's international affairs. They are also attacked for their pacifist attitude under which the German youth, naturally martial in spirit, has been chafing. And in contrast to their political opponents the Nazis point out themselves as the saviours of Germany, as the one

party capable of restoring Germany's economic position and its pre-war days of prestige and power in the comity of nations. They have adapted their whole political programme to the military mentality of the German people by giving a military air to their political organisation in point of manners, dress and discipline, and by openly encouraging the enthusiasm of the German youth in military matters. Thus they have caught the imagination of the people and have received nation-wide support.

Mr. Cole concludes by pointing out the danger involved in the rise of Nazism. It has revived the same kind of national spirit which brought about the Great War: "Denying class antagonisms and attempting to substitute for them the appeal to nationalist passions, they threaten Europe with a renewed war, which, if it comes, is likely to bring the whole structure of European capitalism down in utter collapse and to bury Fascism and Nazism in the ruins. Out of such chaos Socialism would in all probability be quickly reborn; but obviously Socialism achieved in such a way would come at the cost of an incalculable amount of needless human suffering."

The situation revealed by the concluding sentences is very threatening. The diplomats of Europe seem to be quite alive to it, and so they are busy about disarmament conferences and economic conferences. Unable as they are to discard the system under which they labour, their attempts look like patchworks which may postpone, but not prevent the catastrophe. It seems as if humanity is destined to live always under of the shadow of class antagonism or national antagonism, one apparently leading to the other.

Vaswani for the World-Fellowship of Faiths

The Parliament of Religions held in Chicago in 1893 is still fresh in the minds of Indians as the occasion that brought out Swami Vivekananda before the gaze of the world and through him the grandeur of Indian spiritual ideals. This year a similar Parliament is going to meet again under the name of World-Fellowship of Faiths. We are glad to learn that Sadhu Vaswani is proceeding to America to attend its session, and we hope he will adequately demonstrate the grandeur of Indian spiritual ideals to the world, as Swami Vivekananda did on the previous occasion. We have no doubt that Vaswani is the fit person to do this work of a cultural ambassador. His sweet but yet dynamic personality is sure to create a deep impression wherever he goes. As an apostle of Love, Purity, Brahmacharya, and above all of Shakti, he has endeared himself to all the cultured sons of India, and we hope he will do the same in America too.

Of him and of the message he will deliver to America Prof. E. P. Horowitz of New York writes: "Vaswani, beloved leader of the Hindu youth movement will adapt *Atmabodhi* or self-realisation, with his inborn tact and skill, to the aggressive machine age.....Patriotic and international aspirations, spiritual culture and mechanised civilisation, metaphysics and materialism,—Vaswaniji will blend them all in the magic melting pot of a higher synthesis wherein science and religion no longer compete, but complete each other.....Vaswani follows the Vedic trail, and dovetails belief and research.....Vaswani is a path-finder and pioneer. He

will clarify the bewildered views of life, and unify, on a serener altitude, the mad clash of mundane opinionsVaswani's gentle criticism will never hurt; his mature counsel flows from a lovely and soaring heart. Like the early Catholic missionaries, he never sees persons or partisans, nationality or pettiness before him, but only souls to be served by Love the Redeemer. The enchantment, piped on his Mermaid-flute, is 'oneness of life,'Vaswani is no mean bargainer, hunter, and scorns petty compromise. The aim of his American visit is a 'release of the cosmic self, and the world's well-being'..... Vaswani is a keen observer. He cannot help noticing, when he comes, our sex-stenched stage and mercenary press, churches which do not edify and colleges impotent to educate.....(He) will tell us that the vision of unity, the sense of reality, makes men, and not money! He is a constructive and tender-souled fault-finder. Do not be discouraged!—he will say. The dynamo of soul-force works gently and moves slowly, until more and more Shakti is released. Justice, liberty and truthfulness are the fruit borne of self-realisation. Cultivate *Shakti*, and the varied, vivid, artistic and creative talents of cosmopolitan America will break into gayest bloom and sweetest fragrance."

It strikes us that Vaswani's message of Shakti is identical with the message of Strength, given forth by his illustrious predecessor to the Parliament of Religions. No wonder that this is so, because Vaswani's spiritual Guru is Heranand, the sage of Sind, who in turn drew his inspiration from Sri Ramakrishna, the same spiritual dynamo that quickened the spirit of Swami Vivekananda.

REVIEWS AND NOTICES

THE NAKED ASCETIC: *By Victor Dane, Published by Rider & Co., Paternoster House, E. C., London. Price 7/6-net.*

The book under review is undoubtedly an arresting work. Mr. Dane gives it out as his direct experience of religious life in India as a result of his travel in this country and close contact with many people here. And he believes also that his training as a psychologist has enabled him to observe things without bringing his own personality into the matter. Perhaps he might have tried, but evidently he has not succeeded. On reading certain parts of the book, it even appears to us as a propaganda book meant for telling the people of the West that they are living in ignorance and delusion, if they believe India to be spiritually great, as some of them do. This is what we are led to conclude when we read: "It makes one revolt when seeing how people worship the Indians who come over here with their brown faces and holy talk.....But what I would like to do is to burst that little bubble of ignorance which leads people into thinking of every dusky individual as a sort of Jesus Christ. It would be far better to see them as they often are, nasty, lecherous little beasts, and to kick their behind."

The book no doubt makes very entertaining, if not thrilling reading. It mainly deals with stories of witches and wizards, of the followers of Tantric cults and their orgies, of sex magic and abnormal passions. The climax of it is reached in the chapter on "The man who was a goat" which narrates the story of how a group of Tantric witches have hypnotised a European into the consciousness of a goat and are using him for their sex magic. While admiring Mr. Dane's great narrative skill and the realistic effect he gives to the book, one is led to doubt how much of it is fact and how much fiction, since Mr. Dane seems to be bent on producing a very interesting book that may compete with the best seller of the day.

But what is most disappointing in the book is that Mr. Dane, in spite of his profession of impartiality, has found

nothing good or admirable in the religious life of India. He seems to be impressed by the method of spiritual culture practised by the Radha Swami sect, but even this sect and its head do not escape the writer's biting criticism and unsympathetic remarks. What is still more disappointing is his misrepresentation of the Ramakrishna Mission, especially due to his misunderstanding of the ideals and methods of discipline. He professes a great admiration for Sri Ramakrishna and gives his own interpretation of his life—all fanciful and grotesque in our opinion—but the Ramakrishna Order, he thinks, does not follow in the footsteps of its leader. He disposes of the monks of that Order as a group of somewhat intelligent men and good social workers, but only mere talkers as far as the practice of Yoga is concerned. In short he complains that they do not practise Yoga at all. It is here we feel that Mr. Dane shows his ignorance of Yoga in spite of his apparent claim to omniscience in regard to that subject. He has not understood that besides other kinds of spiritual exercises, the social work that the monks are doing is itself the most effective Yogic practice they undergo, in as far as they do work in the spirit of worship and do not make any irreconcilable difference between work and meditation. In fact, what he considers his scientific spirit and critical observation goes to such perverse length that he has no unqualified word of appreciation for any person or institution introduced in the book except it be for his own wife and children. There is a vein of sneer and contempt running through the whole book, which may entertain unsympathetic western readers, but will certainly not instruct them with regard to the true conditions of Indian life. Especially objectionable are some of his outrageous generalisations regarding the Indian's standard of morality, which reveal Mr. Dane's kinship with Miss Mayo.

In spite of this we wish that this book should be read widely in India. For, it will help us to recognise the absurdity of confusing occult powers

with true spirituality—a confusion which prevails even among educated Indians in spite of the teachings of their scriptures to the contrary. It has got also another thing to teach us, which it is well worth remembering. To put it in Mr. Dane's words: "The past of India has been a wonderful thing indeed. The trouble is that the present inhabitants of that land are living in the past. 'You English!' they will exclaim, 'you English were savages when we were a great Empire.' To which I have answered them, 'Yes, but two thousand years have gone by since then, during which time you have squatted, preening yourselves, whilst we have always moved forward and on to new conquests.'"

SAPTAPADARTHI: By D. Gurumurti, M. A. (Hons.). Published by The Theosophical Publishing House, Adyar, Madras. Pages 174.

The Saptapadarthī of Sivāditya occupies an important place in the study of what may be called the "syncretist school" of Nyaya-Vaiseshika, i.e., the school which tries to combine the Vaiseshika metaphysics with Nyaya logic. The question of dates in the case of ancient Indian books has always been a baffling one. Thus many eminent scholars have assigned to Sivāditya a period later than Udayanacharya while Mr. Gurumurti, with many convincing arguments which he elaborates in an appendix, maintains the opposite view. This edition of the Saptapadarthī contains a valuable Introduction which, after a preliminary discussion of the dates of the various writers on Nyaya and Vaiseshika, goes into a fairly lengthy explanation of the doctrines of the various schools and the principles on which each has fixed its categories. Special attention is drawn to the theory of "inherence" against which the Monism of Sankara led its attacks in order to establish the phenomenality of things. As "definition" in Nyaya-Vaiseshika attempts more at "marking off" a boundary rather than at bringing out the essential features of a thing, a special section has been devoted in the Introduction to this important topic. The text proper contains the Sanskrit original, an English transliteration with detailed accent marks, translation and adequate

notes. Much of what is written in the notes has undoubtedly gone into the Introduction, but the repetition, instead of boring the reader, only helps as a necessary stimulus to the memory of the beginner. Some of the notes are extremely suggestive, for example, the note on section 18 which tells that Ether, Time and Space are *in fact only one*, but appear different owing to the differences of condition. Here the author adds that "we come upon one of the most profoundly meaningful remarks of Sivaditya" and compares this "shrewd hit" of our ancients with the modern conceptions of scientists. A suggestive remark of the opposite nature is about section 183, where the author has shown how the early Nyaya-Vaiseshikas did not recognise the fact that air also has heaviness or gravity. The book is thus a most valuable one for beginning the study of Nyaya-Vaiseshika, and we trust Sir Radhakrishnan's belief that "Indian Universities will find this edition of Saptapadarthī a suitable text book for the B. A. classes in Indian Philosophy" will come true.

ISAVASYOPANISHAD (SANSKRIT): By Y. Subrahmanya Sarma. Published by The Adhyatma Prakash Office, Banjalore City. Price Rs. 6.

Mr. Subrahmanya Sarma is the well-known author of the Sanskrit work, "Mulavidya Nirasa". This edition of the Isa Upanishad contains the Sanskrit text in beautiful bold types, a proe order, Sankara's commentary and explanations of important expressions. The main sections of the commentary have been put into "contents" shape, so that the reader can conveniently look up any particular subject. Sankara's commentary being based on the "Kanva" version, that is given first. It is followed by a brief summary of the subject matter of the Upanishad. The author has then added the full text of the "Madhyandina" version, with asterik marks to indicate the changes in the expressions or order of the verses. Sankara's comments on "Vidya and Avidya" occurring in other works of his, like the Bhashyas on Taittiriya and Aitareya, are also added. An index too is provided for the lines of the Upanishad as also for the important expressions in Sankara's commentary. Lastly, the re-

ferences of all quotations which Sankara has made from the various other Upanishads have been traced and reference numbers given. The printing and get-up are excellent. We trust the author will bring out the other Upanishads too on this model.

SPINOZA THE BIOSOPHER By Dr. Frederick Kettner. Published by the New Era Library, Roerich Museum Press, 310, Riverside Drive, New York City. Pages 263. Price, cloth Rs. 10.

Dr. Kettner is the director of the Spinoza centre of the Roerich Museum of New York City. He has dedicated his life to the study and understanding of Spinoza's philosophy. The book under notice is the record of his life-long researches and reflections on the great philosopher. The book was published at the psychological moment when the world was celebrating last year the tri-centenary of Spinoza. Spinoza is the immortal sage of Holland and is a prominent philosopher of all time. Spinoza actually lived the life of the philosopher—the life of plain living and high thinking. He was offered a professorship of philosophy in the Heidelberg University in about 1673 A. D., but he humbly declined the opportunity as he was not interested in public instruction of philosophy. He carried on his trade—the grinding of lenses. He was poor in things but rich in thoughts.

Spinoza was like the ancient Indian philosophers, a man of wisdom and renunciation, and his philosophy has much in common with oriental philosophy. Spinoza pleads for the understanding of the idea of impersonality in religious experiences and exhorts us to be God-minded and to wake to our divine heritage. His Reality was Be-ness like that of the Indian conception. The book is written in such a lucid and elegant way that it will be interesting and thought-provoking to all kinds of readers. Dr. Kettner has described Spinoza as a biosopher or a philosopher of life and has accordingly explained his philosophy and religion in a practical way. Spinozism is ethical-religious teaching on scientific basis and shows the way of true thinking and true living. The book deals with "Spinoza the biosopher," "Religion

and Science," "Ethics," "Spinoza challenges the World" and "The Improvement of Understanding". It is prefaced by the "Vital Wisdom" of Prof. Nicholas Roerich. In these days of comparative study of philosophy and religion we hope the book will be widely read and appreciated. S. J.

JOURNAL OF URUSVATI. Vols. II and III. Edited by Dr. George de Roerich. Published by the Himalayan Research Institute of Roerich Museum, Naggar, Kulu, Punjab. Pp. 180 and 230. Price Rs. 2 each. Excellent printing and get-up.

Dr. George de Roerich, the world-famous Harvard orientalist, is perhaps the best master of the Tibetan languages among all westerners. He accompanied his illustrious father, an outstanding figure of contemporary cultural world, to the Central Asiatic American expedition in 1923 and after a five-year quest of most amazing achievement started the Himalayan Research Institute for the permanent continuance of Asiatic Research.

The Institute with the collaboration of a large number of scholars is conducting various activities on different subjects: Art, medicine, linguistics and so on, and the results are regularly being published in the Journal of Urusvati which is published semi-annually and is the best of its kind. About 230 cultural centres of the world are in active touch with this Institute.

The second and third volumes of the Journal contain articles on Kalachakra (Tibetan Tantra School of Buddhism) Punjabi phonetics, Cosmic Ray Expedition, Tibetan dialect of Lakul and many other hitherto new but interesting subjects. The Journal and the Institute are the only ones of their kind in India and I should say they are a sort of God-sent boon to us, Indians. It is the foreign scholars who have always explored and broadcast our hidden and uncared for cultural treasures. Dr. George Roerich is doing yeoman service to India and the world at large and young India should be grateful to him and follow his footsteps in unearthing and internationalising their lost treasures. The Institute has not yet received that

amount of active sympathy and recognition from India as it ought to and we hope Indian scholars will rally round

the banner of Dr. Roerich in near future.

—SWAMI JAGADISWARANANDA.

NEWS AND REPORTS

Flood Relief at Midnapur : An Appeal

The Secretary, Ramakrishna Mission writes :

The public are aware from the newspaper reports that there has been a severe flood in the Sub-division of Contai in Midnapur District on account of incessant rainfall for several days. On receiving the news, we sent two of our workers to the affected area to enquire into the condition of the people. They visited a number of places covering 150 square miles in the Thanas of Egra, Potaspur, Bhagvanpur and Contai and sent us their report describing the harrowing condition of the people in the flood-affected area. Flood water rose ten to twelve feet high in some of the places ; in others it was a little less. Three weeks have passed, still it has not subsided much. Rain is still continuing, so the water may rise again. All the places we have so far visited have lost their crops. There is no possibility of raising further crops this year. Egra Thana and Potaspur Thana have suffered most terribly. A good many dwellings there have already fallen down, and many more are falling as the water is subsiding. About fifty villages in these two Thanas are in the most deplorable condition. Some of the

families have left their homesteads and sought shelter elsewhere. Those who have nowhere to go are staying on the fallen mud walls of their houses with the greatest difficulty. Many have to go without food. Others have to live on flattened rice as they cannot manage to cook for want of space. As their crops have been destroyed the cultivators cannot secure any loan from the money-lenders. There is no job for day labourers. In a word the people are suffering untold miseries.

Under the circumstances, we have commenced relief operations with Balighai in Egra Thana as the main centre. We intend opening another centre in Potaspur Thana. To carry on the relief work in both the centres 70 or 80 maunds of rice will be required weekly. But the funds we have had at our disposal are quite inadequate for the purpose. We, therefore, appeal to the generous public for necessary funds to relieve the distress of our fellow-beings who have suffered so terribly from the devastating flood.

Any contributions, however small, will be thankfully received and acknowledged by the President, Ramakrishna Mission, Belur Math, Howrah.

(Sd.) SUDDHANANDA,

Secretary, R. K. Mission.



Let me tell you, strength is what we want, and the first step in getting strength is to uphold the Upanishads and believe that "I am the Atman."

—Swami Vivekananda

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HINDU ETHICS



शौचे यत्नः सदा कार्यः शौचमूलो द्विजः स्मृतः ।
शौचाचारविहीनस्य समस्ता निष्फलाः क्रियाः ॥
शौचं च द्विविधं प्रोक्तं बाह्यमाभ्यन्तरं तथा ।
मृज्जलाभ्यां स्मृतं बाह्यं भावशुद्धिस्तयान्तरम् ॥
अशौचाद्धि वरं बाह्यं तस्मादाभ्यन्तरं वरम् ।
उभाभ्यां तु शुचिर्यस्तु स शुचिर्नंतरः शुचिः ॥

One should always strive for purity. A twice-born is said to have his roots in purity. All rites and ceremonies prove to be fruitless for him who is devoid of purity and right conduct.

Purity is of two kinds—external and internal. That which is done with earth and water is known as external; while the purification of one's own mind is called internal.

External purity is to be preferred to physical impurity; and superior to external purity is internal purity. But he who is pure both externally and internally is truly pure, and not he who is pure in one respect only.

DAKSHA

SRI RAMAKRISHNA THE GREAT MASTER

By Swami Saradananda

The Master's Care for Every Small Thing along with his Deep Concentration

THERE is one important point to be noted in this connection. If any one remains absorbed for all the twenty-four hours in any particular line of thought or action, his concentration becomes so deep as to make it impossible for him to engage himself in any other activity or to keep in his mind the small affairs of the world. This is what we find everywhere. Instances can be had from an investigation into the lives of great men who rose to special eminence in either science or politics or any other field, not to speak of the religious sphere at all. It is found that perhaps they were quite incompetent even to keep the things for their daily use in proper order or to keep their own bodies neat and clean. But in the Master's life we find that in spite of deep concentration he was quite mindful of all such small things. When he was not conscious of them he was not conscious of anything at all in this world, —not even of his own body. And when he had external consciousness he was conscious of everything whatsoever. This is not a matter of small wonder. Here we shall mention only a few illustrations.

Once the Master was going from Dakshineswar to the house of Srijut

Balaram Basu. Srijut Ramlal, the Master's nephew, and Swami Yogananda also were accompanying him. They all got into the carriage and it had not gone farther than the gate of the garden only when the Master asked Swami Yogananda whether he had brought the bathing cloth and the towel. It was morning (and the Master had not taken his bath yet). "No, Sir," Swami Yogananda replied, "I have brought the towel but forgot to take the cloth. However, it doesn't matter. They (Srijut Balaram's family) will manage to get a new cloth for you." The Master said, "What do you say! People will think, 'Whence has this troublesome fellow come here!' They will be put to much difficulty. No, stop the carriage, get down and bring it." The Swami had to do it accordingly.

The Master would say, "If a good person, a lucky man, comes to a house as a guest, every arrangement is made quite smoothly. For his sake no one has to suffer in the least for anything. But when worthless and unlucky persons come, there will be trouble in every matter. When there is no food in the house and the host will be put to much inconvenience, on that very day, such a man will happen to arrive."

During the Master's stay at Dakshineswar, a gentleman, Srijut

Pratapchandra Hazra by name, was living there as a Sadhu for a long time. We all used to call him 'Hazra Mahashaya.' He too would accompany the Master during the latter's visit to the devotees' houses in Calcutta. Once while returning from such a trip, Sriji Hazra left his towel in Calcutta through mistake. Arriving at Dakshineswar the Master came to know of this and said, "I am immersed in God ; so much so that I forget even the very cloth on the loins. But on not a single occasion did I leave my towel or pouch in Calcutta ; whereas you are only turning your rosary a little and yet so much forgetful you have become !"

The Master's instruction to the Holy Mother was, "While going anywhere by coach or by boat, get in first of all, and get down last after inspecting whether any luggage is left behind". The Master was so much attentive even to the most insignificant things.

Thus the Master, though constantly living in a higher level of consciousness, was ever mindful of all the necessary things. He was always in the habit of keeping everything in its proper place. Clothes, pouch and other articles of daily use were looked after by him personally. While going anywhere or coming back he would enquire if any of these had been left out through mistake. He would keep detailed information as much of the family affairs of the devotees as of their mental states and would think constantly as to how the ex-

ternal circumstances also could be in every way conducive to their spiritual progress.

The Master the Greatest Ruler in the Domain of Thought

Meditation on the life of the Master shows that he was the repository of all spiritual ideas. At no other time did the world see such a great ruler over the kingdom of thought. An embodiment of all the various religious attitudes as the Master was, he stayed all along on the threshold of relative consciousness and manifested through himself the highest culmination of all the religious attitudes, whether in the state of non-duality where all the processes of the mind are stopped completely or in the planes where mentation has its flow yet. Thus the Master would provide all his devotees, whichever class they might belong to, with the necessary information about their respective paths and the goals to be reached, removing all darkness from their hearts by his effulgent light, filling their moments of disappointment with new hope and inspiration, and bringing to their mind perfect equanimity in the midst of the dire miseries of the world. It is difficult to convince others as to how the Master was a mine of hope to one and all.

Swami Vivekananda on the Master's Wonderful Control over Human Minds

It is impossible to describe in words what a perfect command the Master was seen to exercise in the

domain of thought. Swami Vivekananda used to say, "To work some miracle by somehow controlling the material forces of nature, is not a very great wonder. But this mad Brahmin would smash

and beat and shape human minds like so many lumps of clay, would cast them into new moulds and fill them with new ideas. I do not know a greater miracle than this."

UNIVERSALISM—HINDU AND CHRISTIAN

A Criticism of Hindu Universalism

WE are surprised to read the remarks of the Catholic Register on a recent speech on "Catholic Hinduism" delivered by His Holiness Sri Sankaracharya of Puri at Madras. The comments relate to so many fundamental beliefs of Hinduism and Christianity that we think it worth considering them in detail in the following paragraphs.

H. H. Sri Sankaracharya's main contention was that Hinduism is the only catholic religion in the world in as far as it provides for "the inherently unavoidable differences of views, tastes and temperaments of all people, unlike other religions that concentrate the attention of their followers on only one path to attain salvation, and forbid other paths." By forbidding other paths and teaching only a narrow system of theology which may not suit the needs of all, a religion like Christianity excludes large numbers of people from its scope and consigns them to eternal hell for not surrendering themselves to its narrow outlook.

As against this the Catholic Register remarks: (1) The word 'Catholic' (we understand by it 'Universal') attached to Hinduism is a misnomer as there is Untouchability in Hinduism. (2) This liberalism in belief is "a modern excrescence of Hinduism which emanated from the fertile brain of Swami Vivekananda". It is never practised by the Hindus who generally persecute their neighbours for giving up Hinduism. The doctrine is a source of hypocrisy and an excuse for practising no religion at all. (3) The differences in taste, view and temperament of people are not absolute or 'unavoidable'. They are relative and can be brought under a common standard. If, on the other hand, every one's taste and temperament are to be provided for, Hinduism must sanction the conduct of Kallars and Thugs whose tastes and temperaments make it specially delightful for them to follow the occupations of stealing, robbery and murder. (4) One who believes in this doctrine should either cease teaching so as to honour individual liberty or teach contraries according to individual views, tastes and tempera-

ments. If however this view is put into practice even in secular affairs, civilised life would be impossible.

Catholicism, the only Universal Faith

Having thus demolished the Hindu view, as he thinks he has done, the writer proceeds to establish the Christian conception of universal religion as the only correct one. Since there is only one God there can be only one path; for, to provide for individual tastes and temperaments will imply that contraries meet in religion, which is the same as saying that God contradicts Himself. Such contradiction is impossible in matters dealing with facts and figures, as, say, in science which is the same whenever and whoever teaches it. God in order not to contradict Himself must have shown only one path. All those who "knowing its existence, deliberately neglect to follow that path, put themselves outside its pale." Hence there is no objection to the Christian doctrine that "only those who follow Christ would attain heaven".

But Christianity, according to the writer, does not say that those who do not belong to its fold are consigned to eternal hell. A distinction should be made between those who are in simple ignorance, invincible ignorance, and who know the existence of Christianity but deliberately ignore it. God knows how to deal with them and adjudge the award. The problem that is raised regarding the salvation of those who lived before Christ is illusory, because the belief that

the redemptive act of Christ belongs also to those who lived before him is a simple act of faith for the Christian. The infinite value of Christ's sacrifice relates to all men from the first to the last, Christian as well as Non-Christian.

Catholic Christianity alone is the universal religion because (1) its divine founder expressly intended it to be so, (2) it is within the reach of all and suited to the requirements of all and (3) it makes no distinction of age, nationality or individuals—men of all age, colour, ability and occupation being found to swell its numbers. Catholic truths are immutable and always universal. The same thing is taught to the child as well as to the greatest theologian; for the mathematics learnt in childhood is not contradicted by advanced studies in later years.

True Meaning of Hindu Universalism

We shall now consider this criticism, one point after another, though not strictly in the order in which they are given. The first point we want to make clear is the difference in the meaning of the word 'universal' as understood by the Hindu and the Christian. For the Hindu what is universal or immutably the same is the Truth, not the ways of apprehending it considered as something objective. The more there is divergence in the instruments and other conditions of cognition, the more there are divergences in the manner of apprehension. As an illustration may be cited the fact

that people observing a thing through different coloured glasses get different impressions though they may be looking at a common object. Those who are having glasses of the same colour may get more or less the same impression. But if all are to have the same impression of it, that is, to see the object as it is, they will have to discard their glasses and look at the object directly.

Now going beyond the illustration of the glass and object, Reality as a whole is apprehended by all of us through the glasses of our minds which, from experience, we know are never exactly the same in all men, although certain points of agreement can be established through education and common habits of thought. If we are to know Reality as it is, we are to discard the glasses of our minds and thereby becoming one with it, have an immediate apprehension of it. That apprehension of Reality, sometimes known as knowledge by acquaintance, is subject-objectless whereas the apprehension through the mediation of the mind, which is the only one accessible to us in our ordinary state, is based on the irreconcilable distinction between the subject and the object and therefore necessarily limited by the varying endowments of the subject.

Hence God or Absolute Reality, viewed as an object, is bound to be apprehended in more or less different ways, and the paths or the methods of approach towards Him have always to vary in some res-

pects so as to suit the outlook of the different persons who try to apprehend Him. A common religious tradition or a common system of education can, however, produce a certain amount of uniformity in this outlook. The various religions of the world like Islam, Christianity, Buddhism, etc., and the various sects of Hinduism like Vaishnavism, Shaivism, Shaktivism, etc., in short, all particular theologies and particular ways of divine communion are the result of such common traditions, and the education and the uniformity of outlook derived from the same. The Hindus believe that all these great religious traditions of the world are to be respected and left free to pursue their own system of human education, because their histories show that all of them alike have produced equally great types of character and holiness. They have therefore been truly ministering to the spiritual needs of men. An attempt on the part of any one of them to swallow the others will only result in rivalries and reprisals, making men fight and vilify one another even in the name of God, the fountainhead of all love, peace and goodness.

But as we have said before, all these narrow theologies and their methods can give only a limited view of God, not of God as the Absolute Reality. That can be had only by one who, after following any of these theologies, has his mind and inclinations purified, and then aspiring to go beyond them and realise Reality as it is, takes to the method

of philosophic mental analysis, of going behind the distinctions of subject and object, and thereby gaining an immediate apprehension of that Reality through identification with it—a state attainable only if we transcend the coloured glasses of the mind, our ordinary instrument of apprehension. This is a far cry to most of us in the present stage of our development. At any point of time there are but few competent to follow this discipline. Hence the many have to follow these different theologies. The number of such theologies has been many in the past, and so will it remain to the end of the world in spite of the spiritual imperialism of the Catholic Church. The Catholic Church knows from its own experience how large numbers of men who were once under its sway seceded from its narrow theology at a certain stage of their intellectual development. There are therefore not only different religions in the world, but different sects too in each of them, thus pointing out the impossibility of bringing all men to the same way of thinking in regard to God conceived as an objective reality. Realising the psychological need of man, Hinduism therefore welcomes the existence of any number of sects and religions, provided they are truly spiritual, that is, can help men in their quest after Reality and produce ideal types of character from among their followers.

Not a Criticism but a Caricature

It is however to make a caricature of this position to say, as the

Catholic Register does, that one holding to it is logically bound to make a religion of the nefarious profession of Kallars and Thugs; because the inclinations and tastes of these people can find satisfaction only in stealing and murdering. The critic, as a religious man, must have understood that the purpose of religion is not to cultivate *all* inclinations and tastes; but only those of them that are of spiritual worth. Religious life begins only when the voice of God in man is heard over the voice of the animal in him. In other words, for the Hindu, as for other sincere religionists, morality is the foundation of religious life, and inclinations and tastes that Hinduism tolerates are therefore only those that are relevant to the conception of God and are conducive to spiritual growth, not the bare animal instincts. There might have been cases of individuals or groups of men who have abused this liberalism, but in this Hinduism sins only in the company of Christianity. The Christian doctrine of repentance was expounded by the famous Rasputin of Russia to his women devotees as meaning that they must first of all sin recklessly by committing adultery with him if they are to repent afterwards, and gain God's mercy. So too Christ's beautiful teaching of the Kingdom of God on earth was realisable, according to the sect of Khlysty in Russia, only through the wild ecstasies of orgiastic dances of large groups of naked men and women followed by still worse scenes. The history of

the church in the West too, especially in mediaeval times, is not free from such cases of perversity.

Preaching is not Contradictory to Hindu Beliefs

The critic's apparently irrefutable argument regarding the Hindu's right of preaching is of little force. The Hindu's preaching is directed mainly towards two groups of people, firstly to the followers of theologies indigenous to India, and secondly to the theologies of foreign origin. We fail to understand what contradiction there can be if Hindus, with universalism as expounded above as their basis, preach or interpret their scriptures to the followers of different theologies in this country in the light of their own religious traditions. To the followers of foreign theologies, especially to the Catholics who form the most bigoted of the whole lot, it is the firm belief of the Hindus that they have a message to preach. That message consists in the doctrine of universalism, as we have expounded above, and the utility of such preaching consists in the fact that it will make the world more inhabitable by eliminating bigotry and theological hostilities without at the same time disturbing in any way the different theologies that have grown out of legitimate human needs.

The special religious situation in India today, created partly by the organised and aggressive missionary work of Islam and Christianity in this country, and partly by the apathy and social backwardness of the Hindus themselves, has forced

the Hindus to assume a more or less aggressive attitude in theological matters within the confines of their motherland at the present day. The Hindu thinks it his duty, both to his country and to his culture, to bring back into the fold of Hindu theologies those of his countrymen who have left them and become the followers of other religions due to our own mistakes in the past or due to their ignorance of Hinduism, or due to undue pressure brought to bear on them, either through violence or more subtle means, by other religionists. In doing so the Hindus ask for nothing more than a place under the sun. But if any one is a follower of Muslim or Christian theology out of sincere religious conviction, a true Hindu never interferes with his belief except in so far as to mitigate his bigotry through the preaching of the universal gospel in the interests of peace and good will among religious folk. In the same way the Hindu thinks that it is legitimate on his part to preach, besides the universal gospel, any system of Hindu theology to those people in other lands who are sincerely discontented with the systems of belief prevailing in their own societies and desire to know whether any theological system of the Hindus can give them greater satisfaction.

Universalism a Matter of Actual Practice with the Hindu

Now comes the question whether the universalism of belief among Hindus is a matter of recent

growth, an outcome of the "fertile brain of Swami Vivekananda". Let authentic Hindu scriptures themselves speak. "Truth is one, but wise men call It by many names," say the Vedas. The Gita states: "Howsoever men approach Me, even so do I accept them; for on all sides whatever path they may choose is mine, O Arjuna." "Various are the paths laid down in the Veda and Yoga, Shaiva, and Vaishnava scriptures" says the great Mahimna Stotra. "Of these some people take to one and some to another as the best. Devotees follow these diverse paths, straight or crooked, according to their different tendencies. Yet, O Lord, Thou alone art the ultimate goal of all men, as is the ocean of all rivers."

That these were not pious hopes but matters of actual practice in the social life of India is evident by the comparative absence of persecution or of institutions like the Inquisition in Indian history. Under the best kings, both Hindu and Buddhist, there is ample evidence to show that all the existing religions were equally patronised. That the idea of the equality of all religions in the eye of God was well known even to common men is evidenced by the following extract from a petition sent by the Hindus to the Emperor Aurangzeb when their religion was in royal disfavour: "If your Majesty places any faith in those books by distinction called divine, you will there be instructed that God is the God of all mankind, not the God of

Muhammadans alone. The Pagan and the Mussalman are equal in His presence.....In your temples, to this name the voice is raised in prayer; in a house of images, when the bell is shaken, still He is the object of adoration. To vilify the religion or customs of other men is to set at naught the pleasure of the Almighty."

The critic's argument that the Hindu does not passively allow the missionary to have his own way in this country, that is, to misguide ignorant people mostly through misrepresentation and sometimes through bribery, is like the logic of the satire: "This is a wicked animal, it defends when attacked". The Hindu is convinced from experience that the present day missionary activities in the country, especially of the Catholics, aim not so much at the spiritual conversion and regeneration of people as at mere proselytising or adding to the numbers of men labelled as Christian—a form of activity which is only a manifestation of the imperialistic instinct of the West through a religious garb. Hence the Hindu is bound to oppose the missionary until he ceases to be an agent for proselytising and confines his activities to true spiritual conversions alone.

Scientific Truth versus Catholic Truth

Next we come to the Catholic conception of a universal religion as opposed to that of the Hindu. To say that Hinduism cannot be called catholic because some Hindus prac-

tise untouchability, is like saying that Catholicism is not universal because there is colour bar among the Catholic Christians of the West. Untouchability, no less than colour bar, is purely a social practice. Moreover, untouchability is observed by many Indian Christians too.

The analogy that the critic draws between the way of science and the way of religion can be seen to be gravely fallacious on closer examination. Why is the way of science the same everywhere? Because the facts it teaches, especially in the case of first class sciences like physics, are mostly demonstrable through the evidence of pointer-reading instruments. Where such demonstration is possible, there will be no difference of opinion among people endowed with the same sense faculties. But in the sciences in which experimental methods cannot be fully applied, differences of opinion do exist as a matter of fact. And what is more, even with regard to the so-called established laws of science, the vanguard of scientists have already discarded their immutability and so-called objective validity. The theory of relativity has shown that certain qualities of evanescent point-events, known to be permanent through mathematical processes, are selected by the mind as being of special interest for the sole reason that the mind happens to be the kind of thing that it is. It is solely due to this predilection of the mind, its selective action, that we have the idea of

space, time, matter, the laws of nature, in fact of the whole of the so-called objective universe. If the mind's point of view and its predilection change, quite a different universe with different natural laws, and therefore a wholly different system of science, will be the result.

Now, where does our learned Catholic's scientific analogy stand? Can he demonstrate the so-called Catholic truths—the Virgin Birth, the Resurrection, the fact of the Real Presence, etc., to all normal human beings, either directly through their senses or through the evidence of pointer-reading instruments? The impossibility of this is itself the strongest evidence showing the absurdity of the Catholic dogma that the way of Christ is the only way of salvation. Even if it were possible, as it can be to a certain extent in the case of men who view them through the eye of faith, the analogy of science will only prove that they are the result of certain prejudices of the mind, not that they constitute Absolute Truth. Just as in the case of the objective world the selective activity of the mind creates it, so also the peculiar prejudice of the mind called faith creates the world of theology for us—a world that is true for all who share that prejudice, but not for others. Christ as the only way of salvation may therefore be a fact of the Christian's faith, but not certainly a fact of science.

A faith of this kind necessarily implies that there is no salvation

for those who lived before Christ and for those who, coming after him, do not believe in him. We must, however, respect the faith of the Catholic critic that the contrary is the case in spite of its logical implication; but that cannot prevent one from saying that within the province of his faith too, the Catholic is given to inconsistency, and that it will be a crime against the dignity of human nature to offer it as absolute and immutable truth applicable for all men. A more consistent, though inhuman and unjust, course will be to bar these classes of people from salvation, as a more rational generation of Christians used to do in the past. The critic denies the doctrine of eternal hell as a teaching of Christianity, but the Bible and the vast body of Christian literature will go against it. We are however glad that the Catholic has become humane enough to deny such a cruel doctrine; and we hope he will in course of time become rational enough to admit that Christ's way is not the only way to salvation.

A False Claim to Universalism

Lastly we come to the Catholic's claim that his is the only universal religion. From what we have said till now, it will be clear that his is only a theology suited for persons whose minds have received a particular bent through tradition and education. The statement that it can satisfy all types of men is in gross disregard of the facts of history and psychology. If it could have satisfied all, the Pro-

testant schism and the many heresies that preceded it would not have originated. The fact that the Catholic Church has many followers only shows that it has been a powerful institution. The universal validity of its teachings is not thereby proved. Nor is the argument that its founder meant it to be universal, of any force. In the first place, there is evidence in the Bible to show that before Paul's time the original disciples of Christ conceived their Master's message as being meant only for the Jews. Even if Christ had meant it for all, it cannot thereby become acceptable to all. But what is more, the fact that the message derives its validity solely from a historical founder disqualifies it from becoming a universal religion. The historicity of Christ has been doubted by many, and that with good reasons. The doctrine of salvation through him will be unacceptable to such people on this very account. The fact that Catholicism teaches one and the same thing to all irrespective of their intellectual capacity, shows not so much its universality as its lack of insight into human psychology. And that evidently is the reason why all do not find satisfaction in its teachings. Even in Christianity we know it for certain that until the Catholic Church crushed them, there were graded teachings meant for the ordinary people and the more advanced, as the Gnostics maintained. In the writings of the early church Fathers, including the great Origen, we find

the recognition of graded teachings.

Hindu Universalism versus Catholic Imperialism

Hence we conclude that the Catholic conception of universalism is untenable from the point of history, science, psychology and philosophy. The prevalence of that conception has only been the cause of untold mischief in the past, of the inequities of Inquisition, religious wars and persecutions which make every page of Catholic history drip with human blood—a state of affairs to which the Catholic Church will drive the world once more if it gains the upper hand today.

The Catholic conception of universalism is like the proposal of the imperialists to solve the problem of national rivalries by swallowing up

all the nations of the world into their political system. A proposal like this only results ultimately in destroying the peace of the world all the more. In contrast to this stands the Hindu conception of universalism. It is comparable to the League of Nations in politics—a conception which allows the right of all forms of theology to exist side by side as long as they do not become a source of public danger, morally or physically, and at the same time points to an absolute spiritual state that is beyond all these faiths, a subject-objectless state in which there is no chance of conflict. In the Hindu ideal of the League of Religions, and not certainly the imperialism of the Catholic Church, lies the peace and well-being of the religious world in the future.

UNIVERSAL PRAYERS IN HINDUISM*

By Swami Yatiswarananda

अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् ।

लोकाय च स्तुवन्नित्यं सर्वदुःखातिगो भवेत् ॥

“By always praising the All-pervading Being, Who is the without beginning and without end, Who is the Supreme Lord of all the worlds and Who is the Eternal Observer of the Universe, one gets beyond all grief”.

THE book containing choice prayers from select hymns presents to the devotee just a little cream of devotion from the mighty milk ocean of Sanskrit religious literature. The lines are free from sectarian bias and speak of the

universal aspect of the Deity common to all religions and creeds. As such, they are sure to appeal to all seekers after Truth who follow the path of devotion in some form or other, and want passages for meditation, praise and prayer all together.

* Our readers may remember that before we began *Hindu Ethics*, we had for a long time been publishing ‘Universal Prayers’ as the first article in the *Vedanta Kesari*. All those prayers with some additions will shortly be published in a small volume which may be of great help to people with a devotional temperament. The present article is the introduction to that volume.

The Use of Hymns and Prayers

Of the threefold forms of worship, —physical, verbal and mental, that is, external worship, praise and prayer, and meditation—the first, like rituals and ceremonials of the past, has almost fallen out of use in the life of the individual, and this is greatly due to the stress and to the lack of leisureliness and other conveniences in modern life. Noticing the tendency of the age, the authors of the Puranas have laid great emphasis on verbal and mental worship,—and of these, again, particularly on verbal worship, as it is easier to practise than the other. “The seeker after Truth,” says Manu, “reaches the highest goal by Japa only”. And “Japa,” declares the Mahabharata, “is said to be the best of all spiritual practices”. The Vishnu Purana supports this view whole-heartedly when it observes, “That which one obtained through meditation in Satya Yuga, through sacrifice in the Treta, through worship in Dwapara, may be attained in the Kali Yuga by reciting the names of the Lord”. And this recitation of the Divine names, or Japa, implies also dwelling on the Divine attributes. Sometimes it may mean reciting only one name and one attribute, and sometimes many names and many attributes—the former being usually called Japa and the latter Stotra, but generally the two are bracketed together.

The Place of Hymns and Prayers in Worship

Sound and thought are inseparably connected, the former being an expression or vehicle of the latter. The spiritual aspirant takes the help of the sound symbol with a view to awaken in his mind the holy thought. On rising to the mental plane he may do away with the sound symbol. And if he is able to ascend to

the heights of realisation and lose himself in Divine communion, he dispenses with the mental worship even. But until the Divine Vision dawns on him, he has to seek the help of symbols—material, verbal, or mental—which may be taken up either singly or jointly. “Material worship,” or the use of an idol as symbolising the ideal, says the Hindu scripture, “is the first step; then come repetition of the Lord’s name and the singing of His praise; the next course is mental worship or meditation; and the final stage is the realisation of the One without a second.” Thus man comes to take up higher and higher forms of spiritual practice in his march towards the highest illumination. And in this matter hymns and prayers have ever formed an important aid.

Various Types of Worshipers

In all ages and in all religions, the spiritual aspirants and devotees have given a natural expression to their innermost yearnings and noblest sentiments in hymns, psalms and prayers. Sometimes they sing and pray out of the fullness of their hearts, dwelling in exalted moods untouched by cares and wants. But in most cases it is a consciousness of limitations and imperfections, or the sense of misery and helplessness that makes the weary and struggling souls turn to the Omnipotent and Ever-perfect Being for solace and succour. As Sri Krishna says in the Bhagavda Gita, four kinds of persons worship God,—the distressed, the seeker of knowledge, the seeker of enjoyment, and the wise. It is natural for the man of spiritual illumination to worship God, to meditate on Him, and to speak of His glory out of his overflowing love and devotion. But the case of the others is

different. Buffeted by the troubles of life or worried by the consciousness of sin, and realising the uselessness of human aid, the careworn soul turns to the Divine for safety and protection. The seeker of enjoyment, finding all human efforts fruitless, looks up in his helplessness to God for the fulfilment of his desires. The seeker of knowledge may not have any worldly trouble or material desires to disturb him, but he feels in his heart of hearts a soul-hunger, a sense of void or the misery of a limited existence that nothing in the world can remove. His soul yearns for the higher life and in the course of his search he comes to God, the source of peace and blessedness. It is out of dire necessity that all these types of devotees seek the Divine help and grace. Thus God to them is a constitutional necessity. And so great is the need that even sceptics in their helplessness and despair have been heard to cry out to the Almighty for solace and support. The so-called agnostic's prayer—"O God, if there be a God, save my soul, if I have a soul"—however humorous it may appear at first, contains a deep truth that cannot but strike the sympathetic student of religious psychology.

The One in the Many in the Vedas

This great truth we find throughout our survey of the different epochs of Hindu civilisation. Worshipers and devotees in India have all along sent forth supplications and thanksgivings, praises and prayers to the Almighty from the very depths of their being. The Rig Veda and other Samhitas—the oldest religious literature of India, nay of the whole world—are nothing but collections of hymns sung

mostly in praise of the Deities, Indra, Mitra, Varuna, Agni and others. Indra is described as the Thunderer and giver of rains, as the "king of all that is fixed and moving," "before whom both heaven and earth go down". Mitra is spoken of as the god who regulates the course of the sun, and is intimately associated with Varuna who dwells in the bright blue sky, who is merciful to the penitent and releases them from sin. Agni is the god in the fire, "an immortal who has taken up his abode among mortals", the deity through whom all other gods receive oblations and worship. He is often described as the Father (Universal Prayers Nos. 7, 8) and also as Brother, Kinsman and Friend. Pushan was the deity representing the beneficent power of the sun and the giver of prosperity and protection (Universal Prayers No. 9). Savitar was also the solar deity who stimulated life and activity in the world (invoked in the well-known Gayatri Mantram—Universal Prayers No. 10). There are many other names of gods that occur in the Vedic hymns. And it is a very striking fact that at the very dawn of man's spiritual consciousness the Vedic seers, while they prayed mostly for their material welfare and happiness, could recognise the existence of an Indwelling Spirit at the back of each natural phenomenon, and some of them went so far as to realise the One God at the back of the many gods. Behind the apparently polytheistic conceptions there is almost everywhere a deeply engrained monotheism that is clearly expressed as each god is invoked and worshipped as Omnipotent, Omniscient and even Omnipresent. Indeed many of these seers, specially the most advanced ones, worshipped the

one and the same Divine Being under various manifestations. This is made clear in the famous Rig Vedic hymn (I-164-46) in which the Rishi, in his praise of Surya—the most concrete of the solar gods—goes so far as to declare: “They call him Indra, Mitra, Varuna and Agni. To what is One sages give many a name.” And this wonderful current of applied monotheism has been flowing on in the hearts of the Hindu devotees with unabated, nay, increasing strength up to the present days.

The Impersonal

In their search after Truth the Vedic seers came face to face with the one Supreme Deity, “who has become all this” (Rig Veda VIII-58.2), “Whom the learned and the wise describe in many forms of expressions” (Rig Veda X-114.5). This is monotheism pure and simple. But the bold seers of ancient India made a further advance, and rising above the idea of a Personal, nay, even the Cosmic Deity, they came to realise also the Impersonal Being who is spoken of in neuter terms, and the glimpse of whom we find in the Nasadiya Sukta (Rig Veda X-129)—“There was then neither what is, nor what is not. There was no sky, nor the heaven which is beyond.....Then death was not, nor immortality; there was no difference of day and night. That One breathed breathless in Itself. It existed but without exerting or manifesting Itself, and there was nothing other than It.” And herein we find the germ of pure monism that has been so clearly and frequently expressed in the Upanishads and later scriptures.

The Personal and the Impersonal

As already pointed out, the idea of the One Supreme God—who is

exalted above all gods—has been an abiding fact in the religious consciousness of the Hindu. But so far as names of gods are concerned there has taken place a great revolution. Names like Vishnu and Rudra that were of minor importance came to be very prominent in later times, while those like Indra, Mitra and Varuna have been practically forgotten and replaced by other Divine names. Besides, the worship of incarnations and prophets like Rama and Krishna has come to be prevalent everywhere. But in the midst of these phenomenal changes, the Hindu's conception of the Highest Deity, his spiritual hopes and aspirations, his seeking the Divine aid and guidance, his hunger for spiritual communion, have all remained unchanged. And with the march of time it has been recognised more and more that the Impersonal or Super-Personal is the background of the Personal and all personalities,—and although the manifestations might differ, the Unmanifest ever remains the same. There are sectarians who might speak of the superiority of their particular gods, incarnations and Prophets, but seers having the totality of vision have regarded all personalities, either of gods or god-men, to be diverse expressions of the Impersonal and the Supreme which, like the ocean, may give rise to innumerable waves but continues to be infinite and unfathomable as ever. Indeed men of the highest spiritual illumination have realised that whatever may be the holy Personality one may begin with, the goal of spiritual life lies in the experience of the Impersonal—the One without a second, in which the worshipper and the worshipped, nay, God, souls and the universe get merged and become one and indivisible.

Different Conceptions of the Deity

In our study of the hymns and prayers we come across various conceptions of God. Some devotees think of Him as possessing both Divine forms and attributes. Others speak of Him as having no forms but being endowed with the noblest qualities. Others again, while they take note of the Personal, stress the Impersonal of which the former is regarded as a manifestation. And sometimes we find that all these ideas are more or less combined. But usually the devotees worship and pray to the Divine through a particular manifestation or form which serves as a prop for supporting their faith and devotion. Indeed the commonalty cannot help associating human forms and conceptions with the Deity. But the comparatively advanced souls, however, who have clarified their understanding and have risen to a higher conception of the Divinity, speak of the one Deity "who is in the fire, who is in the water, who has pervaded the whole universe" (Universal Prayers No. 36), "who, though One without a second and formless, produces various forms," (Universal Prayers No. 36), "who has become man and woman, youth and maiden, and is born everywhere" (Universal Prayers No. 39). God is the Immanent Principle. He is not merely the God of gods but is also the Self of all, the Life Universal (Universal Prayers Nos. 45, etc.). Proceeding further in the spiritual path the seer realises the Transcendental Who is "beyond speech and thought"—Who is "invisible, unrelated, unperceivable, devoid of all connotations, unthinkable, undefinable, essentially of the nature of Self-consciousness alone, negation of all relative existence, peaceful, of sup-

reme Bliss—the One without a second" (Mandukya Upanishad).

Worship of the Personal-Impersonal: Illustrations

The worship of the Divine Personality or the incarnated Principle has certainly an unquestionable place in spiritual life; it is indispensable for most devotees. As Sri Krishna declared in the Bhagavad Gita, the path of the Absolute and the Unmanifest is very hard to follow. Hence we find that in all religious faiths the devotee worships the Lord, resigning all his actions to Him, meditating on Him with devotion and concentration, and regarding Him as the supreme goal of life—a fact recognised by the Upanishadic seer when he prays: "Desirous of emancipation, I seek refuge in that Effulgent Being whose light reveals the knowledge of the Atman, who is without parts, without action, tranquil, without fault and without attachment, who is the supreme way to immortality." (Universal Prayers Nos. 42—44.)

The Impersonal is beyond the reach of the devotee, while the Personal does not satisfy his philosophic sense. Hence the worship of the Personal-Impersonal has been most popular in all higher forms of spiritual practice. And this is true of the worshippers of Krishna or Rama, Shiva or Vishnu, gods or goddesses. In the course of his prayer the devotee of Krishna sings in the Bhagavad Gita: "Salutations to Thee before and to Thee behind. Salutations to Thee on every side. O Lord, Thou art everything. Infinite in power and infinite in prowess, Thou pervadest everything, wherefore Thou hast become everything" (Universal Prayers No. 53). The worshipper of Rama also declares in Valmiki Ramayana: "Thou art manifest in all creatures—in the animal as well as in the holy

man. Thou art manifest in the different quarters of the globe, in the sky as well as in rivers and mountains" (Universal Prayers No. 71). The devotee of Shiva always sings in the same strain in the Skanda Purana: "O Lord, Thou art the One Brahman without a second. Thou art everything, Thou art the One Truth. And verily there is nothing but Thee. O Thou, Destroyer of Evil, Thou art second to none. Therefore in Thee, the God of gods, do I take refuge." (Universal Prayers.) The devotee of Vishnu also gives expression to the same idea when he prays in the Vishnu Purana: "O Lord, Thou abidest in all; Thou art all; Thou assumest all forms; Thou art the origin of all, and the Soul of all. Salutations unto Thee." (Universal Prayers.)

The worshipper of the Divine Mother also sees the same Immanent and the Transcendent in Her when he sings Her praise in the Markandeya Purana: "Thou art the cause of all the worlds. Thou

art the embodiment of the three Gunas; yet Thou art known to be transcendental and faultless..... Thou art the Refuge of all. The whole world is but a part of Thee. Thou art the unmanifested, primordial, Supreme Creatrix." (Universal Prayers.)

To the enlightened worshipper the Mother is no other than Brahman. And addressing Her the devotee says in the Mahakala Samhita: "O Mother, Thou hast neither name nor lineage, neither birth nor death, neither abode nor activity. Thou hast neither pain nor pleasure, neither friend nor enemy, neither bondage nor freedom. Thou art the One without a second, known as the Brahman Supreme." (Universal Prayers.)

Thus the conception of the Personal-Impersonal, of the One in the Many permeates the entire Hindu religious consciousness—a fact that will be clearly understood by those who are able to enter into the true spirit of the Hindu scriptures.

(To be Continued)

RICH POVERTY

By Prof. Nicholas Roerich

HORACE says: "Poverty impelled me to inspiration." It is astonishing when we recall that so long as St. Francis was the rich middle-class citizen he did not attract any one's attention. But as soon as he wedded Signora Poverty and entered upon his spiritual path, he became the World Saint, whose name and image kindled and inspired myriads of hearts towards achievement.

Perusing the pages of the most varied histories of men we always come to the same unwavering assertion, that wealth is not notable in history as the best means of achievement. Sheik Humayun, at the birth of his great son Akbar, was so poor that he could not give more than a few grains of musk to his friends, as the customary gift distributed on such occasions.

The bankers of Babylon were very rich, but history has not preserved their names. Such names are useless in the narrative of human achievement as long as they did not sponsor cultural work. The chronicle of the movements of humanity remains for the unprejudiced onlooker as something remarkable according to its inner justice.

Contemporaries create many lies and injustices, but time itself makes some significant changes in accordance with the laws of existence. Contrary to these contemporaries, these laws bring into relief all progressive movements and remove into the abyss everything illusory, accidental and transitory. After all, history does not forget and sometimes, perhaps after centuries, will accord due justice to a heart-felt human striving towards general Bliss.

The history of humanity in its essence remains human in the full sense of the word. Thought of gain, self-love, wrath and cruelty always remain last in some shameful places, and no gold, no porphyry can conceal either ignorance or destruction. At the same time, each creativeness, each true constructive striving remains unforgotten. Besides, history, with touching attention, unknown though it comes, never forgets to stress everything selfless. Although in its own way, everything which strives towards the bliss of humanity is marked. The same history brings us a multitude of the most unexpected information, which when analysed, make an unusual mosaic, out of which much that is instructive for the future can be drawn by every one.

Let us remember the most conventional token of human existence

—the coin. In this question as well as in many others the history of China affords an unforgettable example. During the movements of our expedition along the remote regions of China we encountered an unusually curious situation in monetary tokens. First of all, we were warned by experienced people not to accept silver bars, even though they were marked with governmental seals. For often, inside the silver bar, copper was skilfully inserted. We were frequently confused also by the current silver coins, which were accepted and evaluated quite differently in various localities. In one city they preferred the coin with a head of Li Hung Chang with six letters; in another they wanted to have seven letters. Some preferred coins with feminine images and others did not wish to have Chinese moneys, demanding Indian rupees or old Mexican dollars.

As a climax we were offered as change some wooden sticks with carvings, with the statement that these signs were the best because they were issued by gambling houses. Thus, above all the heads of Li Hung Chang, the citizens suddenly placed their trust in the little sticks of the gambling house, finding them of indisputable value. With all the diversity of Chinese monetary symbols, the little sticks of the gambling house nevertheless remain unsurpassed in their originality.

Penetrating deeply into the history of China, we may truly find all types of curious examples of monetary symbols, but after the contemporary little sticks of the gambling house, the most startling perhaps and the most significant form is the money-knives of the Ju-Dynasty, 715 to 431 B.C. Among the

myriads of curious monetary forms corresponding to various aspects of trade, we have not encountered anywhere else the form of a knife. Perhaps in our day of decadence, depression, budgetary failures, the inner meaning of the knife-coin, might be very significant. The debtor would say to the creditor: "Wait a bit, I shall return it to you in knives." Or "I have saved quite a number of knives for you." How many misunderstandings would arise, by reason of such knifely discussion at the various councils of the League of Nations! But in the Chinese knife-moneys there was also maintained the traditional Chinese refinement. Their form is very beautiful. And the ring on the handle indicates that they could either be tied or strung to something and could be carried about with one. From our judiciary point of view, how many misapprehensions could such money create in the hands of robbers, who would try to convince one that those were pen-knives!

But it is significant that the refined fantasy of the ancients considered it possible to link the conception of a monetary symbol precisely with a knife. For no one has ever yet utilized for a monetary symbol some holy images as such, which could also serve some sacred purposes. True, upon later coins, there were images of deities, but they were applied as symbols or as guardians of a certain city or country. Who knows, perhaps to some of our contemporary bankers, the image of a knife would be especially attractive and close.

Thus, the history of humanity in some seemingly foreboding tokens brings to us the correlation of symbols. The knife, more than any other, is a cruel symbol, a pierc-

ing one and crude. But the monetary sign, with all its conventionality, is likewise not divine.

History has not forgotten to relate that even Confucius, great in his love of peace and justice, was so persecuted by his contemporaries, that he had to keep ready a harnessed chariot and spend a great part of his life in forced migrations. But history has rejected into the abyss the names of these ignorant persecutors. But Confucius not only has remained in memory, not only has he lived through millenniums, but his name has become even more strengthened in the contemporary consciousness.

To speak of persecutions of contemporaries and of the just evaluation which followed would mean, first of all, to expound the history of contemporary religions, the history of all teachings of the world, the history of all creative strivings. Already more than once, we have recalled that there should be issued parallel with the book "Martyrs for Science," also a book "Martyrs for Art," "Martyrs for Creativeness," "Martyrs for Bliss." Within recent times we witnessed the fact that Edison, during a session of one of the academies, was called a charlatan for the discovery of the phonograph!

The very same talk was applied even very recently in the editions of some dignified encyclopedias to some very respected and remarkable names. It is instructive to observe how in subsequent editions, these denominations were shame-facedly eradicated. History itself began to set up its indisputable evaluation, and the conventional ignorant judgments of contemporaries began to dissolve in shame, giving place to more fitting denominations.

In all manifestations of life we constantly see this crystallization of values, brought about by the cosmic consciousness. For some reason or other some signs and symbols become obliterated, but others cross through unharmed and remain instructive through all the perturbations and tempests. The wise ancient Chinese for some reason linked the symbol of the monetary sign with the symbol of a knife. And this symbol, time has brought to us unblemished.

So also, untarnished and vivid, time has brought to us the Images of St. Francis, St. Theresa and St. Sergius and all those heroes of achievement, mighty in spirit, who, having renounced all the conventionalities of an imperfect earthly life, strove towards true values. And the great poet, Horace, was not only unashamed, but spoke with great dignity of the significance of poverty for his inspiration. And the remarkable painter, Van Gogh, in sending to his cruel landlord his cut-off ear instead of rent, seemed to remind him of the ear which should know how to listen. If people would only understand where are the true values, the values truly needed by them, where lives that generous poverty which is richer than any riches!

Certainly no one would state that trade is not needed. On the contrary each barter within the limits of culture, should be welcomed. Therefore in our World League of Culture is included the participation of industrial enterprises; only they should be directed along cultural paths. But one ought always to remark that the corner-stone does not belong to capital and trade, as was so often signified during these days of perturbation. In true co-operation, upon cultural standards, every labour, every trade and every

production will only serve to enhance the Beautiful Garden.

In his 'Niebelungen Ring,' Wagner presents many cosmic moments. Unforgettable also remains the significant dialogue of Wotan with Mime in which Wotan permits Mime to ask him three questions. Wotan replies to all questions beyond the clouds and the cunning underworld questions of Mime, but wandering far, Mime forgot to ask that which was most necessary for him. Wotan said to Mime: 'Thou hast wandered far, thou hast risen to the clouds and penetrated under the earth but that which was so needed to thee, thou didst not ask. And now thou wilt be mine.' Has not humanity, in all its errings and waverings, forgotten to ask about and to think of that which was so undefeably needed?

The book "Fiery World" says: "Thus the dark forces have brought the planet to such a condition that no earthly decision can restore the conventional welfare. No one can believe that the earthly standards of yesterday are applicable tomorrow. Thus, humanity is again in need of understanding the meaning of its short presence in an earthly state. Only by a basic definition of its existence in a dense condition and the understanding of the subtle and fiery world, can one strengthen one's existence. One must not think that a spectre of trade can even temporarily afford a firm existence. Life has turned into trade; but which of the Teachers of life were traders? You know the great symbol of the driving of the money-lenders from out the temple; but is not earth itself a temple? Is not Maha Meru the foot of the Summit of Spirit? Thus one can point out to the inhabitants of Earth upon the destined peaks.

"Let us not forget that each moment must belong to the New World. The World of thought constitutes the living link between the Subtle and Fiery Worlds; it enters as the nearest impetus of the World of Fire. Thought does not exist without fire and fire is being transmuted into creative thought. The manifestation of thought is already realised. Likewise shall be realised the Great Fire—Om."

The same book reminds us: "People affirm that before a war or calamity, forest fires and other conflagrations take place. It does not matter whether these always occur, but it is significant that the people's belief notes the fiery tension before world catastrophes. The wisdom of the people allots to Fire a remarkable place. God visits the people in Fire. The same fiery element was chosen as the highest Court. The annihilation of evil takes place through Fire. The manifestation of mishaps is followed

by burning. Likewise, in the entire trend of people's thinking, one can see fiery paths. People lighted the oil-lamps and people carry the torches manifested at services. Solemn is the Fiery element in the people's understanding! Thus, let us draw not from superstition, but from the people's heart."

"Sincere self-perfecting is not egotism, but has world significance. The thought about improvement does not only pertain to oneself; such thought carries in itself the necessary flame needed for many kindlings of the heart. As fire brought into quarters filled with combustible substance will always ignite, thus the fiery thought pierces the space and will inevitably attract to itself the questing hearts."

Thus when poverty impelled towards inspiration, then the spiritual fire appeared as an inexhaustible source of generosity and abundance. And the history of the world respects just these sacred signs of the Spirit.

IS IT TRUE ETHICAL LIFE IN VEDANTA ?

By Dr. S. Banerji

IF by publishing an article evoked by another, I shall not be transgressing the strict limits of journalistic discipline, I would like to say a few words on Mr. Srivastava's article entitled, "Vedanta and the Ethical life," that appeared in the "Vedanta Kesari" of June 1933.

Learned as it is otherwise, the author has failed in his purpose of convincing those critics of Sankaracharya as are not one with him in his view of incompatibility of Knowledge and Action. It is striking how, after so many attempts to prove that Sankara had sufficiently lauded

Karmayoga, the author has let the murder out by thus giving forth flatly, "In Sankaracharya's view, Karmayoga has value only as means to Gnanayoga which is the final end, not as an end in itself."

Perhaps the author has overlooked that this is exactly the bone of contention. Though in the very next sentence he has gathered some force again by describing Karmayoga as a "necessary" means to Gnanayoga, he has achieved nothing in outdoing the effects of his former remark. I shall be directly entering into the thick of our controversy now, when

I remind the author that it is exactly here where we—against whom he has levelled his article—differ as the two poles. For we claim Karma-yoga not as a mere means to *Gnana-yoga*, but, in the words of the great Vivekananda, as “a direct and an independent means to *perfection*,—as an end in itself. By stamping it as a mere means to *Gnanayoga*, we have assigned this fair flower of the tree of Indian Wisdom a place worse than we have accorded to our so-called Harijan brethren. No amount of adjectives, such as “necessary” of our author, before the “means to *Gnanayoga*” can help it out. Let us illustrate it by an example. A person (Karmayogi) on some business (Mukti) wishes to see the king (self-realisation) who lives in his palace (Sadhana). He goes a good way into the palace until he reaches a hall where the premier (Chitta-suddhi) holds audience. He is told by him that he could not see the king in that garb. That was his limit. He ought to buy a very costly court-dress (Sannyas) from there, and when he is dressed with that, he would be conducted to the king. Now he does not agree to it, nor does he think he ought, *for every subject has a right to see his king*. What will be the effect of this bar on him? A sense of inferiority-complex most surely; for he was not successful even though he took the most “necessary means” of seeing the king, *viz.*, going to the palace. This is what happens exactly in limiting the goal of the Path of Action over which an overwhelming majority of people travel—among whom are included those who till the soil to produce food for the nation, those whose endeavours are that their social order may not fall into chaos, those who march to the fields in defence of their country. We can just imagine such inferiority-com-

plex-ridden Hindu soldiers marching against their Muslim foes who were convinced that by laying down their lives for the sake of their faith, they will be attaining the highest—that was an end in itself.

And, as the author has observed, “when the . . . firm establishment in Knowledge is reached,” can it really be said that “the utility of Karma. . . is outgrown”? Can there be any real Karma-sannyas so long we are embodied? Has not the Lord said, “The embodied cannot refrain from action in its entirety”?* So the Gnanayogis also cannot do without Karma, either mental, physical or intellectual. But they take the poison out of them by being unattached to them. What harm do the Karmayogis do if they discharge the responsibilities of a citizen in their social and political duties while taking out the poison from their actions by the same antidote of unattachment? Nowhere it is told that unattachment is sufficient antidote for the poison of ‘Nitya-karmas,’ but not for such virulent poisons as actions involved in the discharge of social and political duties. Otherwise such words of the Lord serve no purpose, “By doing actions without being attached to them, the individual attains the highest.” “By being engaged in actions according to one’s temperament, man attains perfection.”† We do not scent here Nitya-karmas only, or actions of such ridiculously small range.

And in fact we believe that it was the mission of Lord Krishna in the Gita to dispel the popular misunder-

* न हि देहभ्रता शक्यं त्यक्तुं कर्मसिद्धेश्चतः
Gita 18-11.

† असक्तो ह्याचरत कर्म परमाप्नोति पूरुषः ।
Gita 3-19.

*स्वे स्वे कर्मण्यभिमतः संसिद्धिं लभते नरः ।
Gita 18-45.

standing that was gaining momentum at the time, that unattachment might not be an antidote potent enough to kill the poison of actions of very wide range of Karmayogis. With unattachment and a purified mind, what else remains to be achieved? Is it not because of these that knowledge dawns on Karma-sannyasins? Otherwise the trees and the stones would be the best recipients of knowledge if passivity is held to produce or even to foster Knowledge. Does not the Scripture say, "The 'pranas' in living beings are permeated by 'chitta,' upon which the Atman reflects itself when that is purified?"

Thus it is that Karmayoga is an end in itself, even when it is admitted, as is universally done, that it produces merely purification of the mind. If we just blot out this "merely" before the "purification of the mind"—a practice universal among those whose view is that Action is incompatible with Knowledge—and, in the light of the Scripture just quoted, give this mental state its proper estimation, we shall, I humbly suggest, be unburdened of the series of complications after complications that have resulted from and are attendant upon making the end itself a means over again. And if our friends of the opposite view prefer still to be faithful to orthodoxy, they shall have to undertake the Herculean task of proving that Karmayoga is *not* conducive to the purification of the mind. For with the confession that it purifies the mind, Karmayoga is unconsciously admitted to be an end in itself which I have been labouring thus far to establish. Indeed, with Knowledge in both of

them, it remains only a question of what attitude each adopts towards life, just as in olden days, after gaining knowledge of the Scriptures, some (Naishthika-Brahmacharis) preferred to remain for life with their preceptors immersed in the joy of study, while others preferred to take the second Ashram of household life. *But the former were never held to be superior to the latter.* That this spirit exactly should be brought forward in the case of those also who like to be immersed in the joy of *spiritual* knowledge for life, secluded from its storm and stress, and those who like to live in society as formerly, even after the dawning of the self-same Knowledge, is what I humbly endeavour to impress. In other words, there should be no question of inferiority or superiority between the two, which is bound to intervene whenever one is held as a means to the other, for the end is always greater than the means. And I am most firmly convinced that Sri Krishna in the Gita—if we read the plain text without any commentary—made it emphatically clear, that not only was the latter equally entitled to self-realisation, as the former, but the latter's *attitude* towards life was the more commendable of the two, as when he said "Sannyas and Karmayoga are *both* means to the highest end; yet Karmayoga excels Sannyas."* The reason, the Lord Himself had given previously. It is 'loka-samgraha' or good of the people. While the latter means scents of merely individual enjoyment, the former affords opportunities to the people to be profitted by the example and *positive* good (which the latter can

* प्रायश्चित्तं सर्वभोक्तं प्रजानां

यस्मिन् विशुद्धे दिग्भक्त्येष आत्मा ।

Mundakopanishad 3-1-9.

* सन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसन्यासात् कर्मयोगो विशिष्यते ॥

Gita, 5-2,

only wish) done by the enlightened sage out of the purest morality, as Schopenhauer has proved Advaita Knowledge to be the basis of all morality. In a speech on the Sarda Act, we heard a lady say, "If child-marriage is not prohibited in the Smritis, we shall build our own Smritis". I think we should likewise take courage in both hands—and the demand of this quality was never greater—and say, "We shall

take Sankara's Advaitism, but not his dominating Karma-sannyas; who was a greater Karmayogi than he?"* For in Sankara's Advaitism combined with Karmayoga as conceived in the Gita, we have a message of the highest good and quality to give to our disheartened countrymen; so that even the butcher in his *duty* may know of his right to nothing short of self-realisation just as much as the hermit of the woods.

*Here I may be accused of a daring audacity. But can we not pertinently ask like this when we take into account his manifold activities, such as writing of the great commentaries, his intellectual campaign throughout India, his setting up of four great 'Maths' in four corners of the country? Here we have a case of stiffening of the heart by reasoning, but the heart asserting itself unconscious of the individual as has happened to many a philosopher.

WOMEN AND SPIRITUAL LIFE

By R. Ramakrishnan, M. A., L. T.

IN studying the ancient sacred books of the Hindus one frequently comes across passages which modern women might feel to be rather uncharitable references to their own position in the field of spiritual discipline and advance. For instance the Lord says in the Bhagavad Gita:

For, taking refuge in Me, they also, O son of Pritha, who might be of inferior birth—women, Vaishyas, as well as Sudras,—even they attain to the Supreme Goal. (IX, 32.)

And Swami Swarupananda in his commentary adds, in explanation of the above passage, that women are debarred from the study of the Vedas.

The great exponent of Hindu religion, Sankara, also seems to share the same opinion about the inferior status of the fair sex in the spiritual plane. In his masterly work, *Vivekachudamani*, he says emphatically and in unmistakable terms:

For all beings a human birth is difficult to obtain, more so is a male body.....

In another place Sankara compares the wife to the river of fire leading to Hell, and the home to the very abode of death. We also come across numerous warnings to the spiritual aspirants against association with women.

Are we then to conclude that our ancestors held definite opinions about masculine superiority in the spiritual field? It is rather difficult to arrive at that conclusion in view of the fact that one of the marked characteristics of the ancient Aryans has been a veneration for womanhood. Woman has been regarded by Hindus as the manifestation of the Divine Motherhood. It was in India that God was thought of as the mother too, that creation was explained through the action of a Female Principle in the universe and that Nature too was regarded as more feminine than masculine. All manifestations of power on earth have been regarded by Hindus as parts of the mighty Shakti without whose aid the immutable Brahman cannot have this

'sport of creation, preservation and destruction.' The great law-giver Manu has stated that where the women are honoured there alone do the gods love to dwell and smile. A Hindu proverb says that it is not the building that makes the home, but that it is the housewife that constitutes the home. Any disrespect towards womanhood could not have been intended by the hoary sages of our land. In addition to this, history and tradition alike tell us that in the old days in India, women vied with men in the performance of austerities, in the study of scriptures and in the pursuit of philosophical inquiry. The names of Maitreyi and Gargi are a standing refutation of the criticism that sex ever decided superiority or inferiority of persons or their fitness for taking up the spiritual life in ancient Hindu society. We must therefore somehow reconcile the significance of the passages cited in the beginning of this treatise with the spirit of veneration for womanhood that is inherent in the Hindu mind.

With all deference to the theory of the equality of the sexes, we must admit that constitutionally and structurally there are fundamental differences between the two sexes. Man's body, brain and mind, his feelings and emotions, his habits and points of view, his temperament and genius are entirely different from woman's. Man's final destiny may be the same as woman's, but the paths they have chosen for attaining the goal are different. It is not the part of sanity for a woman to get into a man's shoes or for a man to take up the place of a woman. Man in woman's place will be as unsteady and as uncomfortable as a square thing in a round hole. Apart from this general difference, the age-long

development of Hindu society along certain particular lines of progress has accentuated the divergence between the sexes. Hindu tradition has ordained, not without wisdom, that woman's place is in the home generally, and not in the dusty battlefield of the wide world, and that woman's mission is akin to that of the softer elements in the cosmos which shape the evolution of the universe not by cataclysmic convulsions, but by gentle touches, mild adjustments and imperceptible influences. So too it was felt by the ancient Aryan leaders of society that woman, because of her tenderness and 'weakness' is not quite fit for the hard, slippery, razor-like path of spirituality. In a few exceptional cases, of course, women were permitted to embrace the ascetic life. But for the generality of womankind it was thought that ascetic life would be too difficult to be embraced and followed assiduously. There were many reasons that induced the old nation-builders to thus exclude the majority of women from the field of austere spiritual discipline.

Women by their very physical constitution are disabled from pursuing certain disciplinary exercises. For instance many of the practices in Hatha-Yoga and Raja-Yoga are such as cannot be followed with advantage by women. Secondly an ascetic life very often means being exposed to abuse, undernourishment, ridicule and even cruel treatment from the worldly-minded. An ascetic has to wander from place to place, with the sky as roof and the grass as bed, accepting what food chance may bring. An ascetic may have to resort to forests and lonely caves, and in addition to battling with the internal foes of passion and desire, may very often have to fight with external

enemies. Thus a strong body is the basis of a successful spiritual life. Women with their tender physical frames are not quite fit for the thorny path of *tapasya*. They have often to live under the protection of their husbands and brothers, because once out in the wide world, they may be unable to save themselves from villains and the evil-minded. It was this 'weakness' of the fair sex that must have been at the bottom of the scriptural or traditional injunction to the effect that all girls must be married. Women with a spiritual bent are often prevented from putting into practice their inclinations and aspirations, simply because before the desire for spiritual advance burns full in them they find themselves in the meshes of family life. It often happens that a girl, eager to live a chaste life finds herself wedded to a youth with beastly aptitudes. Thus, now it almost seems an impossibility for a woman to remain a life-long virgin. We feel that the home with its thousand tiny bondages is the proper place for woman and that renunciation of home and family is no concern of hers.

While these and similar considerations would show that women are not quite suited to the spiritual life and its hardships, there are certain factors which go to prove that women have an advantage over men in the field. Woman generally has a soft nature and a tender heart. She has a unique capacity for faith. She is usually orthodox, in a healthy way. She is conservative, with her feet firmly set in hoary tradition. She refuses to be led astray by quick-changing fashions and new-sprung beliefs. She believes in the gods and goddesses, in prayer, in goodness. Her softness enables her during contemplation to easily attune her soul to the Divine

Immanence in the universe. Swami Vivekananda could not believe in a Hindu woman without the old power of meditation.

We must therefore revise our views regarding the position of women in the spiritual life. Society has grown in several directions, since the ancient leaders of thought uttered their injunctions. We now believe that man and woman are equal in many respects, and must have equal opportunities, privileges and responsibilities in all spheres of life. We must therefore give woman a more honourable place in the spiritual field than was once believed she was worthy of.

Sri Ramakrishna, who in his unique life gave the solution to many modern problems of intricacy and complexity, has shown us the way to elevate woman in the spiritual plane. He, not without a purpose, took a woman, the Bhairavi Brahmani, as his spiritual instructor. Further, his own partner in life, Sarada Devi, was born on earth only to show to the modern world the utmost possibilities of womanhood. She was able to soar to the heights that Sri Ramakrishna had flown over, and in her later years is said to have been a second Ramakrishna in her spiritual moods. Moreover, Sri Ramakrishna had many women as his disciples, and to them he was more a woman than a man. And when he criticised frequently 'woman' and 'gold' he did not mean any disparagement of womanhood, but only referred to 'carnality and avarice.' Swami Vivekananda who fulfilled his Master's mission, always worked for the uplift of women. He insisted that such of the girls as show a tendency towards the ascetic life should be allowed to remain single. He himself saved one such girl from being caught in the net of a wedded life.

And one of his chief aims in life was to found a Home for Brahmacharinis, for the training of pure-hearted high-souled women who in their turn would work for the uplift of their sisters. It is very necessary that such Homes spring in abundance in our country. Such of the girls as show an eagerness to embrace the spiritual life and to follow the ascetic path, must be afforded facilities to enter these Homes and Ashrams, and evolve in their congenial atmosphere. We now see many women competing with men in winning laurels in the field of education. There must come a time, and very soon too, when many women will renounce worldly ties and homely joys and compete with men in embracing the ascetic life for their own salvation and the good of humanity. It is the absence of facilities that has been dwarfing our women in this vital respect. Society has now outgrown the primitive limitations and hindrances to progress and all-round evolution. The causes narrated above which worked against any large participation of women in the spiritual life of the country have now been removed to a great extent. The ascetic life of renunciation and service is now open to our women. Our modern gospel must be, not that a 'male birth' is superior but that in the spiritual plane as in all others the two sexes have equal opportunities and equal possibilities of success. Sri Ramakrishna and Sarada Devi are the pioneers of this modern gospel.

Swami Vivekananda uttered in a mood of inspiration, 'First the Mother and Her Daughters, and then only the Father and His Sons.' The duty of Hindu society is now to provide ample facilities for the advance of the spiritually-minded women to inhabit a congenial home of purity and to blossom out to perfection and then to send out their fragrance to the wide world.

In the future India, therefore, of which Sri Ramakrishna and Sarada Devi are the morning stars, Maitreyis and Gargis will spring in hundreds. Swami Vivekananda always felt that with a few women at the helm of the mission of service, the nation's uplift will be an accomplished fact in a very short time. And since India's uplift can be worked out only through the field of religion, our sisters who have the love of the motherland at heart must resort in greater numbers to the spiritual path. Spiritual life will therefore no longer be a closed field for women; it will be one where our sisters can freely participate and enrich not only their own nature but also the life of the country. The time is not far off when the sight of women in ochre-coloured clothes going about with peace and knowledge and sympathy will be as common a sight as that of monks going about to distressed homes and suffering areas with material relief and the sustaining food of spiritual enlightenment.

MANDUKYOPANISHAD

(WITH GAUDAPADA'S KARIKA AND SANKARA'S COMMENTARY)

By Dr. M. Srinivasa Rao

Gaudapada's Karika

From absolute non-existence, nothing can be born either really or through Maya. A barren woman's son is born neither really nor through Maya. (28)

Sankara's Commentary

As regards those who hold that non-existence gives birth to everything (such as, Vaiseshikas and Bouddhas), it is sufficient to show from our experience, that nothing cannot give rise to something either really or through Maya: because a barren woman's son is not born either really or through Maya. Hence this theory of something arising out of nothing, is untenable.

Gaudapada's Karika

Just as in dream, the activity of the mind gives rise to the appearance of duality, so also in the waking state the mind remains active, giving rise to the appearance of duality. (29)

Sankara's Commentary

How Reality of the nature of be-ness (existence) can be said to be born through Maya, is now explained. Just as the superimposed snake, considered from the point of view of the rope, is of the nature of be-ness, so the mind when considered from the point of view of Atman of the nature of Reality and consciousness, is of the nature of be-ness. But in a dream it assumes the dual form of the cogniser and the cognisable, through its activity; so in the waking

state also, through its Mayic activity, it assumes the appearance of duality.

Gaudapada's Karika

There is no doubt that in the dream, the mind, though alone, gives rise to the appearance of duality. Similarly, there is no doubt that during the waking state, the mind, though alone, gives rise to the appearance of duality. (30)

Sankara's Commentary

Just as the snake is non-different from rope, so there is no doubt that the mind, which from the real point of view is non-different from Atman, gives rise to the appearance of duality in dream: this is because objects of perception such as the elephant in a dream and the perceiving senses such as the eye &c. do not both exist independently of Consciousness. It is exactly the same in the waking state, as the perceiving consciousness is the same in both.

Gaudapada's Karika

The whole of the duality of the nature of moving and non-moving presents itself to the mind. When the mind ceases to be mind, the duality does not appear at all. (31)

Sankara's Commentary

It has been said that like the snake superimposed on the rope, the mind itself becomes the fictitiously created duality. We proceed to give the evidence for this statement. We make use of the principle of the determination of the invariable and the variable. The point to be established is that all the

phenomena are fictitiously created by the mind and appear only to the mind. When the mind is present, the phenomenal world is present. When there is no mind, there is no duality. When by the light of discriminative knowledge, discipline and non-attachment, the mind ceases to be mind, that is, when it is controlled and withdrawn (into Atman), just as the snake is withdrawn into the rope, and when the mind by itself becomes latent (in Atman) as in deep sleep, the duality ceases to be manifested. The meaning is that as it ceases to be, duality cannot have real existence.

Gaudapada's Karika

When through knowledge that Atman alone is real (existence), there is no functioning (of the mind), it ceases to be mind. When there are no objects to be cognised, there is no cognition. (32)

Sankara's Commentary

How the mind ceases to be mind is again explained. The Sruti (Ch. Up.) says, "Change is a mere matter of words and names. The clay alone is real" (and not the pots &c., made from it). Atman alone is real, just like the clay (of the illustration). The knowledge that Atman is the only reality (existence), can arise only from the instruction given by scriptures and teachers. In the absence of fuel, fire remains without burning. Similarly, in the absence of functioning, mind ceases to be mind. When there are no objects to be cognised (that is, when the mind does not create objects), it ceases to function as the cognising agent (and becomes one with Atman).

Gaudapada's Karika

It is said that knowledge which has not been formed and is there-

fore unborn is not different from (the Brahman) to be known. Brahman to be known is unborn and eternal. The unborn is known by the unborn. (33)

Sankara's Commentary

It may be asked, if duality is unreal, by what means is the Atman-reality to be known? We reply as follows: The knowers of Brahman say that knowledge devoid of all differentiations (such as knower, known, &c.) and therefore unborn and of the nature of pure Consciousness, is non-different from the real Brahman to be known. This is supported by the following scriptural texts: "There is no destruction of the knowledge of the knower," just as there is no loss of heat in the fire (Br. Up.). "Brahman is Consciousness and Bliss (Br. Up.)." "Brahman is (of the nature of) Be-ness (existence), Consciousness and Endlessness (Tait. Up.)." Some indications are given (of that Brahman). That Brahman alone is to be known. That Brahman which is in itself, is the Brahman to be known. It is not different from the knowing Brahman, as heat is not different from fire. That knowledge which is unborn and of the nature of Atman, always knows of itself that unborn knowledge which has to be known, just as the sun of the nature of eternal light is known by its own luminosity. The meaning is that as Brahman is of the essence of eternal Consciousness, it requires no other consciousness to know it.

Gaudapada's Karika

One must know the condition of the mind when it is under control and not engaged in the activity of fictitious (creation). Its state in deep sleep is different and not similar (to the former). (34)

Sankara's Commentary

It has already been stated that when the Atman comes to be realised as the only Reality, the mind does not create any external objects, and in their absence, remains in a subdued state, just like the fire after it has burnt up all the fuel. It has also been stated that when the mind ceases to be mind, there is no duality. Yogins should particularly understand this state of the mind which being controlled and subdued, is not engaged in any fictitious activity but becomes united with discrimination. It may be objected that in the absence of all kinds of activities and their objects, the subdued mind will be exactly like the mind of a person in deep sleep, as in both states there are no objects. In these circumstances, what is there to be known? To this is given the following reply: In deep sleep, the state of the mind will be different, being under the influence of illusory darkness of wrong knowledge (Avidya). In the mind will still be latent, the impressions and root-causes of the activities giving rise to undesirable things. In the fire of realisation of the reality of Atman, will be burnt up all wrong knowledge (Avidya) and the root-causes of activities giving rise (to experiences of the wakeful state). The state of the subdued mind is quite different, activity (Rajoguna) and sources of sorrow having become quiescent. Therefore it is not similar to the state of mind (in deep sleep), and a proper-knowledge of it is enjoined.

Gaudapada's Karika

In deep sleep (the mind) is latent. When subdued, it is not in a state of latency, but is the fearless Brahman of all-pervading Consciousness. (35)

Sankara's Commentary.

The reason for these states being different is now given. In deep sleep (the mind) remains in the latent state, being covered by the common Tamoguna in which exist the root causes of (ordinary waking) experience due to wrong knowledge (Avidya). But when the mind is subdued owing to the realisation (of Atman) through discrimination, it does not become latent nor is there any root-cause of Tamoguna (Avidya). Therefore there is difference in the state of mind during deep sleep and after the realisation of Atman. When the two evils of the cognised and the cogniser due to Avidya (wrong knowledge) disappear, then it becomes one with non-dual supreme Brahman. That is the fearless, as there is no reason to fear, in the absence of duality. Brahman is peace and fearlessness, (as Tait. Up. says) "The knower does not fear anything." Further indications are given. Gnana means Consciousness. Consciousness is of the nature of Atman. Brahman is this luminous Consciousness. It means that Brahman is of the very essence of Consciousness. Like Akasa it is all-pervading without leaving any crevice unoccupied.

NOTES AND COMMENTS

An Unfair Criticism of Sankara

We draw the attention of our readers to Dr. Banerji's remarks on Sankara's doctrine of Karma Sannyasa in his article "Is it True Ethical Life in Vedanta?" published elsewhere in this issue of Vedanta Kesari. We are forced to make this brief comment on his views because we feel he has drawn certain wrong implications from the doctrine and also because he accuses the great commentator of leading a life contrary to his own teachings.

All such accusations brought against Sankara have their root in a misunderstanding of certain fundamental ideas of his teachings. No one can understand Sankara correctly unless it is borne in mind clearly that according to him Moksha or freedom is not a previously non-existent state to be produced in future by some efforts. Moksha is already there, it has only to be recognised. This recognition is called the rise of Gnana or knowledge. Relating as it does to the true nature of an already existent Reality, Gnana is essentially of the form of a conviction that arises in the presence of the means of right knowledge, namely, hearing of the supreme truth and reasoning and reflecting on it. Ordinarily we find a man hearing and reflecting without however knowledge rising in his mind. This is because his mind is not fit to benefit by the discipline, even as a mirror covered with dust is incapable of reflecting in spite of rays of light playing upon it. The requisite mental capacity is obtained only through the discipline of works done in a spirit of worship. But what creates the conviction called Gnana is thought and thought

alone, not any form of activity. In the case of an aspirant who has gained Chittasuddhi, actions cease to be *significant* with regard to his further spiritual progress, not that he necessarily abandons all actions. What Sankara really contends is that Mukti is not produced by any action but gained through Gnana which is essentially mental.

Inferiority of Work an Un-warranted Assumption

This does not carry any idea of the inferiority of work as Dr. Banerji unfortunately seems to think. Work is an end in itself as far as purity of mind is concerned, and a means from the point of view of Vichara or mental reflection. A distinction like this does not in any way warrant the growth of an inferiority complex in the mind of the worker. A student who is preparing himself for an examination that will qualify him for a post has no reason to be less zealous in his work than a job-hunter who has already passed that examination. Dr. Banerji's comparison of the Karma Sannyasin to a man wearing a particular garb is quite inappropriate; for the Karma Sannyasa of Sankara does not signify a garb but a state of mind. Even if the analogy of the garb is accepted, no question of discarding arises in the case of the Karma Sannyasa in as much as Chittasuddhi is something to be preserved and not rejected, unlike the ordinary garb on the assumption of court dress.

As for the mentality of Indian soldiers who faced the Muslim invaders, it seems rather curious to drag Sankara into the affair. History records that Indian soldiers

were then, as they are today, very well noted for their courage and warlike qualities. Their defeats were not due to Sankara's doctrine of Karma Sannyasa and the supposed inferiority complex born of it, but due to treachery, lack of discipline, bad tactics, etc. In fact if Dr. Banerji reads India's history he will learn on the authority of Dupleix, the great French Governor, that the Indian soldier is as good as any in the world if properly disciplined. The whole of Rajput history, the record of India's conflict with Muslim invaders, also belies the theory propounded in the article regarding the military qualities of Indians.

No Inconsistency Between Sankara's Life and Teachings

It is extremely unfair to Sankara to say that he teaches the dull passivity of a stone as the condition favourable for knowledge. The state of Gnana is the purest state of consciousness and illumination. Nor is the state of a knowing one, which Sankara himself had attained, in any way incompatible with activities.

We find, on studying Sankara's works, that the meaning he attached to Karma was quite different from the one attributed to him by the critic. In his comment on Gita III, 42, Sankara says: "'Action' refers to the acts of worship (Yajna) which, performed in this or in a previous birth, conduce to the destruction of sins committed in the past and cause purity of mind . . . From the statement that 'man wins not freedom from activity by abstaining from action,' it is understood that by the opposite course, i.e., by performing action, man attains freedom from activity." Does this mean that while one action is in pro-

gress, knowledge cannot dawn at all, or that as soon as knowledge has awakened, the half-done Karma will and automatically *should* stop? Let us turn to Sankara's introductory comment on Gita II, 11, which we quote here in full in spite of its great length. Says Sankara to explain some apparent cases of conjunction of Karma and Knowledge: "Now a person who, having been first engaged in works owing to ignorance (i.e., thinking that the Self is an agent and acts to accomplish something not gained) and worldly attachment and other evil tendencies, and having since attained purity of mind by sacrificial rites, gifts, austerities, etc., arrives at the knowledge of the grand truth that 'all this is one, the Brahman, the Absolute, the non-agent,' *may continue performing works in the same manner as before with a view to set an example to the masses*, though neither works nor their results attract him any longer. *This semblance of active life on his part cannot constitute that course of action with which Knowledge is sought to be conjoined as a means of attaining Moksha*—any more than Lord Vasudeva's activity in His discharge of the duty of the military caste can constitute the action that is to be conjoined with His Knowledge as a means to His Moksha, or that conduces to the attainment of any specific end of His. For egotism and hope of reward are absent in both alike."

These are only a few samples. The careful reader will find many more passages of this type. Sankara says very often that the highest goal is attained in this life, while the body and mind continue to work out those forces which brought them into existence. He does not mean at all that as soon as Knowledge arises the man becomes a "sit-

still mechanism." The Karma which is renounced in Karma Sannyas is not the movement of the limbs and other organs, but the association of egoistic notion with regard to them. If the little ego is absent and there is no idea of attaining something for oneself previously unattained, then, to the philosopher, any movement of the body or mind does not constitute 'Karma' of the type which requires 'renunciation' or avoidance. It is the non-recognition of this difference that is responsible for the charges brought forward against Sankara's theory of Karma Sannyasa as applied to a knowing one in the writings of Indian scholastics.

Money Versus Moral Ideals

It is interesting to know that even in the dollar-ridden America there are thinkers who want to give a higher place to morals over money. Sometime back Nicholas Murray Butler, President of the Columbia University, speaking about a New Social Order, condemned the control of money and constant association with it as the most demoralising of occupations, as something tending to obscure moral principles and human values and to develop a stiff legalistic attitude towards every human relationship. He remarked that one of the oldest lessons which humanity has not yet learned is "that the social order rests upon a foundation which is not economic at all, but moral, that the gain-seeking motive, unless it is to become a pathologic phenomenon, must always and everywhere be subordinated to the ideal of human service. If gain-seeking motive is to be exalted to the highest place, then morals disappear and life becomes a struggle for the survival of the most unfit. Whereas if morals be exalted to the highest place, the gain-seeking

motive will be given the subordinate, even if important, place which it can be permitted to occupy, while sound and well tested ethical ideals will rule the conduct of men and the public policies of nations."

What does the subordination of economics to ethics mean? No one can deny that the production and distribution of wealth has an important bearing on life. This importance has however been overemphasised in modern times, especially in Marxism, of which the present Bolsheviks are the most practical exponents. They maintain that economics is the only deciding factor in life, whether it be in the field of science, arts, philosophy or politics, and on this theory they have built their doctrines of class war and dialectical materialism. This exaltation of money over morals, if universally accepted, will indeed lead to the degradation of human nature, as pointed out by the speaker referred to. The unbridled capitalism of old and the Bolshevik ideal of class war are both the result of the subordination of ethics to economics. The one or the other is sure to plague humanity by its baneful influence unless we adopt the alternative course of developing in man the attitude of trusteeship with regard to the property he owns. Economics will then be subordinate to godliness and morality.

War against God

Pope Pious XI has, it seems, called upon the Catholics all over the world as well as others who believe in God to organise themselves and combat the great offensive that atheistic societies all over the world are at present preparing against every form of theistic belief. In the Catholic World for June appeared an article entitled "War against God," which while

appreciating this exhortation of the Pope, gives an account of the wide prevalence of atheistic propaganda and the source of its strength and influence. Atheism is not anything new to this world of ours. It existed in the past too, but then it was individualistic. Modern atheism differs from this old form of atheism in as far as the former is spreading among large masses of people, because its leaders are connecting "war against God with.....struggle for bread." Communism has adopted atheism as its official philosophy, and in preaching its gospel of proletarian revolution it represents belief in God as a counter-revolutionary belief, and recommends atheism as the only theory compatible with the revolutionary theory proper to the Proletariat. Proletarian atheism organised in national, militant 'League of the Godless' after the archetype of the Soviet 'League of the Godless' is spreading its vigorous propaganda branches in the various countries of Europe—England, France, Germany, Belgium, Spain, Holland, Switzerland, Czecho-Slovakia, Poland and Greece. Some European investigators have remarked that "observing the activities of Godless Communism it is impossible not to see a broad plan, carefully worked out in all its details and being gradually and methodically realised." The driving force of this new atheism lies in its creative tendency, its power of making a new world based on new morals, new justice and welfare. Such an appeal comes with special force at this time of economic distress.

The Christian Attitude and the Impossibility of Inter-religious Co-operation

. The Christian world, and especially the Catholics, are now fully alive to this menace of atheism, and

there is nothing so happy as to find that the Pope, the head of the Catholic world, has issued his appeal not to the Catholics alone, but to all who believe in God. In the same strain does the well-known book *Re-Thinking Missions*, the report of the Laymen's commission, stress the importance of all the forces of religion combining together to combat the forces of irreligion and atheism. Is such a combination possible under existing circumstances? We think it is not, especially because of the unfriendly attitude of Christianity towards other religions, because of its inordinate desire to swallow them all and enchain man's religious consciousness within the bounds of its narrow theological dogma. For read the following extract from the *Herald* reflecting the opinion of the Catholic Church, and one can understand how faint are the chances of other believers in God joining hands with the Christians in any work, even though it be one of common interest.

"But the true Church of Christ, in which there is neither Jew nor Gentile, neither Greek nor Barbarian, the church which transcends the artificial and ever-shifting boundaries of nations, the church which is as much at home in India as in Rome, which identifies itself with the aborigines as much as with the savant or the autocrat—the Catholic Church will in good time overcome the massed phalanxes of Hinduism, Islam and the newer rationalism, just as it overcame Greece, Rome and the northern barbarians."

How can there be co-operation between Christians and non-Christians as long as such an attitude pervades the mind of the Christian world? Surely it is psychologically impossible for a person to love or co-operate with another who is approaching to murder him.

United we stand, Divided we fall

But then Christians may say that they are going to fight irreligion without the co-operation of non-Christians. A fight of that kind, we opine, will be considerably ineffective in comparison with a fight in which all religionists array their forces on one side. The logic of this will be fully appreciated by Christian missionaries who are now-a-days feeling that their denominational differences are hampering their work of conversion in mission fields on account of the scattering of their energies and the logical weakness of their message resulting from their mutual opposition and differences of opinion. So the missionaries are now working for the union of all mission bodies at least in the matter of combating the heathen in mission fields. It is this mentality that is reflected in the following extract from an article by N. K. W. Heichar in the *Christian Mission quarterly* :

"Our denominational divisions, with all the accompanying duplications and waste, are not only the scandal of an enterprise; they are in fact among the most potent factors which are damaging it to defeat, and so in the presence of our great task and in true loyalty to the master of the enterprise, we should renounce all personal ambitions and denominational pride in these divisions and on bended knee seek the true unity of the Church."

Why is it that the Christian Church and its missionaries fail to see that the same logic involved in the above extract is applicable also in the work of counteracting atheism and irreligion. Unless all religionists are prepared to give up their mutual rivalries, are to abandon their insistence on particular saviours, rituals or dogmas, and find out a

common platform on which they can all stand together and speak with one voice, we dare say there is very little hope of an effective campaign against the forces of irreligion and atheism. And after all such a common platform exists in the belief in the abiding value of human nature, be it known as soul or Atman, in the purposiveness of the cosmic process, be it known as God or Brahman, in the sway of a moral law, be it known as Christian Virtue or Hindu Dharma. But the Christian Churches are not prepared to allow other religions a place under the sun. Under the cloak of piety their will-to-power will be satisfied with nothing but the extermination of other religions, as the extract from the *Herald* clearly shows.

Under such circumstances non-Christian religions are bound to look upon Christianity as an equally great enemy as atheism. Just as all the Christian sects are trying to unite together for the destruction of Hinduism, it is the bounden duty of sects within Hinduism too to unite together in self-defence.

A Sanatanist on the Need for Organisation and Preaching to the Masses

It is happy to note that some of the leaders of the so called Sanatanists, as distinguished from the more progressive section of Hindus, are now coming to realise the importance of organisation and propaganda. Whenever any progressive legislation is introduced or a new social movement is started, they have always been appealing to the Government to obstruct or oppose it by the exercise of their arbitrary powers. Such appeals are even now heard from every side. Many even want statutory protection against any social innovation,

which is all included under religion according to them. As against this it is refreshing to note the opinion expressed by H. H. Jagatguru Anantacharya in an interview given to the Indian Mirror that safeguards of the Statute Book or Instruments of Instruction cannot really protect them, and that the effective organisation of public opinion is the only way of protecting their religion. He proposes therefore the starting of a powerful organisation of the Sanatanists like the Congress with branches extending up to the very villages, and of organising regular propaganda from village to village to spread the ideals of Sanatana Dharma and its glorious heritage, among the masses.

We shall be very glad if this proposal takes effect. The Sanatanists can then really understand whether the country supports their reactionary social views. Whether they succeed or not there is something manly in this attitude of self-reliance as contrasted with petitioning to the Government as practised by them now-a-days. Especially valuable will be the missionary aspect of the programme since the dissemination of the true ideals of Hinduism among the masses is the crying need of the times. Whether the so-called Sanatanists will do the right type of preaching is another thing. If they rouse up a healthy kind of missionary spirit in the country, that will in itself be a great gain.

An Invitation to Japan

We are always against proselytism, because proselytism is invariably the outcome of pride and greed for power in the disguise of piety, or of hatred and uncharitable feelings towards one's fellow beings. These reasons may perhaps be surprising to the so-called missionary

religions, but dispassionate self-analysis will show their truth even to the most convinced evangelist. Apart from self-analysis, even a consideration of the arguments put forward by professional missionaries and the methods they adopt for the conversion of people will reveal the low origin of much of what passes for an important aspect of religious activity. As an example to the point we give the following ideas and arguments from an article entitled "An invitation to Japan" from the pen of the Hon'ble M. H. Kidwai, that appeared in the Islamic Review sometime back.

The writer quotes Mr. Bernard Shaw to show that in a century Europe will be Islamised, but himself opines that it would do better for Europe to accept Islam within a decade if it is to be saved from ruin. But he advises Japan to catch time by the fore-lock and become Muslim before any of the European nations. Among the inducements he offers to Japan for taking this step are the following: If Japan becomes Muslim, the whole of the Muslim world will accept the leadership of Japan, and Japan can then hope for world conquest. "Japan has sufficiently strong army and navy to conquer China but *not the world*—not even the whole of the East. But if it gets at its back the world-wide power and sympathy, material and moral, of Islam, world conquest would not be impossible for Japan." (2) If Japan accepts Islam, "throughout Islamdom, Japan alone will be a nation advanced in industry, mechanism and invention, and the whole Muslim world will prefer to patronise the goods made in Muslim Japan bearing Islamic legends and names to all others of the same kind and value" (3) "Probably it will be possible to have the Khilafat also transferred to the present king of Japan

when he becomes a Muslim, through the kindness of the present Khalifa."

Japan must not however delay in this choice; for Europe is going to be Muslim according to Bernard Shaw in a century and according to Mr. Kidwai in a decade, and if Japan therefore allows any European nation to anticipate herself in the acceptance of Islam, she may not then get the promised leadership. "Before any fortunate European Nation—it may be Russia itself or vanquished Germany or even England—gives birth to the new Nation and takes up the torch of Islam in its hands, which according to Bernard Shaw is likely to take a century, but according to my calculation not more than a quarter of that time, let Japan come forward with that standard, that torch in its hands which can illumine the world. Let Japan give birth to that new Nation." This of course is accompanied by a good deal of usual talk about the glorious work of Islam in the past, about the greatness of Mahommed, about the need for brotherhood among nations and so on and so forth, with most of which every one will agree.

Now we ask the apostles of conversion to what a low level religion is reduced by this hankering for increasing numbers. If world conquest and the chances of capturing markets are offered as inducements for changing religion, we can perfectly believe that men with such mentality will say, when they get a chance, "If you wish to remain alive accept my religion." These two kinds of inducements are not far removed from one another.

The only remedy to such a state of affairs is a radical change in the attitude of the so-called missionary religions. They must come to recognise that men of exalted character have been produced among the

sincere followers of every one of the great religions of the world, and that it is therefore vain pride on the part of any particular religion to look upon itself as having the monopoly of the truth of God and the secret of holy living. They must recognise that like the various languages, they are but attempts to express the same truth in different forms. None of them can claim ideal perfection in the eye of a disinterested critic; but every one of them has great points of excellence as their history and traditions show. Any attempt on the part of one religion to triumph over another is like one nation trying to destroy another nation's individuality. It can only raise resistance and hatred. But each religion can however contribute to the well-being of sister religions by preaching to them in all humility such of its points of excellence that are really universal and therefore acceptable to all. Preaching of theological dogmas and unreasonable convictions should be as strictly avoided as any attempt in thought, word or deed to destroy the special genius and individuality of other religions. Thus the Christian's spirit of service, the Muslim's idea of a democratic society, and the Hindu's philosophy of practical religious universalism are matters that each should preach to the other, because each of these virtues, though found in every one of these religions, has received special emphasis and practical demonstration in the particular religions to which they have been attributed. Hence they are pre-eminently competent to teach them. If missionaries of all faiths assume such a humble attitude of mutual co-operation and good-will, in place of the present-day mentality of war and universal conquest by the destruction of other faiths, as our worthy Muslim

friend's words imply, we can avoid a good deal of hatred and ill feeling that people entertain in the blessed name of God, the Universal Father and guide to whom Hindus, Muslims and Christians alike look for peace and illumination.

A Correction

Swami Jagadiswarananda writes to us regarding his review of Mrs. Rhys David's *Manual of Buddhism* published in the August issue of the *Vedanta Kesari* :

In my review in the *Vedanta Kesari* of Mrs. Rhys David's *Manual of Buddhism*, I find that on one

point I have misrepresented her. I made her say that in the Pali scriptures we find, about life in other worlds, nothing save echoes from the Upanishads, nor any high cosmology unknown in these.

On rereading her Chapter IX, I see she says on page 79, that we have in the new contribution made to this subject by early Buddhism, "a more definite belief in this and that named world", and (page 180) a cosmology "so much fuller than anything of the kind in the Upanishads," that it has puzzled some to account for it.

REVIEWS AND NOTICES

THE SUPERNORMAL: *By G. C. Bernard, M. Sc. Published by Rider & Co., Paternoster House, London, E. C. Price 7/6 net.*

Those who have perused the literature on psychic phenomena would invariably have been impressed with two facts: first, that there has been a set of enthusiasts who believe in all the phenomena reported and attribute them to 'supernatural agencies, and secondly, that many scientific experts have undertaken to investigate such phenomena, but that most of them, instead of approaching the subject with sympathy and an open mind, have carried their own suspicions into the research room and naturally brought them along back when they came out. To dismiss this type of phenomena as fraud is not the mark of scientific mentality, unless the medium or the parties can in all cases be caught red-handed. Even then, what about those instances where men of unquestioned integrity, noted for their scientific researches, have adopted all possible devices to eliminate fraud and then come to the conclusion that the phenomena were real? It is upon such proved instances that the author bases his arguments. He proceeds by analysing the trance state, hypnotic or otherwise induced, and shows that when the

surface mind of the ordinary personality is 'obliterated' extraordinary powers manifest from what we may for convenience call the subconscious—that vast region which none has yet fully explored. He explains that the presence of apparitions, the movements of objects without any visible instruments or human limbs getting into contact with them, all can really be produced by a subtle emanation from the medium's body called the ectoplasm which under certain conditions of light, etc., can be photographed even by the sceptic. Of course before any experiment can succeed, the experimenter should secure the friendship and good will of the medium, else there is always the danger of the suspicions of the experimenter 'telepathically' colouring the mind of the medium and creating perversions. At least the medium would not feel in her or his element, and the phenomena might not appear at all. Actual displacements of objects occurring even through hard walls are explained by the theory of the fourth dimension where objects remain in their 'reality,' which unrolls before our limited vision as a series of pictures in time and space. Once that reality is sensed, precognition, retrocognition, etc., become easily understood. With these two main

theories of ectoplasm and the fourth dimension the author explains all the attested phenomena and dispenses with the necessity of a disembodied spirit.

What then is the state after death? This question is not tackled. Whether as some of the Upanishads declare, there can be Koshas or 'sheaths' intervening between the physical one and the fourth dimensional reality existing after death and becoming responsible for not an apparition but a real physical body born from parents, is not taken up for discussion, the object of the author being perhaps only to explain the attested psychic phenomena. Anyway some of his concluding statements will come with refreshing vigour to all philosophically minded people. Says he: "As far as I can see the only escape from our dilemma is to recognise that an individual personality is not an eternal entity at all, but a transient manifestation, in terms of space and time, of something of a different order of being, and of higher dimensions, which includes the essentials of all living things (and probably of non-living, if anything is really non-living) in one unity. This inner and eternal self which is the same within us all is, as one of the Upanishads says, 'the only one free from qualities'." We recommend this valuable book to all those who are interested in the powers of the mind as well as in that which is behind the mind.

ASANAS (Part I): By Srimat Kuralayananda, Kaivalyadhama, Lonavla (G. I. P.) Bombay. Pages 183. Price Rs. 3-4-0.

This book is Volume I of Popular Yoga series and deals with more than twenty valuable Asanas. The first two chapters are devoted to a description of the various parts of the human body and of the effects which different emotions have on glandular and other secretions. The full benefit of the Asanas will be derived only when the mind has been rendered healthy by the purification of

the emotions, in other words, by the observance of Yama and Niyama. Since time is too short to get perfection in the latter before the commencement of the former, the author says that the two practices may start at one and the same time. The Asanas themselves have been classified as Meditative and Cultural. Padma, Siddha, etc., belong to the former while Sirsha, Sarvanga, etc., belong to the latter class. Each Asana is explained in detail, the benefits indicated and the cautions to be observed clearly stated. The whole book is profusely illustrated, in fact it contains over eighty full page portraits on fine art paper. In difficult cases, successive stages of one and the same Asana have been photographed and shown. In the last chapter the entire subject of Asanas is reviewed from a scientific point of view and a proper estimate made of the benefits conferred by a systematic practice of them. To help the beginner who is likely to overdo the poses, detailed instruction regarding the time, sequence etc., is given in the Appendix. We believe that this book will become an unfailing guide to health and strength to all who will judiciously carry on their practice, never setting aside the words of caution which the author has emphasised at every step.

THE MADURA COLLEGE MAGAZINE: Edited by K. S. Sri Kantan. Published at the Madura College, Madura.

It contains many short articles on subjects relating to history, science, economics and literature. Most of them are from the pen of students and will specially interest student readers.

THE VEDANTA: Edited by Prof. D. N. Sharma, Nirvikarashram, Sialkot City Sub. Rs. 2 a year.

This is a newly started fortnightly Journal devoted to Indian philosophy, as its name implies. The editorials and the other articles published in it maintain a high standard.

NEWS AND REPORTS

Swami Yatiswarananda's Departure to Germany

Swami Yatiswarananda, President, Sri Ramakrishna Math, Mylapore, Madras has been deputed by the elders of the Ramakrishna Order to go over to Germany in response to a very urgent call from a group of earnest spiritual aspirants. It is gratifying to note that thanks to the recently published great work of Romain Rolland on Ramakrishna-Vivekananda, the West is coming to recognise the spiritual significance of the life and teachings of these great teachers in a larger measure than before. In sending out his book M. Rolland has remarked: "I am bringing to Europe, as yet unaware of it, the fruit of a new autumn, a new message of the soul, the sympathy of India, bearing the name of Ramakrishna..... It is my desire to bring the sound of the beating of that artery to the ears of fever-stricken Europe which has murdered sleep. I wish to wet the lips with the blood of immortality." The present demand from a place like Germany for a Vedantic teacher may be taken as an indication that the great French savant's efforts in this direction are beginning to bear fruit.

The hankering of the soul for the higher life is the same everywhere, whether it be in India or Germany, England or America, in spite of all divergences in historical traditions, and in political and economic life. The letter of invitation from Wiesbaden, Germany, says with a true note of pathos and sincerity: "Life seems terribly worthless under the present circumstances for people who do not believe in ruthlessness, etc. Besides, we are getting older everyday, and never getting any nearer to the real goal of all life i. e., never growing to the stature of a real human being." The work that awaits the Swami is therefore one of ministrations to the spiritual needs of world-weary souls in a distant land—a work that has been the function of

India from time immemorial and which has received further emphasis through the life and teachings of Ramakrishna-Vivekananda.

The Swami is one of the senior monks of the Order and has worked in its branches in several parts of India. He came to Madras for the first time in 1911, and after the stay of a decade here, was called to Mayavati to undertake the editorship of the 'Prabuddha Bharata' from 1922 to 1924. Then he became the President of the newly-organised Ramakrishna Ashrama in Bombay. In 1926, he came again to Madras as President of the Math here, and during the years that followed, the work of teaching and publication received a great impetus. During the same period several men joined the Order from South India, and the Swami as the President had much to do with the moulding of their lives. He toured through South India and Ceylon, and helped in promoting the activities of the existing Societies and in starting new ones.

His departure now from the midst of his work in India, though a matter of great regret for those associated with him and his numerous friends and admirers here, is however an event of great significance the importance of which is not to be overlooked amidst the rush of events in our fast-moving times. He left Madras on 22nd September for Calcutta en route Germany, and is going to begin his work there by imparting practical spiritual instruction to the devoted band of seekers through whom the call has come.

The Swami will be sailing from Bombay towards the end of this month.

Dr. Besant's Demise

It is with great regret that we note the passing away of Dr. Besant, one of the greatest of India's European friends who not only worked for India's welfare but even identified her life with that of India. We reserve our reflections on her life for the next month.



Let me tell you, strength is what we want, and the first step in getting strength is to uphold the Upanishads and believe that "I am the Atman."

—Swami Vivekananda*

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HINDU ETHICS

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शक्त्यान्नदानं सततं तित्तिचार्यमार्द्धवम् ।
ययार्हं प्रतिपूजा च शस्त्रमेतदनायसम् ॥
ज्ञातीनां वक्तुकामानां कटुकानि लघूनि च ।
गिरा त्व हृदयं वाचं शमयस्व मनांसि च ॥
नान्यत् बुद्धिचान्तिभ्यां नान्यत्रेन्द्रियनिग्रहात् ।
नान्यत्र धनसंत्यागात् गुणः प्राप्तेऽवतिष्ठते ॥

The giving of food to the best of your power, forbearance, sincerity, mildness and the paying of honour to those who are entitled to it,—these constitute a weapon that is not made of steel.

With soft words alone turn away the wrath of kinsmen about to utter caustic and slanderous speeches, and mollify their hearts, their tongues and their minds.

In intelligence and forgiveness, in restraint of the senses and liberality,—in these and nowhere else consists the virtue of a man of wisdom.

SHANTI PARVA (CH. LXXXI, 21, 22 and 26.)

*SRI RAMAKRISHNA THE GREAT MASTER

By Swami Saradananda

The Master, a Spiritual Guide

Some look upon the Self as marvellous. Others speak of It as wonderful. Others again hear of It as a wonder. And still others, though hearing, do not understand It at all." (Gita II, 29.)

The Master would feel much annoyed if anybody addressed him as 'Father,' 'Teacher,' etc. How was it then possible for him to play the role of a Preceptor?

THOSE who have seen the Master on a few occasions only, or those who never came in close touch with him, but had merely a superficial acquaintance, are taken by surprise when they hear of the Master's behaviour as a teacher with his disciples. They think that the narrators of such stories tell mere lies. And even when they find many people speaking in the same strain they conclude that these so-called devotees of Sri Ramakrishna have formed a group among themselves in order to make a god of their master. "Already," they say, "we have three hundred and thirty crores of gods and goddesses; and yet these people are going to add one more to the number. But why? Are they not satisfied with so many? Can they not choose whomsoever they like and as many as they want from among the already existing host? Strangely enough they do not consider for a moment how people will completely lose their devotion for

such a pure soul when their lies will be detected. Have not we too seen him—perfectly humble before one and all, like the dust on the floor, as if inferior to every other being, untainted with the least trace of egotism? Moreover, they also do admit, as we too have noticed, that he could never tolerate being addressed as the 'Teacher,' 'Father' or 'Master', and would thus remark if ever addressed by such terms: 'God is the only Teacher, Father and Master. I am the lowest of the low, the servant of servants, equal only to a small hair on your body, not even like a long one'. And he would perhaps forthwith take the dust from the addresser's feet and sprinkle over his own head. Who has ever seen such an expression of humility anywhere else? And yet of such a great soul as this, these fellows are making a 'master', a 'god' and what not."

The Attitude of the Servant quite natural with the Master who looked upon all Beings as Narayana Himself

Controversies of like nature are not at all impossible. Hence it is that we want to state here something about the Master's attitude as

the preceptor in so far as we have come to know of it from others or by our direct observation. For, truly, when the Master used to be in his usual mood, he looked upon all beings from the highest Brahma to the most insignificant blade of grass as veritable manifestations of God and upon himself as an humble servant of all creatures in this world—what to speak of man alone. Indeed, in that state the Master would consider himself the lowest of the low, the most insignificant of all and take the dust from every one's feet on his head. Really in that mood he could never tolerate being addressed as the 'Teacher,' the 'Master' or the 'Father.' Although such was the case in his usual mood, how can we leave out of consideration his wonderful behaviour as the spiritual teacher of all his devotees?

The Master's Behaviour as a Teacher from a Higher Spiritual Plane, an everyday incident. How the Devotees looked upon him on those occasions

For, at times the Master was wont to be used as an instrument, as it were, by a supermundane spiritual Power, and in that state by his mere touch he would plunge some of his disciples into Samadhi or deep concentration, or fill them with the intoxicating bliss* of divine

* In fact the disciples thus favoured would feel a sort of intoxication similar to what is experienced under the influence of a large dose of hemp. Some of the devotees were seen actually to stagger in this condition. The Master's case was of course still more striking. In that state his steps would be so unsteady as to compel him to lean on some of his disciples. Persons who were not very familiar with him would think that he was fully drunk.

communion, or by means of his spiritual force would purge their mind of so much of their impurities as to bring to them, concentration, purity and bliss to a degree never attained before. The blessed souls thus favoured with his grace would dedicate themselves to their revered Master once for all, with the deepest sense of gratitude. His very look would then suggest that he was no longer the same humble soul as before. Some Divine Power then seemed to have descended upon him in a playful mood and taken complete possession of him, making him thereby quite oblivious of his usual self and behave like an instrument worked by this Divine Will. He was indeed in those moments the Saviour of mankind, helping the despondent souls that were groping in the dark and tormented with sorrows and sufferings, out of their ignorance and tribulations, and leading them to the supreme abode of God. It is with reference to this very state of his that the devotees used to call him by such terms of reverence as the 'Master,' the 'Gracious Lord,' etc. We have actually perceived in the present era, in the life of the Master, true humility and the attitude of a spiritual teacher, though apparently contradictory, existing simultaneously in harmonious co-ordination with each other. That is why we shall attempt here to explain to our reader how this was possible, in so far as we ourselves have understood it.

No Limit to the Noble Ideas of which the Master was the Living Embodiment

But we do not know whether we shall be able to convince others even to the extent to which we ourselves are convinced. And, as regards thorough understanding of the totality of the Master's endless ideas, it is beyond the capacity of both, the reader as well as the writer. For,

there was no limit to the wealth of the high spiritual thoughts of the Master who ever lived in '*Bhavamukha*' (the state between the absolute and the relative planes of consciousness). As the Master used to say, "There is no end of God's attributes," so likewise there was no limit to the noble thoughts of the superhuman personality that was so often observed by us.

THE RELIGION WE NEED

Religious Life in Modern India

THERE is no saying so common in the mouth of the average Indian than the one that we, the people of India, are a spiritual race. It is doubtful whether the majority of those that say so have any clear idea of what they mean by the expression 'spiritual race.' Evidently it cannot mean that every Indian is a highly evolved spiritual being. Any observer of human nature will certify that dishonesty, hypocrisy and other unspiritual qualities are as rampant in India as in any other part of the world. Yet it is proper to designate Indians as a spiritual race *par excellence* because in spite of the low average level we come across nowadays, we have a very rich and hoary spiritual tradition coming down to our own times, and because we find that spiritual ideals are still appreciated here more readily than anywhere else. It is as the result of this that we find the unique phenomenon of India still producing

almost all the greatest of the world's spiritual personages in spite of all the degeneracy we find in our national character and the dire economic and political situation in which our country is placed at the present day.

But this productive achievement, it may be said, is not in proportion to the size and the past traditions of India, and even though there may be several exceptional men, the average level of character and spiritual attainments is anything but satisfactory. It is a charge which no one who loves India truly and has observed her present condition, can deny. External manifestations of piety continue to be impressive and imposing. The mighty towers of the great temples still survey the land in undimmed glory; thanks to the modern means of communication the famous shrines are thronged by increasing number of pilgrims; the Utsavas and Melas continue to be as popular as at any time before; religious books

are being more widely read due to the printing press and modern education; the Orders of Sadhus are ever on the increase. From external signs it would thus appear that the flow of spiritual life in this land still continues placid and unchecked, and that there is no danger threatening us from within and without.

This is, however, the view of a superficial observer. A dive within and a survey of the whole situation from without will convince us that this placidity is not a sign of health but the symptom of a kind of national sleeping sickness, a spiritual inertia that has overtaken us for a long time past. This is visible in our individual as well as collective life. In the one hypocrisy and futility are the predominant features and in the other callous selfishness and growing disintegration. We shall consider these two drawbacks of our present-day religious life in their twofold aspect, individual and collective.

Religion in Individual Life

Taking religious life as lived by the average individual, what do we see? A dismal picture indeed! There are large numbers of men, the so-called cultured and educated, who earn a low or fat income according to the positions they occupy, but who are alike in their lack of a serious outlook on life. Whether there is God or not, whether the country and mankind go to ruin, is none of their concern—a little money and a comfortable

life mark the utmost limits of their mental horizon. But let them pass since they profess no interest in religion or spiritual life. Those who are more directly concerned with it are in no wise better. The partition that divides them from the devotees of indifferentism is rather too thin, and it is no wonder that we come across in the ranks of these professedly religious folk a good number of the indifferent type wearing but a veil of ceremonial piety and caste observances. Others are very sincere in their beliefs, but that sincerity extends only to the observance of caste, of touchability or untouchability which places them in decidedly advantageous position in society, but of their sincerity in regard to beliefs that demand some sacrifice of personal comforts and selfish interests, the less said the better. And there are still others who risk much of their material interests for the sake of what they consider their spiritual goal. They practise spiritual disciplines, visit temples, go on pilgrimages, seek holy company, spend their mite for the relief of their fellowmen, but yet no spiritual illumination, the test of a genuine spiritual life, falls to their lot. They drudge on in life with little success and no mental cheer, hoping for a miracle to transform them, but that miracle never coming to pass. Their life lacks that harmony and vitality which characterise a truly spiritual personality, in spite of their evident sincerity and self-sacrifice. 'Barren,' 'futile,' are the

words which express their condition. The indifferentism of the worldling and the hypocrisy of the Pharisee will only amuse an observer, but the futility written large in the life of many a genuine spiritual aspirant will leave him rather perplexed.

Religion in Collective Life

So far with regard to our individual life. Still more dismal is the picture that confronts one who observes our collective life. Too often we find that the Hindus are incapable of collective action, whenever a critical situation demands it of us. There seems to be lacking among us that principle of internal cohesion which gives strength and vitality to the communal life of other peoples, which makes it possible for them to act like one man in all emergencies. We know too little of one another and the common points of agreement and division among us, of the need of emphasising the former and ignoring the latter. Our religious life is too individualistic, laying no emphasis on the fact that we are a community of souls in spiritual matters even as we are a community of men in our social and political life. There is no organised agency to mould, unify and harness the forces of our religious opinion, direct it to a definite purpose, and make it a dynamic factor in the collective life. We have no collective worship, no organised priesthood, no system of public preaching, not even an occasion for all the worshippers to meet together, exchange opinion

and be of a unified will. Our Melas and Utsavas, capable of being utilised for the last purpose, are today only occasions for pageantry, business and merry-making. No ideas are formed or disseminated on these occasions, no direction is given to our collective consciousness. Agencies for public preaching that existed in the past—Puranic recitals, Harikathas, village dramas, etc., are becoming more and more rare, and even where they exist, are going down in standard, because talented men are taking to them in smaller number owing to their unremunerative character. It seems on the whole that our religious life as a community is growing wild, unmanured and unpruned, unprotected from the destructive attacks from within and without. Only some instinct, buried in the deep recesses of the racial soul, seems to sustain it, devoid as it is of all traces of organisation and human direction.

A False Idea of Toleration

This absence of vitality and dynamism, of a collective self-consciousness ever ready to reform and revivify, is most tangibly demonstrated by our entire obliviousness to the fact that Hinduism is today being vigorously attacked from all sides by other religions, that its fringes have already been overrun by hostile forces in many places, that the attack may even be led to its very heart if we continue to live in the fool's paradise for some length of time more. Islam has taken about a fourth of India's

population to its fold while Christianity is progressing rapidly day by day. The Hindu is naturally a calm and unruffled creature, and will not deviate from the ways of his ancestors even if it be to extinguish the fire consuming his house. Toleration is said to be in our blood, but does toleration mean acquiescence in a process of social disintegration? True toleration springs from a consciousness of strength, accompanied by a sense of enlightenment that enables one to appreciate others' point of view from their angle of vision. Philosophically the tolerant attitude of Hinduism signifies this broad-mindedness, but what passes for toleration in our society today is just the opposite of it. It is a symptom of our helplessness, of our social anaemia which can ultimately be traced to an internal spiritual disease of which we shall speak presently. Most of the conversions from Hinduism to other faiths take place mainly because these converts who come from the lowest and oppressed classes of Hinduism lack even an elementary knowledge of their original religion, and what is more, any sense of pride for being members of it. Our so-called toleration which practically means indifference and selfishness, is responsible for this state of affairs; for we do nothing to impart a correct knowledge of our faith to these people, to direct their religious tendencies through healthy channels. The result is they fall easy victims to the exclusive dogmatic faiths

brought to them with promises of social amelioration by efficiently trained missionaries. And what is still more wonderful is the fact that our learned Hindus, versed in the Vedas, Puranas and every Sastra, who swear by their orthodoxy and the purity of their descent, live in a dream-world of a glorious past, quite unconcerned by the vigorous propaganda of hostile missionary forces, of the vilification of their faith and of mass conversions from the Hindu fold,—happenings which threaten to obliterate the great spiritual ideals of Hinduism from the human consciousness. For the continuous conquest of Hindu society by foreign faiths would mean nothing short of that. Is this a sign of tolerance or of impotence?

Faith the Crying Need

These then are the two features, the barrenness of our devotion in individual life and lack of dynamism in social matters, which make us suspect that our spiritual life has been infected by a disease which has to be diagnosed and eradicated root and branch. Looking at the individual side, all our prayers, meditations, worship and pious undertakings are devoid of illumination, because we lack that essential condition for their fructification, *viz.*, the vitalising influence of a burning faith in God. Without this faith external piety is nothing better than self-deception. The secret of spiritual life lies in making word, thought and deed one, and in proportion to any discrepancy between these we are guilty of hy-

pocrisy in our life. We try to lead a spiritual life, because we feel convinced that in spite of all our baffling experiences, Reality is at bottom intelligent and vitally related to our inner essence, that life, though apparently helpless and devoid of purpose, is bound to find its fulfilment in a larger Whole which in theological language is called God. Take away that conviction, and all our external acts of piety stand like a line of zeros without the figure before, that gives them their value and significance. The futility of our spiritual life is largely due to the deficiency of this essential factor. The piety of a large number of us is an imitation, the blind following of family or social traditions. Others are moved by gross worldly desires for the fulfilment of which they take to pious observances as a short-cut. Still others who, unlike the last mentioned, are not mere worldlings, take to spiritual life in the spirit of 'give it a trial.' Rarely do we come across a man who pursues it as a matter of conviction, who finds in it his sole refuge, outside of which he finds no chance of a peaceful life. Only a person with this mentality can gain that precious virtue of faith which generates an irresistible power in his words, thoughts and deeds. In its absence our spiritual life resembles a huge vessel without a bottom, into which we may be pouring buckets of water but which retains not a drop of it in spite of all our attempts. All our austerities and pious observances flow out of this life

of ours without the bottom of faith to retain their efficacy, and the result is a consciousness of pride for having done so much in some, and disappointment in others, without the least trace of illumination that brightens a genuine spiritual life. So the religion we need today, if our spiritual endeavours are to be of any use, is one that will fit our vessels of life with this bottom of faith.

The Selfish Idea of Salvation Must Go

Turning next to the social side of the question, we have already pointed out that the most depressing feature of it is our indifference to questions of collective welfare, a glaring instance of which is the unruffled manner in which we view the disintegration of Hindu society by the vigorous propaganda of other faiths in this country. We believe this mentality has sprung from the undue stress we have been laying on the ideal of individual salvation. We fail to realise that the individual is virtually dependent upon society, drawing, as he does, the sap of life from the social organism. Individual salvation and social salvation are therefore interdependent, and the neglect of the one prejudicially affects the other. To clean one's house is good, but if one does not help in cleaning one's neighbour's house also, the danger of a contagious disease breaking out threatens one's self as much as it does the neighbour. Society is based upon the principle of give and take, in accordance with which the

individual becomes in turn the creator as well as the created with reference to it. The Hindu conception of Dharma clearly recognises this principle, but it seems to have somehow departed from the modern Hindu consciousness. In place of it an exaggerated emphasis has come to be laid on the ideal of individual salvation, and people have as a consequence forgotten that unless we return to society the debt we owe to it, individual salvation is but a cry in the wilderness. Salvation is not to be achieved in the same way as we in India purchase tickets in the third class booking office, elbowing each other and trying to be the first. In spiritual life he will be the first in time, who is prepared to be the last if necessary; for salvation means growing from an ego-centric to a cosmo-centric state of mind.

It is the forgetfulness of this central truth, the basic principle of all types of spiritual idealism, that is the root cause of what we called our social anaemia. It hampers the individual in spite of all his hurry, and it hampers the society too on account of the very same hurry. Even as want of faith renders all our devotions sterile, so this ego-centric notion of salvation saps the vitality of our social life in spite of all sublime spiritual ideals that are at the back of it. The Hindu ideal of Varnashrama Dharma—we do not mean the hereditary division of castes with the badge of superiority attached to some and the stigma of inferiority to others,—and the

doctrine of the Purusharthas used to harmonise the spiritual interest of the individual and society in the best days of Hindu social life. To-day we have abandoned the old social ideals, but have retained the spiritual principles involved in them without, however, as yet infusing these into the structure of our modern social system. Thus cut off from their old social mooring and not yet integrated with our new social needs and aspirations, these spiritual principles appear to stand in conflict with the interest of society. As the restoration of faith is the greatest need in our individual life, the re-integration of the social life with spiritual ideals is the greatest need in our collective life. And the religion we need today is one which will perform this twofold function—that of re-infusing fiery faith into the heart of the individual and of reconciling the ideal of individual salvation with social welfare.

Ramakrishna-Vivekananda and Our Modern Spiritual Needs

In the message of Ramakrishna-Vivekananda we have a gospel which fulfils these, our spiritual needs of the hour. The chief cause of the want of faith in us is the lurking suspicion that after all there may be no intelligent power behind the universe, and that it is therefore rather risky to carry our devotion for an uncertain and undemonstrated ideal to a point at which it requires us to surrender our creature comforts. True it is that many great men in the past are said to have realised the presence of

this Intelligent Principle in a form more tangible than is allowed to our logical faculties, but these too,—so the modern mind thinks—along with so many other palpable myths and fantastic stories embodied in our Puranas and other ancient writings, may be but fables or at best glorified imaginations and aspirations, all too inadequate evidence to warrant our staking the worldly interests so dear to us. To restore faith into the minds beset with such difficulties, there is no better means than a careful study of the life and teachings of Sri Ramakrishna. His life has been lived so close to us and the details of it have been so carefully preserved that there is no ground for even a sceptical mind to question its authenticity. And what does the life reveal? It lays bare before us the heart of Reality, otherwise so inaccessible to us, revealing its rich content of an all-encompassing Intelligence as its basic principle. God and faith in Him form the beginning, middle and end of his life. The consciousness of divinity permeates that life in such massiveness that one who thinks of it begins to feel a revulsion for the scepticism of his little heart. We see him passing from one kind of spiritual discipline to another, not with a view to give a trial to the different systems, as we usually do in our half-hearted style, but to experience the Divine in every possible way, having attained perfect success in each system he tried, in an incredibly short time. The secret of this success lies in the fact that

he never took to any spiritual discipline in a spirit of experimenting. With perfect faith in the Supreme Reality of God, he traversed the spiritual path with a singleness of purpose that gave his efforts the fullest significance and value. This unflinching faith is conspicuous not only in his spiritual endeavours but in all the joys and sorrows of life. And in his last days of intense suffering, while men generally become more than ever conscious of the body to the exclusion of higher ideals, Sri Ramakrishna was fixed in God-consciousness as firmly as he was in the best period of his life. We feel certain that there is nothing like a reverent study of his life, so saturated with the consciousness of God, for restoring robust faith into our drooping hearts and thus rendering our religious life more rich and fruitful. For in these matters an authentic example can give greater conviction to our hearts than all the subtle reasonings and all the time-honoured scriptures of the world put together.

Coming to the question of conflict between the ideal of individual salvation and social welfare, a solution of it has been given by Swami Vivekananda who interpreted and elaborated the teachings of his great Master. He impresses on us the great idea that salvation is gained only through self-abnegation, and not through self-centredness. Whether we follow the path of Bhakti, Jnana, Yoga or Karma, the one test he asks us to apply in order to find out the direction of our progress is

the test of self-abnegation. The more we have it, the more we are progressing towards the goal. In the popular ideas of Bhakti, Jnana and Yoga, there is every danger of an aspirant gradually passing into a state of self-centredness without being quite aware of it himself. Swami Vivekananda has therefore advocated the necessity of including along with any one or any combination of the aforesaid Yogas, the principle of Karma Yoga or the ideal of selfless work also, so that aspirants may be saved from the pitfalls of self-centredness in which the vast majority of them generally land themselves inextricably. Not only is such selfless work, performed in a spirit of worship, no hindrance in the spiritual path, as some followers of the various Yogas suppose, but it acts as a saving factor at the great crises of spiritual life when men mistake the ideal of a perfected character with the self-centred notions of individual salvation.

In the Swami's interpretation of Hinduism, great stress is laid on the ideal of selfless work in its relation to our collective religious life also. He propounded the doctrine of Virat Puja, or the worship of God as manifested in the cosmos in the form of living creatures—a doctrine which is not a form of humanism of the western type, but the logical deduction of the Vedantic doctrine of Divine Immanence. In his felicitous expression, *Daridra-Narayana Seva*, he exalted the service of the needy as well as other kinds of social work into a form of worship that

benefits the aspirant spiritually as much as it does his fellow beings materially. According to him, the great Advaitic doctrine of the oneness of all life implies that we must recognise our own self in all, and as a consequence regard the interests of others as identical with our own. Salvation is to be attained not by the morbid desire for escape, the temperament of a runaway or the temperament of an idle schoolboy, but through the perfection of character which is to be measured by the degree of one's sympathy for all life. He even supported the doctrine of *Sarvamukti* according to which each individual can obtain salvation only with the salvation of every other individual, and is therefore bound to work for others' welfare as much as he does for his own.

The life of the great Swami and of his great Master exemplify these inspiring teachings of theirs. They were both ready to undergo any amount of misery for the great pleasure of helping a struggling soul. When the ideal of struggling for individual salvation and of remaining in a state of perpetual bliss once gained the upper hand over the mind of the Swami in his youth, his great Master corrected him by pointing out that his ideal should be something greater, and that he was to be like a great banyan tree, affording protection to all the weary men of the world. And true to his Master's admonition, the Swami developed his spiritual life in such a way that he

was able to say to a fellow-disciple before he embarked to the West that he did not know anything of the abstruse truths of philosophy, but he knew that his heart had immensely expanded and that it could feel for everybody.

It is therefore in the lives and teachings of these two great sons of

Modern India that we find a religion suited to our present needs, a religion that can restore faith into our hearts and drive away the self-centred notions of salvation from our mind. For our spiritual as well as our material good we have no other go but follow their example and precept.

THE TRADITIONAL MOVEMENT IN EUROPE

By Gaston de Mengel

[[AS Tradition survived in Europe ?

Off-hand, the answer would seem to be in the negative, for a "surface" survey of modern Europe will reveal nought but a most untraditional condition of things. Social Dharma is non-existent, for the fundamental law which requires distinctions to be established in the community, according to the temperamental aptitudes due to the gunas, those determinants of all qualities in the individual modes of manifestation, has been set aside, not so much on account of any abuses which these distinctions may have given rise to, as on the score of a pretended equality preconised by certain social dreamers, who have been mostly but instruments of selfish power-seekers determined to break down the barriers which Tradition opposed to their direful desires. As a flagrant denial of the possibility of equality, other distinctions have come about, far more fruitful of hatreds than the legitimate ones ever could be: distinctions based on nothing but degrees of wealth, wealth acquired too often more by ruse and pitiless downtreading of opponents, than upon real merit. Few, very few are the individuals who are nowadays in their right place in the social edifice. It has been

said that people have the Government they deserve; certain it is that in these times Government is on a par with social topsy-turvy-dom: those at the helm of the state are not born and brought up to govern—normally under the counsel of spiritual authority (which may on occasion be merged in one and the same person or body of persons), but get there by intrigue or violence; the nobility sees its legitimate occupation usurped too often by the middle class or even the labouring class (we mean by people who really belong to those classes by aptitude, for today a true aristocrat may be found as a taxi-driver and a true philosopher as a street sweeper); the French Revolution sanctioned the first kind of usurpation and the Russian Revolution the second. To make matters more absurd, laws are supposed to be made by those who require them for their guidance and discipline—having no light, how can they enlighten? We say "supposed to be made", for as a matter of fact it is always a very small minority who manage to get the legislative power into their own hands, by cleverly playing upon the subconscious minds of that amorphous mass, the people, much in the same way as a barrister plays upon

the minds of the jury, or a salesman upon the minds of his customers..... universal suffrage might be defined: "the election, by incompetent dupes, of incompetent dupers". But these incompetent dupers themselves are more often than not the more or less conscious tools of small groups of men — financiers and others, who seek to rule the world, and, indeed, have today gone a long way on the road to success. Many disclosures of their underhand doings have been made of late, especially in French papers; but what is not generally known is the existence of circles of social magic in or behind those groups. This may seem a wild assertion to make in these "rationalistic" days; but those who work, in other groups, for the restoration of a traditional order of things know only too well, to their cost, the reality of the existence of those circles of magic and of their nefarious powers.

To facilitate this social disharmony, education, rightly recognised by those "behind the scenes" as the most powerful factor of social action, has also been made to turn its back upon Tradition, especially in France, where Free-Masonry (which, from being strictly traditional, has become, since 1723, an efficacious arm in the hands of those who wage war against Tradition) has most educational institutions in its grip. There especially, "cranning" is the order of the day, no time is left for thought, and everything is done to discourage the formation of character; hence the French natural disregard for discipline and truthfulness has been given free play; also, from being the most polite people in Europe, the French have become probably the most discourteous; happily, their native intelligence and common sense prevent them from falling as low as the schemers would wish. In Germany and England,

the formation of character is still in honour; but in the latter country education is spoilt by the sports mania and the notion, especially among the so-called "higher classes", that to be intellectual is not "good form"; and in the former country, all legitimate spirit of criticism is choked, and the military spirit exaggerated, in order to facilitate the sway of Prussia. Perhaps the best system of education is, thanks to Mussolini, now to be found in Italy. Scandinavian educational systems used to be reputed; but we have no up to date information in that direction. One thing, however, has stamped its mark upon all modern education: obligatory uniform instruction for all, which is of course the outcome of the mistaken idea of equality. The natural aptitudes of men, which should form (and traditionally do form) the basis of social distinctions, fit them for diverse functions, and it is according to these that instruction, both as regards quality and quantity, should be regulated. Instruction has been confounded with education proper, that is, the development of faculties, so sadly neglected; but even here, the methods to be employed must vary according to the temperament. One other thing also must be set aside as an important feature in the anti-traditional trend of properly western education, and that is the prevalence of the "scientific" spirit. And this leads us to consider another of the signs from which we might infer Tradition to be dead in Europe.

In a scathing criticism of modern western civilisation, René Guénon ("La Crise du Monde Moderne") shows in a special chapter that sacred science, based upon supra-rational (and therefore properly speaking supra-human) knowledge, and upon pure metaphysical doctrine, exists no more in the modern West, which has lost all true

intellectuality by negating intellectual intuition¹ (which must be carefully distinguished from the Bergsonian intuition, purely material and infra-rational). Profane science, which has taken its place, separated as it is from all superior principle, is thereby "enclosed exclusively in the world of change, where it finds nothing stable, no fixed spot on which to lean; starting no more from any absolute certitude, it is reduced to probabilities and approximations, or to purely hypothetical constructions begotten solely from individual fancy" (p. 100). Such a science, which can truly explain nothing, is hence reduced in fact to practical applications, the only sphere which Westerners nowadays take into account. And in his chapter entitled "A Material Civilisation" Mr. Guénon reverts to the purely material and "quantitative" character of the "profane science" which has developed in the course of the last centuries and which is "nothing but the study of the sensible world, in which it has exclusively confined itself, and its methods are applicable only in that sphere; now those methods are claimed to be 'scientific' to the exclusion of all others, which is tantamount to negating all science which is not concerned with material things" (p. 173). "In such a world," continues our critic, "there is no longer any place for intelligence or for any purely interior life, for those are things which cannot be seen or touched, nor counted or weighed; there is room only for external action in all its forms, including those the most devoid of all signification. It is not astonishing, therefore, that the Anglo-Saxon mania for sport makes daily headway; the

ideal of such a world is the 'human animal' having developed its muscular strength to the maximum; its heroes are the athletes, even though they be brutes; those only awaken popular enthusiasm, and for their exploits it is that crowds wax impassioned; a world in which such things are seen has verily sunk very low and seems very near to its end" (p. 194). Far be it from us to depreciate the value of well understood physical education, to which we have personally contributed for many years, any more than we depreciate the value of machinery, which may, by lightening man's efforts where he has to struggle against an unkind nature, give him leisure for higher things; but to make a god of the body, and to become the slaves of machines, are subversions which could have become as widely spread as they are, only in a civilisation from which all traditional spirit has departed, at least as a recognised guide.

Modern western art is no better than its science, for all higher guiding principle has fled from it. Instead of being a means of expression for spiritual ideals, an instrument for attuning the human compound to their understanding, art has become but the expression of individual fancy, however debased, the tool of idolised originality (which is but a reversal of values—the exaltation of individualism over universality), when it is not lowered merely to the level of an occasion for display and notoriety. Art has been called the handmaid of religion; but nowadays it has become its enemy, turning man away from spiritual life by treacherously leading him along the downward path of sensual delights, as it has done ever since the Renaissance cast upon him the spell of a charmingly arrayed, but godless humanism; or even co-operating with modern industrial products to psychically disintegrate his make-

(1) On this subject, see the author's forthcoming article "Knowledge and Immortality", in the March 1933 number of the *Review of Philosophy and Religion*, Poona.

up so as to render him an easier prey to diabolical influences—the abused negro has taken his revenge by widespreading among the whites the nefarious forces of voodooism in the shape of jazz.

But what of religion? Surely here we have the stronghold of Tradition, without which religion would not be. This is in part true, but in part only. In the first place, religion in the West stands to tradition much as theology stands to metaphysics; it always includes an element of purely human feeling and a tendency to anthropocentrise divine activities—it is very difficult, and often impossible for a Westerner to conceive the Supreme as a Chinaman conceives the Tao or a Hindu conceives Brahma; indeed, I have met priests, and even priors, quite unable to understand the writings of the early Fathers of the Church (who were much nearer to the Oriental conception) concerning the Absolute, and quite frank also in admitting it. Purely spiritual devotion or purely metaphysical rites are things practically unknown to the faithful in Europe or America. It is amusing to read that certain Jesuit Fathers in China, in the XVIIth century, who had grasped the significance of Chinese rites, and did not hesitate to attend them, were accused of apostasy by others of the clergy! And the pandering to these western tendencies always brings about a more or less pronounced deformation of Tradition. In the second place, and as a corollary of the above, there has been a gradual falling off in the understanding of the traditional teachings, the deeper sense of which is now almost entirely lost. The falling off is indeed noticeable in the space of one generation; in the preface to the second edition of an old Bible, compiled and copiously annotated (with official approval) by Father

Diodati, the editor makes excuses for not reproducing all the commentaries of Father Diodati on the score that they would be no longer understood! I smile when I recall that, having made certain theological statements to some devout Catholics, they promptly dubbed me a heretic, and were much taken aback when I declared I had merely quoted St. Thomas Aquinas (the Doctor *par excellence* of the Church)! In the third place, the curse of individualism has played havoc here as elsewhere, causing innumerable schisms and sects, each the outcome of some individual fancy, and all of them losing their spiritual life, as decay and die the branches of a tree, cut from the sap-giving trunk. There is in Europe only one public religion that has not broken away from Tradition; it is that known as the Catholic religion, in which should be included, from the doctrinal point of view, the Greek Orthodox (the only difference, so far as we are aware, being that the latter do not recognise the Pope). Unfortunately, as we have already stated, the deeper sense of the Catholic doctrine is almost entirely lost, and the Church is now in the position of being the guardian of a letter the spirit of which it no longer comprehends (which does not mean to say that this spirit can no more be recovered). Also, the Catholic doctrine is not complete; it leaves out of consideration, among other things, the states of existence prior and subsequent to the individual human states properly so-called, or at most their prolongations, the state of *Mukti*, *Pralaya*; and the distinction between *Brahma nirguna* and *Brahma saguna* (allusions to these things are to be found in the recitals of the Apostles and the writings of the early Fathers, but they are not officially recognised). We might have similar things to say concerning

Judaism, the doctrinal pith of which, contained in the Kabbala, is nowadays contemned by a great many Jewish Rabbis ; but the Jews are not properly European, and though for several generations many of them have settled down in European nations, nevertheless they have never mingled with the Europeans in spirit, and continue more or less openly to consider them as "Goys". Christianity, it is true, is Jewish in origin, but it became very early the one public and acknowledged religion of Europe ; from the first it was not Semitic in spirit, and quickly became in form strongly Aryanised.

It would seem apparent, then, that Tradition in Europe is quite lost in all domains, and the result is to have made of the "civilisation" of Europe what René Guénon terms "a monstrous anomaly", the sad picture of which is well described in the following extracts from a letter written by a Brahmana who had studied that civilisation for five years in its principal centres². "That vaunted civilisation," he says, "has practically abolished the idea of a human soul ; that in which some still believe is no more but a false appearance. Daily it drags divine humanity into a shameless animality. It has raised egoism to the height of a religious profession of faith, Munmon to the throne of God, adultery to a science and falseness to an art.....Self-seeking is its very breath, arbitrariness

its law, personal pretention its essence, voluntary illusion its philosophy. It has created for man fictitious wants and has enslaved him in their service. It has taken from him both exterior and interior rest, and has robbed him of his leisure, that sole friend of high thoughts. He knows no peace ; hence, he knows not himself, nor the object of his life. It has turned him into a machine that blows, moves feverishly, fights, spins, ceaselessly working and never stopping, not even knowing the sweetness of rest and calm sleep. It has made of him a packet of nerves on edge, ever strung to the highest pitch.....Its vulgar taste for sensation is invading even the domain of religion, which is looked upon as that of utopias and nonsense. The scientific inventions it boasts about have done more harm than good to humanity, from the point of view of its highest and most lasting interests : they are of use only for superficial life, the only one which its partisans practise and know.....All that gives immediate pleasure is deemed by it most worthy ; it disdains everything that implies a putting off of joy. Gross material enjoyment is in a word, its paradise of happiness, its ideal of salvation."

In a letter published in the world-known French paper "Le Figaro" of the 8th September 1900, and quoted at length by its writer's son, Aréno Lukathor, hereditary Prince of Cambodia, in his remarkable book "Boniments sur le Conflit de 2 Points Cardinaux", we read : "Under the magnificence of this triumph of human effort (the International Exhibition of 1900), I see this effort, I repeat, not any more symbolised by statues, paintings and speeches—I see it, as has been shown me, a reality with your workers. And that vision it is which pursues me, and which I will take back with me as the

2. Published in "From Evangelicism to Catholicism by way of India", by the Rev. Father William Wallace, a missionary who, though not having grasped all the main points of Hindu doctrine (particularly as regards Krishna), displays at any rate a much better comprehension of the Hindu spirit than the vast majority of orientlists, official or otherwise. The extract is on p. 255 of the French translation by Rev. Father Humblet, Bruxelles, 1921. Both author and translator are Jesuit Fathers.

most living and most agonising remembrance of your superior civilisation. Your enormous workshops.....your cities of workmen and poor....., all your misery.....We have slaves. I have. But I have never understood the horror you put in that word before having come to your country to see the reality denoted by it. Among the freedoms in which you glory, it has seemed to me that many of you had mostly that of dying of hunger. It is one that it does not please us you should bring to our people. For it is the only one you can give it. The others it had from all time. Again another thing has struck me in that Exhibition. The genius of destruction is there affirmed. And always it is before the highly improved manifestations of that genius that we are first led: 'Come and see what fine shells, what fine guns, what fine rifles we manufacture, and how well equipped we are for conquests!'..... Your agents.....since thirty years, by a series of measures which I am loath to qualify, impose upon us both your administration and your civilisation. We have no use for the one or the other. For the one and the other are too contrary to us. They do not constitute for us progress, but disorganisation and ruin.....All colonial empires have fallen, because the imperial nations have systematically ignored the character and the soul of the submitted or protected people; because they have always wanted slaves, subjects, instead of allies; the system has had its test. France has great men of learning. Why do they not recall to her political men the lessons of history?"

And we cannot do better than summarise the whole matter by quoting the following words from the pen of the well-known leader of the monarchist movement in France, M. Léon Daudet, reviewing René Guénon's work "Orient

et Occident" in "L'Action Française" of the 15th July 1924: "The twofold finding made by M. Guénon, and that any attentive and cultivated man can make with him, may be thus resumed: (1) The West is placed, since the time of the Encyclopaedists, and beyond, since the Reform, on a state of intellectual anarchy which is in truth barbarism. (2) Its civilisation, of which it is so proud, stands on a body of material and industrial improvements—which multiply the chances of war and invasion—on a rather weak moral and intellectual basis, and on a metaphysical basis which is null."

Such being then the case, how can we speak of a traditional movement in Europe? Be it remembered that, at the outset, we called the investigation we started upon, and the results of which we have outlined above, a "surface" survey; and we have also specified more than once that we were dealing with *modern* Europe. Acquaintance with the "underground" movements of Europe, which are the real makers of History (as the great French historian, Henri Martin, had so well seen), besides revealing the existence of those dark forces of social disintegration previously referred to, will also disclose the fact that, in various quarters, efforts of varying worth are being made even today to preserve the traditional spirit and knowledge which was in full bloom in the only luminous period Europe has known, to wit, the Middle Ages: and by the Middle Ages we mean the period of time elapsing from the reign of Charlemagne (768—814 A. D.) to that of Philip the Bold (1285—1314).

The Middle Ages have been ignored, misunderstood or calumniated. In France, particularly, free-masonic influence has ousted upon the state schools (and there are few others) history textbooks by mendacious authors who, partly

through ignorance (some of them cannot even read the Latin documents of the periods they write about), partly through wilful misrepresentation, draw the blackest pictures of what they call the "dark ages". Happily, others have come forward to refute those mendacious writers, confronting their sayings with the facts consigned in the documents of the period: such are, for instance, M. Avenol in his voluminous work on Economics (crowned by the Académie des Sciences Morales et Politiques), and Jean Giraud in the four volumes of his "Histoire partielle, Histoire vraie". In spite of constant petty wars (the temperate climates seem to exalt the combative instincts), social conditions were better than today: the social divisions (clergy, nobility, commoners and serfs) corresponded pretty generally to real distinctions in functional aptitudes, and it was not rare for one born in a low caste to rise to others, if his abilities so justified (one of the Popes began life as a swine-herd), none could become a master in any corporation who had not won his way by production of an accepted "masterpiece"; and the balance between salaries and the cost of living was such, that the workman and peasant were in a position of comparative ease and at times abundance—in certain centuries, life was 17% cheaper than in the present century before the war. The government was based on a free feudal contract implying mutual obligations on the part of the lord and his vassal, "assuring relations while maintaining individual independence" and thereby creating "a new sentiment, that of *honor*, making it to become the very basis of social organisation", to quote Prof. Gustave Lanson. Education was well cared for by the clergy who established free schools in every diocese, and the corporative system provided a training suited

to the particular functions of their artisans: cleanliness was not, like after the Renaissance, at a discount—one of the first attentions given to a visitor was to provide him with a bath, and under Blanche de Castille, there were in Paris (a small town then) 17 bathing establishments, whilst under Louis XIV (who took a bath once in his life!) there were but two, and they did not cover their expenses. Sciences and arts were widely cultivated; but of their real character the modern European has as little understanding as of the corresponding sciences and arts of the East, precisely because they had that traditional basis of metaphysical principles which made for a comprehensive synthesis and enabled men to glimpse the real causes behind phenomena as well as to elaborate a living art which was symbolical of a higher world: we are beginning to awake to the marvellous mastery of the cathedral builders, whose technical skill astonishes our architects, and who based their wonderful aesthetic proportions upon modules the figures of which were symbols of metaphysical relations. We do not pretend, by any means, that the civilisation of the Middle Ages was perfect; the emigrated Aryans who peopled Europe had relapsed into partial barbarism, and firstly the Druids afterwards the Church (*and those behind the Church*), had much ado to redeem them and prevent them from falling lower. Nevertheless, it was a civilisation incomparably higher, spiritually, than that we boast of today. And let us close this short sketch of the times when the traditional movement was really active in Europe, by these words from Prince Iukanthor's book "Boniments" already referred to: "Every occidental scholar could then consider himself to represent the consciousness of humanity as a whole. Never had East and West better felt, better

penetrated each other, contrary to our epoch of aeroplanes and wireless, in which are uttered incomprehensible sounds. The men of that time (for they were men) had the faculty of feeling the pure idea through its enswathing form. Already, the *Life of Saint Thomas the Martyr* teaches us the clear-sightedness of the mediaeval spirit. Garnier de Saint-Maxence, with strong and bold voice, imperiously demands all power

for the Church, whilst at the same time lashing without cease the corruption of clerical manners. And so too Rutebeuf. The men of that time were heedful of fine shades, "lost themselves" in fine shades. Around the monk Abailard, who was not castrated, but a vigorous Doctor and family head, one was then capable of waxing passionate over the dispute touching universals....."

(To be Continued)

THE HIGHER LIFE

By K. S. Venkataramani, M.A., B.L.

THE frankly competitive basis on which modern civilisation is schemed is responsible for the material riches of the few and the spiritual bankruptcy of all. It has led to a chronic confusion of all true values or to be correct, to a reduction to one standard, the monetary standard. Now life should proudly ring in terms of money at the threshold. Then only the doors will open. Bank account and not quality is now the test of nobility.

So this interpretation and practice have led to a way of life, both consciously and unconsciously, in which external excellence alone counts. The objective method is the ruling mode of approach. But on deeper thought it is clear that it starves the inner life and shoals up at the heart dunes of misery. The innate longings of man remain either unsatisfied or lie buried under a mound of creature comforts gained by sweating and exploiting the many for the sake of a few.

You may ask, why a plea for higher life, a selfless life? Whence this persistent urge even in the midst of rank and conscious luxury

or ruin? The urge is innate in man, a divine discontent with all conditions of life which do not nourish the progress of the inner spirit. However fine may be the wick it is the oil that is of the essence of life to the flame. Evolution is a playful but rigorous quest after quality and not quantity, after harmony, not mere riches, after assimilation and not accumulation.

Man, without establishing his relationship with his inner self, feels a void even in the midst of plenty. He is never wholly at home in his highest moods with his environment which sways his passion and disturbs his peace. He is eager to realise a deeper and more intricate rhythm of life than what the vegetable or the animal even at its highest has achieved so far. The vegetable and the animal, even the choicest in their kingdom, treat life objectively even in the finest projections of their life. But man knows that true peace, realisation, lies not that way. The kingdom of God is within. The subjective mode is the true and the invaluable and the only authentic mode for

self-realisation. If one is at knowledge and peace with one's own self, one has established one's harmony with the whole world. The inner spirit or the Atman is it that matters. To realise it is the Ananda, the imperishable or the real gain: all objective experiences and acquisitions are perishable. Even if it be gold it is trash. And the quest after the real, the imperishable is the eternal quest.

This conception of a higher life is a kind of Yoga and it leads to self-realisation. This higher life is impossible without the control over the senses and the food by which the senses are fed. And by control is meant not the purely negative process of suppression but the creative process of transmutation of the energy by which the senses are nourished. Rigorous economy is practised, the waste is cut down to a minimum, the energy is stored and converted into its higher forms by the process of Tapas or sublimation into creative power as expressed in Arts and Literature in its social forms, or as cosmic consciousness in its highest divine form, which enables one to realise the nature of Reality.

How you convert the energy which your feed releases is the primary problem that matters in evolution and really distinguishes human life from the vegetable and the animal. In the latter it undoubtedly goes to feed the brawn and the muscle that wins in turn the feed. But man alone creates a surplus of energy over and above that required for his feed, and transforms it even in the lowest scale of civilisation into some sort of mind-power. Even in the vegetable kingdom or the animal the response is not always the same, let us say to a bucket of water. The fruit tree responds to a pail of water

with a bunch of fruits, a flower creeper with a basketful of fresh and sweet flowers, the prickly pear with a shower of thorns. The cow returns a pail of milk for water, and the serpent an ounce of deadly poison for a cup of warm milk in the coldest hour. Even so the response varies much more acutely in human life, and it depends on the heart and soul impulse, the gland metabolism of each.

Every man stores and releases this surplus energy, each in his own unique way. Often it is mere physical strength, sex-energy. Sometimes it is brain-power and rarely soul-force. It is the problem of religion to induce the conversion in one authentic way of this energy into the highest creative and cosmic form. And he who leads the higher life will respond to all stimulus, good or bad, only with soul-force, thoughts of love and deeds of service.

Three great qualities invariably characterise the man who leads the higher life. All his activities are selfless, bodily or mental. He seeks directly or indirectly no personal gain. His reaction to ignorance or wickedness is equally a response of love. He is always courageous both in his decisions and actions. For he feels he has the strength and support of truth on his side. Love is then the dominant characteristic and lives in the very atmosphere about him. Even premeditated wickedness is subdued before his loving presence. Naturally when these qualities are present, action is pure and elevated. It becomes selfless and freed from the desire for its fruits.

He who has reached this stage in the higher life perceives easily, clearly and at every step the unity in diversity, the diversity in unity, the divine outline in the details, and the varied details in the outline. He

has a loving smile of welcome and a child-like laugh of recognition to everything under the sky from the meanest to the highest as he perceives a common thread of sacred life knitting all into one garland for the Mother.

It is here in the vital aspect of selfless work that modern civilisation has signally failed. It has dwarfed the individual. It has plunged all into the lower life with its cycle of repetitive waste. With its road-roller methods of organisation and mass-production it has standardised into one low level even some of the finer and more graceful aspects of the lower life of materialism. For the proper pursuit of the higher life, absolute freedom to the individual to live on the minimum and experiment on the maximum scale is necessary. This sense of freedom must float in the atmosphere of the times, encouraging the eager to pursue the higher path, and the social conditions must offer to the pilgrim rest-houses on the way, and milestones and finger posts that cheer.

Modern civilisation is inverting the conditions for the success of this great adventure of the spirit of man. But the urge in him to live the higher life is as ancient and powerful as his own emergence. We await an Avatar to declare for all men once again the glory of selfless, unattached work.

By substituting the competitive for the selfless base of action we have reduced the higher inheritance into the lower life. The very riches we have gathered with sweat on brow have choked our system with impurities. Now the conversion of energy either individually or collectively is so canalised as to lead only to selfish profits. Friction and misery are generated at every turn of the wheel. Every volt of

energy is commercialised at so much per unit according to well-known classifications such as skilled and unskilled labour, each with its own graded and arbitrary values in money. No conversion takes place without regard to its bank value. No labour is wholly selfless and impossible to be selfless. This is a tragic perversion in view of the higher aims of evolution. Money as a centre of our inner spirit is an extremely unreal, artificial centre. So all our activities are really going on in our modern civilisation, without a spiritual centre or even a cultural understanding. So all our work is diffuse, exhausting, unrelated and overlapping. Even well-meant activities are affected by the atmosphere of material gains and result only in exploitation and self-aggrandisement of the individual or the nation.

Even the vast ocean which receives the river, humbly returns the gift to the Maker through the clouds. Man alone of God's creations hesitates, argues and doubts whether he should do a selfless act and thus return to God and Society the gifts they have given him in the shape of sunlight and air, food and a hundred other things. We can return these gifts in truth only by leading the higher life, only by absorbed and selfless work, unattached to the fruits of action. This is in essence the higher life in the great Gita tradition, not for the chosen few whom we call saints but for all men—active, courageous, exploring, patient, calm and loving life. Then the Leela of creation, already rich in variety, will get all the richer with a variety that becomes deeply conscious of the unity of a common, divine touch in all.

Each in the line of his own tendencies, each by selfless work can enrich his individual life by the

deepest and noblest of experiences, like water drops, so many and so varied in birth and place, which reach at last the river and the sea through so many ways. Because of this defect, the ruinous conversion of energy to selfish ends, our activity and strenuous many-sidedness are cut up to mere waste. Our achievements are diffuse and have become unreal. We have not yet gained a spiritual centre to our


work, which is the very soul of the higher life, a path to be trodden by all. With the discovery by each of his own spiritual centre, action even in its minutest details will undergo a magic change both in the nature of its activity and in its fruits. The individual will become a higher being, and human society will evolve a nobler rhythm of life leading to peace and universal happiness.

UNIVERSAL PRAYERS IN HINDUISM

By Swami Yatiswarananda

(Continued from last issue)

Higher Conception of God— Consciousness of Sin

UT it is the advanced seers of  Truth who can speak from experience of the Immanent and the Transcendent with whom they associate the idea of purity and holiness. The undeveloped worshipper, however, cannot really entertain any exalted conception of the Godhead. Even if he professes to believe in the All-pervading Spirit, he conceives of Him as an Omnipotent being possessing human form and human feelings. And even if he considers his God to be all-loving towards the devotees, he holds him to be also jealous and fearful, ever ready to punish His devotee's enemies and condemn the 'unbeliever' to eternal hell. And not unoften does the devout worshipper sing in the name of his God of Love a veritable hymn of hate. And further he sees real and imaginary evils in others but is unconscious of much greater evils that are to be found in himself.

This is a phenomenon witnessed in all religions and creeds more or less in all parts of the world. But as the aspirant outgrows his primitive ideas, he comes to cherish a nobler conception of God, who is not only Omnipresent but also the Source of all purity and perfection. Further he also comes to possess greater and greater introspection with reference to himself, and this is in reality a chief mark of his spiritual progress. With the dawn of the inner vision the devotee is able to detect easily the evils and impurities that taint his body and mind. He is tormented by his sense of sin and imperfection, and these he wants to shed through the grace and touch of God—the great Purifier—who, according to the Upanishadic seers is all-pervading, self-resplendent, formless, pure and untarnished by evil, who is "free from sin," "who dwells in the sinless heart" and who "cannot be realised by one who has not turned away from wickedness and has not controlled his mind and senses."

God, the Purifier and Saviour

Indeed this conception of God, the Ever-pure and the Purifier, is also found in the Rig Veda Samhita itself in which the Rishi prays to Varuna, the great moral Ruler of the Universe—for being saved from the bonds of sin and evil (Rig Veda I. 25 ; II. 28 etc.), for forgiveness from sin, a thought that occurs time and gain in the mass of Vedic and other Hindu religious literature. In the Taittiriya Aranyaka the Rishi prays : Being purified by the holy, all-pervading and eternal Presence of the Effulgent Being, man gets rid of evil. May we too go beyond the touch of sin, our great enemy, being freed from impurity by that ever-holy Presence that purifies all" (Universal Prayers No. 29). Purity being the condition for receiving Divine Grace and attaining spiritual illumination and freedom, the devotee prays ; " Whatever sins have been committed by me, by thought, word and deed, may the Supreme Lord forgive me and cleanse me of them all" (Universal Prayers No. 27). Indeed it is a constant prayer of the devotee in the Upanishad : " May He, the Creator and Lord of all, endow us with good thoughts " (Universal Prayers Nos. 37 and 38). Indeed evil and impurity in any form cause the greatest misery in the sincere seeker and stand in the way of his union with the Divine. Hence in his distress he turns again and again to the Lord, the Sanctifier and Saviour. And the Lord also in His infinite mercy speaks to him the words of hope : " Even if Thou art the most sinful among all the sinful, yet by the raft of Divine Knowledge thou shalt cross all sin " (Bhagavad Gita IV, 36). And the God of Love comforts the devotee and asks him to surrender

himself to Him : " Relinquish the path of formal religion, and take refuge in Me. I will liberate thee from all sins. Grieve not" (Bhagavad Gita XVIII, 66). Indeed the idea of purity and holiness along with that of mercy and compassion is so inseparably connected with the conception of God in Hinduism that it is accepted as an axiomatic truth. And from the depths of the devotee's heart rise the prayers : " Do Thou forgive me, O Lord, for all my sins. Glory unto Thee, O Thou Ocean of Mercy " (Universal Prayers). " I have committed a thousand sins and am fallen into the terrible ocean of the world. O Lord, I am helpless and have taken refuge in Thee. Do Thou make me Thine own " (Universal Prayers).

The Depths of Hindu Religion of Love

Consciousness of sin and trust in Divine forgiveness are certainly essential for man's spiritual growth at a certain stage of his evolution. But these are not the dominating ideas in higher Hinduism, as all Hindu sects and creeds believe in the potential divinity and the purity not merely of God but also of the true Self of man, as much as its innate freedom from all limitations. The heart of the Hindu devotee yearns more for divine love and communion and spiritual freedom than for anything else. He stresses the personal aspect of the Personal-Impersonal. He wants to come into living touch with Him, to enter into personal relationship with Him. And in his attempt to realise his goal, he gives expression to a variety of sentiments and attitudes, the depths of which cannot be easily gauged by a superficial observer. God, according to him, is not only the Author of the Uni-

verse, the All-pervading Cause of all that exists, but He is to him specially the God of Love who manifests His Divine glory in intimate relationship with the devotee as Father, Mother, Master, Friend and Child. He manifests even as the Eternal Lover of the human soul yearning from the depths of his being for union with the Beloved, and this through Divine Love that, according to Narada, is "ineffable" and implies "the consecration of all activities to God" and "a feeling of anguish when His presence is forgotten." Ordinarily the devotees worship Him as the Divine Master, Father or Mother; the Eternal Lover is beyond their reach. But still there are some blessed souls who are fit to approach Him with an all-consuming and all-embracing love, that includes all the other attitudes in its sweep and in which these find their highest fulfilment and realisation. Very touching is the prayer that rises forth from the heart of Sri Yamunacharya—"O Lord, first of all do Thou hear my prayer. I am speaking only the truth and not falsehood. Unless Thou showerest Thy mercy on me, Thou wilt never get one more deserving than myself" (Universal Prayers). "Thou art the Father, the Mother, the Husband and the Son. Thou art the dear Friend, the Relative, the Teacher and the Goal of the Universe. I am Thine own—Thy servant and attendant. Thou art my only Refuge. I have taken refuge in Thee, and verily O Lord, does my burden rest wholly on Thee" (Universal Prayers). With an unsurpassed passionate love does Sri Chaitanya also pray to his Beloved—"O Lord of the Universe, I want neither wealth, nor attendants, neither a charming wife nor poetic attainments. Do Thou grant that I may be blessed in every birth with perfect and selfless

devotion to Thee" (Universal Prayers).

The All-embracing Range of Hindu Spiritual Experience

The deep raptures of ecstatic love are soul-enthalling. But these do not exhaust the spiritual experience of the Hindu devotee. There are souls of extraordinary spiritual calibre who want to encompass within the range of their experience both the Personal and the Impersonal. Their spiritual consciousness refuses to be limited and circumscribed. They take up all attitudes, they realise all Divine manifestations. They enjoy the Beloved in manifold ways. But at times a burning hunger for the Infinite seizes their souls. They dive into the depths of the Absolute and lose themselves in Transcendental Existence, Knowledge and Bliss. And when they come back to the plane of relative existence, they see everything reflecting the radiance of the Infinite, "Where the sun shines not, nor the moon and the stars, nor the lightning, much less fire"—but by Whose light everything is lighted. Realising the Transcendent in the Immanent, the Eternal Principle in all personalities, the One in the many, they can love all, they worship all, they enjoy all. They are quite at home with the Absolute as with the Relative. A glimpse of this all-encompassing spiritual vision we get in the hymns and praises composed by Sri Sankaracharya. The great monist sees the One Reality at the back of everything as in his own soul. He meditates on It and realises that he is no other than Brahman. "At dawn I meditate within my heart on the Self-efulgent Atman—the Existence-Knowledge-Bliss Absolute—the Goal of the highest ascetics, the Transcendental and the

Eternal, Who is beyond the states of waking, dream and sleep. I verily am that Indivisible Brahman, and not a combination of elements" (Universal Prayers).

The One Worshipped in Many Forms

Sankara, the true seer, recognises the same Divine Principle in all Divine ideals. He offers his salutations to the Guru in whom also he sees the same Eternal and the Infinite Being: "I offer my salutations to the Beneficent Being Who is Incarnate in the Guru, Who through the power of illusion as in sleep, sees the universe existing, within His own Self, objectively like a city seen reflected within a mirror; Who realises in His enlightened state His own true Self, the One without a second" (Universal Prayers).

To Sankara, Shiva, Vishnu, all gods and goddesses speak of the same Infinite, which gives the true meaning to the finite. Addressing Shiva he says: "I adore the Lord, the Supreme Atman, the One, the Primordial Seed of the Universe, the Desireless and the Formless, Who is realised through the symbol Om, from Whom the Universe comes into being, by Whom it is sustained, and into Whom it dissolves" (Universal Prayers).

With a deep feeling of devotion he prays to Vishnu: "O Lord, All-pervading, do Thou remove my egoism, and calm my mind. Do Thou take away my illusion of the world. Do Thou increase my love for all beings, and save me from the ocean of worldly existence." He continues: "It is the waves that merge themselves in the ocean, and not the ocean in the waves. So verily, O Lord, when all differences are removed, it is I that lose

myself in Thee, and not Thou in me" (Universal Prayers).

The heart of the great monistic philosopher responds most tenderly to the call of the Mother's Love, and placing himself in the position of the ordinary devotee most touchingly he says: "O Mother, in this world in the midst of Thy numerous worthy sons, I happen to be a specimen of wantonness. Yet Thou Beneficent One, it is not proper for Thee to abandon me, Thy child. For a bad son may sometimes be born but never has there been a bad mother."

And Mother to him is the only Refuge: "O Mother, I have made no charity; I have done no meditation; I have observed no ritualistic procedure; nor have I uttered any holy name. I have performed no worship; nor have I purified my limbs through proper invocations. Therefore, O Thou Mother of the Universe, Thou art my only Refuge; Thou art my only Refuge." But to him in spite of the wonderful play of the tenderest sentiments, the Divine Mother is no other than Brahman, the All-in-all, and human personality is only Her reflection. She out of sport has divided the One Absolute Intelligence into God and souls. And it is in Her Being that he wants to lose himself: "O Mother of the Universe, when will my senses become controlled? When shall I have neither enemies nor friends? When shall I be free from false and deluding hopes? When will my mind get merged in Thee completely?" (Universal Prayers).

Indeed when we are able to study the Hindu hymns and prayers with intelligence and insight we cannot help declaring with the Vedic seer: "To what is One sages give many a name"—an idea expressed so clearly and sincerely in the

famous passage in the Mahimna Stotra: "Various are the paths laid down in the Veda, Yoga, Shaiva and Vaishnava scriptures. Of these some people take to one and some to another as the best. Devotees follow these diverse paths, straight or crooked, according to their different tendencies. Yet, O Lord, Thou alone art the Ultimate Goal of all men, as is the ocean of all rivers" (Universal Prayers No. 209).

Plea for Religious Toleration and Harmony

But it is not given to all to realise this great ideal of synthesis and acceptance. Devotees with a strongly sectarian bias very often hold that salvation lies only through the worship of their particular Deity or Incarnation or through devotion to their formless or personal God who delivers His message to mankind only through certain prophets or teachers. But side by side with men of circumscribed vision there are liberal souls who, while they yield to none in their love and faith for their chosen ideal, look upon all Divine Personalities as manifestations of the same Truth: "I make no difference in substance between Shiva, the Supreme Lord of the Universe, and Vishnu, its inmost self. But still may my devotion be directed to Shiva" (Universal Prayers).

A comparatively modern verse goes farther and speaks of this underlying harmony in the clearest terms: "Whether the Highest Being is called Vishnu or Shiva, Brahma or Indra, Sun or Moon, Buddha or the perfect Mahavir, I always offer my salutations to Him alone Who is free from attachment and hatred, from worldliness and ignorance, Who is endowed with purity and compassion and is possessed of all noble attributes" (Universal Prayers).

Thus the conception of the unity behind the diversity has been a fundamental fact in the Hindu religious consciousness all along its unbroken course, an idea that was very positively proclaimed by Manu: "One ought to know the Supreme Spirit Who is the Ruler of all, subtler than the subtlest, of resplendent glory, and capable of being realised only by meditation. Some call Him Agni (Adorable); others call Him Manu (Thinker); and others Prajapathi (Lord of creatures). Some again call Him Indra (the Glorious), others Prana (the Source of Life), and still others the Eternal Brahman (the Great)."

Persons who cannot rise above the idea of multiplicity and limitations understand by the terms Agni etc., only the different gods. But those who can take a higher view, mean by them the different aspects or attributes of the same Divine Being. Truly speaking, there have been monotheistic and monistic interpreters who have always considered the various names to be different attributes of the one and the same God. And in this respect the commentator of the Vishnu Sahasranama has little difference with the monotheistic interpreters of the modern Arya Samaj.

Indeed, if the Personal, whatever be its name or form, be it a god or an Incarnation, be regarded as an expression of the Impersonal, then in the common worship of this Personal-Impersonal or the Impersonal-Personal Being the followers of all religions and creeds may join their hands and hearts. And special stress should be laid in modern times on the recognition of this universal aspect of the Divine Being, so that it may serve as the great bond for uniting the truly religious-minded in all religious lands

and climes, and for making them work together for the commonweal in a spirit of brotherhood and fellowship, service and co-operation.

"May He,—the One without a second,—Who, though Formless and without any purpose of His own, produces various forms by means of His manifold powers, from Whom the Universe comes into

being in the beginning of creation, and to Whom it returns in the end, endow us with good thoughts." And

"May He, the Indwelling Spirit, the Remover of all sins, the Presiding Dicty of all undertakings be pleased. For, He being pleased, the whole universe is pleased; He being satisfied, the whole universe is satisfied."

(Concluded)

LIFE AND TEACHINGS OF GAUTAMA BUDDHA*

By Mrs. J. P. Mc Cracken

WHEN it first came to my attention that the Vedantists were about to celebrate the birthday of Gautama Buddha, although they themselves are not Buddhists, and that they also celebrate the natal anniversary of Jesus Christ, I was happily impressed with that spirit of religious tolerance which reveres all great spiritual teachers, and I was reminded of the Bible verse: "How beautiful upon the mountains are the feet of him who bringeth glad tidings of great joy"—as expressing the attitude of the Vedantists toward all those great prophets.

There are no chapters in history which are more noble than those which tell of the coming of the founders of religion, to the men of their time—Isaiah in Jerusalem, Socrates in Athens, Zoroaster in Persia, and Buddha in India. They relate the new visions of eternal things that come to men through the medium of exalted personalities—one of the noblest of whom was Gautama Buddha. Although

Buddhism has well-nigh died out in Gautama Buddha's own land, and while corrupt and quiescent in many places, yet it is still sufficiently vital to dominate the lives of hundreds of millions—its adherents are estimated from 100,000,000 to 400,000,000.

This great teacher is conceded to be the chief artificer of Eastern civilization, and the contributor of some of its finest features. Gautama Buddha—a prince—went forth in the bloom of his youth (29) to find a way of escape from the harrowing sorrows of life which seemed to stalk unhindered in the midst of everything that had life. From his early youth he seems to have brooded over the unavoidable miseries of this earthly existence: that old age with its attendant decrepitude should in time be upon each; that racking sickness may at any time seize one; and that death would inevitably cut off all present sources of enjoyment. For weeks he sat plunged in abstraction, revolving the causes of things. He reflected

* A Lecture delivered on the occasion of the birthday celebration of Buddha at Vedanta Society, Portland, Ore.

that being born to this earthly existence subjects man to its evils, and therefore the way of salvation was in escape from birth. But whence came this birth or continued existence? Through a long series of reasoning on intermediate causes he came to the conclusion that "ignorance" is the primary cause of rebirth and therefore the removal of ignorance would cause rebirth with all its consequent woes, to cease.

He reasoned that ignorance implied error; error implied limitation; limitation, individuality; individuality, separation; and separation implied birth—a separation from the one Life which was conceived of as a unity. Hence birth is an evil because it is inseparable from ignorance.

Man, he perceived, was a creature of desire, and only the removal of ignorance could lead to the suppression of desire, and only the suppression of desire could lead to peace, while only the complete extinction of all desire could free one from rebirth and gain him Nirvana, since so long as material desires remained, one would be magnetized to the place where these desires could be fulfilled.

He had sought with weariness and toil for this secret of life. He wasted time in following wrong roads. He demonstrated to himself the foolishness of many thoughts, but never discouraged he sought until he found, and what he found

he gave to all men as a heritage for ever that the way might be easier for them.

Although his search had led him almost to the point of death by the rigour of the austerities he practised, at the eleventh hour his splendid sanity brought him the realization that self-torture was not the way to enlightenment, and as the intuition, which is the gospel of Gautama, dawned upon his mind, he became an Arhat—an emancipated one,—the Buddha—an enlightened one—seeing clearly the way to put an end to rebirth, and also that his own release from rebirth had come.

I am sure that to fathom Buddha's wonderful scheme of life is worth serious and sympathetic study. Such study would bring us the knowledge of the debt of Buddha to the philosophy of the Upanishads and of that which is of greater importance to us of the West, the indebtedness of Western thought—of Pythagoras, Plato, Plotinus and Jesus himself to the same sacred source. It is attested by many that an exhaustive and appreciative study of Gautama seems to heighten a supreme devotion to Jesus Christ.

Such was Gautama Buddha—a majestic character, a rare lover of mankind, a hater of sham, a seeker after the Unknown God. His teachings should be known by all those who wish to understand one of the titanic forces of our own day as well as of antiquity.

MANDUKYOPANISHAD

(WITH GAUDAPADA'S KARIKA AND SANKARA'S COMMENTARY)

By Dr. M. Srinivasa Rao

Gaudapada's Karika

(It) is without birth, without sleep, without dream, without name, without form. It is of uniform luminosity (Consciousness). It is omniscient. It requires nothing to be done in any way. (36)

Sankara's Commentary

In the absence of any cause of birth, it is within and without and has no birth. We have already said that the birth (superimposition) of the world (in Brahman) is similar to the birth (superimposition) of a snake in the rope, due to wrong knowledge (Avidya). That Avidya disappears on the dawn of knowledge of the Reality of Atman. Therefore, (Brahman) is without birth. Therefore, it is without sleep. Sleep means Maya of the nature of wrong knowledge (Avidya). In the absence of sleep (Maya or Avidya), it is ever awake (that is, conscious) in its non-dual nature and therefore it is without dream. Names and forms are mere fictions of wrong knowledge (Avidya). When knowledge arises, as in the case of superimposition of the snake on the rope, and Avidya is destroyed, Brahman cannot be described by any name and its form also cannot be defined in any way. Therefore it is without name and form, as the (Tait. Up.) says: "That from which words turn back." Also, it shines equally always, being of the nature of light (consciousness): this is because it is devoid of the property of being grasped one way or in another way or of appearing and dis-

appearing. Cognising (objects) and non-cognising them form the day and night. The characteristic darkness of Avidya (wrong knowledge) is the cause of the (apparent) continued absence of luminosity. When Avidya is absent, it is appropriate to say that on account of the eternal nature of Consciousness (light), it is always effulgent (without any change). Therefore, as it is always conscious of everything as itself, (and not as something outside of it) it is said to be omniscient. In such a Brahman, nothing is required to be done, such as getting into a state of (so-called) Samadhi, attempted by those who consider Brahman, to be something different from their own Atman. The meaning is that Brahman, being of the nature of eternity, purity, consciousness and freedom, never requires any kind of action, after the destruction of Avidya (wrong knowledge).

Gaudapada's Karika

He (either Brahman or knower of Brahman) is devoid of all manner of speech, has risen above all thought, is in absolute peace, is ever shining Consciousness, is Samadhi (free from contact with Avidya), is immovable and is fearless. (37)

Sankara's Commentary

The reason for his having been previously described as without name, is now explained. That by which we describe (objects &c.) consists of words. The words constitute the means by which all explanations are given. He

is one who is beyond these means, that is, words. It means that he is devoid of the external sense-organs. That by which we think is intellect (Buddhi). By saying that he has risen above thought, we mean that he is devoid of internal sense-organs (Antahkarana). This is supported by the (Mundaka Up.) texts, "He is without Prana and mind and is pure" and "He is above all Maya (Akshara)." As he is devoid of all external objects, he is said to be absolutely at peace. By saying that he is uniformly luminous, we mean that he is the essence of consciousness which forms the eternal nature of Atman. As he can be realised only during Samadhi (absence of Avidya), he is said to be Samadhi; or because he rests in Samadhi. As he is without change, he is immovable. As he is devoid of change, he is therefore without fear.

Gaudapada's Karika

Where no thoughts arise, there can be no apprehension or giving up. Then Consciousness is centred in Atman. As it is birthless, it remains in uniform peace. (38)

Sankara's Commentary

As Brahman has been described as 'Samadhi', 'immovable and fearless', there can be in Brahman no such action as grasping anything or giving up anything. It is only when there is change or possibility of change, that apprehension and abandonment are possible. These two do not exist in Brahman, as there is no second thing to bring about a change and there are no parts. Where there are no thoughts, there is no mind and how can the ideas of grasping and giving up arise? This is what is meant.

When it is realised that Atman is the only Reality, Consciousness remains centred in Atman, as there are no objects, just as heat remains centred in

fire (in the absence of fuel to burn). As it is not subject to birth, it remains in a state of uniform (peace).

We set out at first, to establish that which is limitless, unborn and ever uniform, with the aid of scriptural authority (and reason). (After having done that) we now end with the statement that the unborn is always unvarying. Everything other than true knowledge of Atman, is the subject of limited (intellect). As the (Br. Up.) text says, "Oh Gargi, he who leaves this world without the knowledge of the deathless (Brahman) is one of limited (intellect)". The meaning is that all those who get the true knowledge are said to have fulfilled their desires and are (deserving the name of) Brahmanas (that is, knowers of Brahman).

Gaudapada's Karika

All Yogins (those who seek to know Brahman) are not acquainted with the Yoga (science of Brahman) which is well known and is unrelated to anything. They are afraid of this, seeing fear where there is none. (39)

Sankara's Commentary

The reality is as we have described. This Yoga is well known and is described in the various Upanishads as having not the slightest relation with any sense (organ) (or object of sense). Such Yogins find it very difficult to understand this, as they are not well grounded in the teachings of Vedanta. It can be understood only by those who take great trouble in trying to realise (their oneness with) Atman. This is absolutely devoid of fear, but the Yogins thinking that it would lead to their own destruction, are afraid of this. The meaning is that these people having no discrimination, find in this which is altogether fearless, some reason to fear their own destruction.

Gaudapada's Karika

In the case of all Yogins, fearlessness, abolition of misery, dawn (of true knowledge) and eternal peace are dependent on the control of the mind. (40)

Sankara's Commentary

To those who have realised Brahman and to whom mind and sensory organs are not real and apart from Brahman, but merely superimposed on Brahman as a snake on a rope, fearlessness and eternal peace known as Moksha (release) come naturally and it has been said that nothing need be done by them.

In the case of all (other) Yogins who are mere seekers (after knowledge, of Brahman), who are of a middling or inferior grade of intellect, who consider that mind is different from but related to Atman, and who consequently have not the knowledge of Atman being the sole Reality, fearlessness is dependent on the control of the mind; and so also the destruction of misery. This is because, to those who are devoid of discrimination, there can be no destruction of misery, while the mind which is related to Atman, is active. To them also, a true knowledge of Atman is dependent on the control of the mind. Likewise, eternal peace known as Moksha (release) depends on the control of the mind.

Gaudapada's Karika

The mind may be controlled if one struggle without losing heart just as the ocean may be emptied by taking up the water drop by drop at the end of a piece of grass (and throwing it on the land). (41)

Sankara's Commentary

Control of mind may be effected with determination, perseverance and without discouragement, just as even the ocean may be emptied of its contents by taking up the water by the end of a piece of grass.

Gaudapada's Karika

The mind which is engaged in (forming) desires and enjoyment (of the fruits of action), should be turned back from them with proper means and care. It should not be allowed to indulge too much in the latent state (that is, deep sleep). (Forming) desires is as bad as the state of latency (sleep). (42)

Sankara's Commentary

It may be asked whether incessant perseverance were the only way of controlling the mind. To this we reply, no. Not only with great perseverance, but with the means to be explained later on, the mind should be controlled in its activities of forming desires and enjoyment. It means that it must be brought back to Atman itself and made to rest there. That in which it becomes latent, is known as sleep. Though the mind is at perfect ease in sleep, it must be controlled even there, that is, it must be brought back to Atman. If you ask why it should be controlled even when it is at ease we reply as follows: As desires lead to undesirable effects, so does latency (sleep). Therefore just as the mind should be subdued from indulging in desires, it should also be controlled in the matter of becoming latent (in sleep).

NOTES AND COMMENTS

Dr. Annie Beasant

After a long and eventful career wholly taken with the battle for freedom and truth, Dr. Annie Beasant passed away peacefully about a month back, at the ripe old age of eighty-six. During this long sojourn of hers in this world, she had witnessed many a great movement, political, social and religious, in both the East and the West, and not a few of these owed something or other to her genius and untiring energy. In fact her versatility was such that though she is generally known as the head of a religious movement, her genius has left as much impress on the political and social thought of the world as on the religious.

Her spiritual pilgrimage was indeed a long and complicated one. By birth and marriage she belonged to the Established Church of England, but the trials of life and its apparent injustices came to her as a rude shock which eventually led to her loss of faith in the comfortable beliefs regarding a merciful Father of men that the church inculcated. She became a free thinker and her beliefs drifted towards atheism. In association with Charles Bradlaugh she took active part in the political life of England and in the activities of the various Free Thought societies of those days. Along with Bradlaugh she was prosecuted for republishing the 'Knowlton Pamphlet' relating to birth control and limitation of population. Later on she became an advocate of an advanced form of socialism and had to break away from Bradlaugh in 1889 on that account.

But several years before this a revolution had taken place in her religious beliefs on account of her contact with Theosophy in 1882, and after breaking away from Bradlaugh she joined the Theosophical Society. In the teachings of H. P. Blavatsky she found the light she was seeking, and till death her faith in this founder of the Theosophical Movement remained unaltered. After the passing away of Blavatsky she became the greatest exponent of Theosophy and became its President in 1907. Even before this she had transferred her field of activities to India which became her country of adoption, in whose cause she utilised her great energy and genius for the rest of her life.

Her work in this country is still fresh in the memory of our generation. Besides spreading the activities of the Theosophical Society to all parts of India, she founded the Central Hindu College, the nucleus of the present Benares Hindu University, and for a time guided the destinies of the Indian National Movement. It is true that she has now become a back number in Indian politics and that her views in certain matters have made her name extremely unpopular in political circles. But it is worth remembering that rise and fall form the fate of all leaders of political movements, especially if they remain faithful to some principles. That in her own day she was able to win the undivided confidence of the country and that she left the Indian National Movement far in advance of what it was when she assumed its leadership, are enough to entitle her

to a prominent place among the nation-makers of our times.

Like all persons of distinction, Mrs. Beasant had her friends as well as foes in her work as a politician and religious head. But even her worst enemies cannot deny that she was a sincere friend of India, and that she has contributed substantially towards her development. At a time when Indians under the first impact of Western civilisation showed signs of yielding to its glamour and of losing faith in their national ideals, Mrs. Beasant, along with several other distinguished Indians, helped substantially, both by her example and precept, in checking this process of cultural disintegration and in restoring faith in the spiritual and social traditions of India in the minds of our countrymen. India will ever remember this great service of hers who, though born of another soil and brought up in another culture, could none the less overcome all racial prejudices and identify herself so closely with the destinies of our country. It speaks volumes of her love of India that her one great desire was to be born in an Indian body in her future birth.

A New Interpretation of Ahimsa

Ahimsa or harmlessness has been accepted as a cardinal principle of ethics by almost all systems of thought, but as to what constitutes Ahimsa, there has been differences of opinion. According to the popular conception of this doctrine prevailing in India, avoidance of slaughter or infliction of physical injury, without regard to any other consideration, is looked upon as Ahimsa. As against this, Dr. W. S. Urquhart expounded this doctrine in a novel form in the light of the modern democratic ideal in the course of a lecture he delivered recently before the Calcutta Univer-

sity Economic Society. Ahimsa and democracy, he contented, are conceptions of almost identical significance, but Ahimsa in this sense differs somewhat from the individualistic interpretation of it. A distinction has to be drawn between sacrifice and Himsa—sacrifice being the immolation of the lower form or type in the interest of a higher end, and Himsa being a wanton, purposeless and selfish act of destruction.

He said, "It is a minimum but inexorable demand that your use of the rest of creation is never to be mingled with harm to even the humblest existence. But what is that harm, and how is it to be estimated. It is not to be estimated properly so long as we take the object of possible harm simply as an individual and out of connection with the whole to which it or he or she belongs. What may be harm from merely individual point of view may possibly not be harm from the point of view of the community or the whole. Some of the rights of any individual, so to speak, are intrinsic to itself and some depend on the relation to the whole. The defect in practice of the older and stricter form of Ahimsa is, it seems to me, that it regards the individual purely as an individual and out of relation to its place in the whole."

In this conception of Ahimsa there is however the danger of the higher demanding the sacrifice of the lower from its own selfish point of view. But this would be against the true ideal of Ahimsa. The higher can accept or demand the sacrifice of the lower only in case the higher in turn is prepared to utilise the good thus attained for the sake of others. "Life is a unity and it cannot but be that the lower must serve the higher, but

that service cannot, or should not, be exacted if it involves the denial even to the lowest part, of its proper place in the whole, or if the sacrifice of even the lowliest part is simply for the selfish advantage of another more powerful part and is not in the truest interest of the whole. If, further, any part receives and benefits by the sacrifice, it must remember that it thereby comes under a debt, which it must repay in service of the community and especially of those whose natural and original opportunities are restricted." "He has realised that his very entrance into the world was purchased by another's pain (perhaps death) and that throughout life, his food, his clothing and even his leisure for study or for art is earned by the toil of others. He cannot therefore count himself his own, but as a 'debtor' he is bound to use his life and his leisure in the service of others that they, in their turn may, by his work be helped to labour more happily."

This interpretation of Ahimsa, it must be remarked, is not unknown to Hindu thought. That an action is not to be judged in itself, but from its cosmic significance is one of the doctrines inculcated by the Gita. The teaching of the Gita regarding the legitimacy of war in a just cause side by side with its praise of Ahimsa as one of the highest moral virtues cannot be reconciled unless that scripture upheld the sacrificial conception of Ahimsa.

Democracy and Ahimsa

Between this sacrificial conception of Ahimsa and the true ideal of democracy, Dr. Urquhart finds a great kinship. He says: "Democracy has been defined as a government by the people and for the people. It is based upon respect for

the just rights of every individual, the refusal to injure in any way any individual or class of individuals, the desire that no one section of the population shall be selfishly dominated or exploited for the advantage of another class. But—and this corresponds to the reconstruction or reinterpretation of 'Ahimsa' which I have suggested—it is based also upon a sense of proportion, upon a demand that an individual or a class of individuals shall be valued according to its significance for the community as a whole. It shall not count for either more or less than it is worth for the purposes of the whole."

It is however questionable how far modern democracies come up to this ideal. The whole which even the best of democratic societies have in view is only a comparatively small group of men connected by racial and cultural ties, and in the light of the principles of nationalism democracies work for the welfare of these particular national groups at the expense of other groups, especially of the weaker ones. The successful democracies of the ancient world thrived on the labour of the slaves who were kept down by the Government to the position of hewers of wood and drawers of water. In modern democracies such a systematic suppression of any section within the democracies themselves is not openly practised and much less justified, but under cover of the mission of civilising the world, they exploit backward nations outside their societies. In the light of Dr. Urquhart's explanation, a democrat of this type may say that such sacrifice of the weaker is necessary in the interest of the whole, but then it may be replied that it goes against the right of the individual which is a cardinal principle of democracy.

Every nation and culture has its own inalienable right to live, and modern democratic societies are going against their own principle in not recognising this in actual life. A truly democratic society can arise only where selfishness, both national and individual, is reduced to the minimum.

Ahimsa in Individual and Collective Life

It is this contradiction between the national and international aspect of the ethics of modern democracies that is emphasised by R. B. Mowat in a recent article in the *Contemporary Review*. He says, "Long ago the great prophet of humanity who created the religion and ethic of the West discovered that no individual had a right to regard his own interest as supreme, that his imperative and unavoidable duty was to be other-regarding, and to love his neighbour as himself. This hard doctrine is, naturally, only imperfectly practised, but the grand achievement of western ethic, the pillar of western civilisation, is that the doctrine is never denied. Yet by a curious and barbarous inversion of the whole spirit of the West the same society which has taught that every individual should be other-regarding, has taught that a nation should be wholly selfish."

Ahimsa as a Positive Principle of Service

The deficiencies of modern democracies do not however falsify Dr. Urquhart's interpretation of the principle of Ahimsa as underlying the true democratic ideal. We entirely agree with him when he pleads for a re-application of the doctrine to our collective life: "I appeal to you to turn this principle into a positive principle of service. So not throw it away, but adapt it to meet modern needs.

And this you can do if you will make it positive instead of negative and interpret it not merely as harmlessness but as helpfulness. The idea which sums up its teaching is respect for others, not only for their physical life but for their mental life, their feelings, their beliefs, their whole personality and their mode and means of livelihood. And that which is the meaning of 'Ahimsa' is the only true basis of democracy."

We would only add that this respect for the feelings and beliefs of others is to be cultivated not only by politicians who are at the head of democratic Governments, but also by missionaries who go to preach their religion to others. Especially if the Christian Missionaries had applied this democratic principle to their religious outlook, they would have followed a different policy with regard to other religions. In the field of religion Hindus have been more democratic in this sense than the followers of other religions.

Spiritual Values and some recent Tendencies in Indian Public Life

In one of his thoughtful articles on "Whither India?" Pandit Jawharlal Nehru remarks: "The form of Government is after all a means to an end, even freedom itself is a means, and the end being human well-being, human growth, the ending of poverty and disease and suffering, and the opportunity for every one to live the good life physically and mentally." He does not exactly explain what is his conception of the 'good life', but it seems that it is the communistic conception of it. For the realisation of this 'good life' freedom and co-operation are necessary, but he seems to believe with the modern communists, that

economic organisation is the one deciding factor in making people happy.

He says: "The long course of history shows us a succession of different forms of Government and change of economic forms of production and organisation. The two fit in and shape and influence each other. When economic change goes ahead too fast and the forms of Government remain more or less static, a hiatus occurs, which is usually bridged over by a sudden change called revolution. The tremendous importance of economic events in shaping history and forms of Government is almost universally admitted now."

Pandit Jawharlal is a believer in communism, and his series of articles entitled "Whither India" to which we have referred above is in fact an exposition of his communistic principles. In the passage quoted above he is trying to interpret human history, as all communists do, in terms of economics, and thus lay the foundation for the superstructure of materialism and mechanisation of man and human society. Economics, no one denies, is an important factor in human history, but more important than it are ideals in the history of man whose rich emotional life and rational faculty ever seek to soar above the level of creature comforts. Economic salvation can never in itself lead to happiness, as communism fondly hopes. Today the wealthiest of countries with the highest standards of living, for example America, seems to be as unhappy as the poorest of countries, as indicated by the enormous number of 1000 suicides in 1931 in one city, namely New York.

Nothing is more certain today than that man cannot be happy unless his life is anchored to some

spiritual ideal. In this connection Prof. Radhakrishnan has rightly remarked in his recent address on "Civilisation and Spiritual Values" at the Central Y.M.C.A., Colombo: Supposing even that the Socialists achieved the wonderful progress which they professed to achieve,..... when every man had a job and every woman a husband, when all clerks and cooks worked in the basement while the women of fashion made up their faces on the top floor, did they think that their life would be happier than today.....could they think that if they only succeeded in building up a social structure which could get them intellectual and physical efficiency, human beings would thereafter be happy?..... There was something deeper than all that. The answer to that lay in their delving deep into their inner beings, sinking themselves beneath all physical and intellectual gains, and standing alone with their Maker. That was where those who wanted to mechanise society desouled human society.

The only thing man could do was to stand alone in the depth of his consciousness as a real, genuine human being, because it was only thus they could achieve their belief in God and love of their neighbour, which was at the root of their happiness. The essential thing was to get back to the root of their being, behind the physical and intellectual attainments to the spiritual.

V. J. Patel

The passing away of V. J. Patel is one of the major losses of India in the current year. Among the great Indian national leaders of our times, he was remarkable for the way in which he remained faithful to the spirit of the Indian national movement without sacrificing his

own individual convictions. The period of his presidentship of the Imperial Legislature will ever remain a memorable chapter in the history of democratic institutions in India. He maintained the prestige of the House and of his high office with a spirit of independence that refused to yield to the powers that sought to run rough-shod over them. He was a master of political intrigue and of all tactics of diplomatic warfare, which made him more than a match to the influences he had to face in his

official capacity. India is sure to feel keenly the loss of his talents and services in the years to come when the advancement of her national aspirations is likely to depend in an increasing measure on adroit diplomacy. After a protracted illness, contracted mainly by his tireless work in the cause of the motherland, the great patriot died on 22nd October at the age of 61 with a prayer for the speedy liberation of India and blessings on all at home and abroad working for this great consummation.

REVIEWS AND NOTICES

SRI IVANKA :—*Published by Ghan-shyamdas, Gita Press, Gorakhpur, U. P. Pages 666. Price Rs. 3.*

This is the valuable annual supplement of Kalyan, the well-known Hindi Journal devoted to religion and philosophy. Each year the supplement deals with some particular aspect of Hindu religion, the present one being devoted specially to Saivism. It contains a number of prayers on Siva, both in Sanskrit and Hindi, and a variety of popular articles dealing with the history of Siva worship, the rituals employed in it, the philosophy behind the conception of Siva and the methods of His worship, and the important Saivite saints and pilgrimage places of Saivism. Especially valuable are the articles devoted for the reconciliation of the theologies of Saivism and Vaishnavism, so essential for putting an end to the disgraceful hostilities that persist among the unenlightened families of both schools.

But the most remarkable feature of the book is its profuse illustrations, both painted and plain, for which the publishers deserve the sincere congratulations of all lovers of Hinduism. Even for those ignorant of Hindi, these illustrations numbering 298 in all make the book extremely valuable, since they are in themselves capable of giving an education in Hindu religious ideals.

They deal with all possible conceptions of Siva, some of them original and others reproductions, and with all the important temples of Siva in different parts of India. Many of these pictures are of considerable artistic value too. All lovers of Hindi and especially of Hinduism should patronise this valuable publication which will be found useful by Hindi-knowing and non-Hindi knowing people alike.

THE HEADQUARTERS OF REALITY (A CHALLENGE TO WESTERN THOUGHT) : *By Edmond Holmes. Published by Methuen & Co., Ltd., London. Page 207. Prices 5/- net.*

Edmond Holmes is well known to the English-reading public as the author of two widely read books, *The Creed of Buddha* and *The Creed of Christ*. In this, his latest literary enterprise, he seeks to compare the merits of the different methods adopted by the western and eastern mind in the quest for Reality—the one seeking for it in the world outside and the other in the world inside. As the lineal descendant of the Greek intellect, the western mind has inherited the traditions of the word-bound logic and senso-bound cosmology of Aristotle which are the inevitable results of a search for Reality in the objective world.

Holmes indulges in a very severe criticism of the logic of Aristotle based

on the Law of Contradiction which is generally stated in the form, nothing can both be and not be. This Law, Holmes points out, while useful in dealing with individual concrete things, is extremely mischievous in its effect on higher speculative thought. It disregards the inherent life and buoyancy of terms used in speculative thought and fixes one's attention more on words than on their meanings. It makes one overlook gradations and relativity, say, in experiences like cold and hot, sweet and bitter, by interposing a 'not' between them and making them into contradictory terms as cold and not-cold, sweet and not-sweet. While we agree with Holmes that the logicians often disregard sense in their exaggerated love of forms, we do not however know of any other method of thought that can form a common platform for all persons even in higher speculative thought. Intuitive reasoning of which Holmes speaks is, according to his own admission, not bound by laws that may be formulated, and cannot as such form a medium for the exchange of thought between people. Moreover his description of what he means by intuitive thinking is not itself clear or scientific.

Holmes however is right in insisting that an exaggerated love of forms and fixity of meaning has been a clog on higher thought and that the scholastic philosophy of the West has suffered very much from it. But the search for Reality outside has resulted in a still greater evil than the encumbrance of a word-bound logic. It has led to a dualism of Nature and Super-nature in the case of those who take a spiritual view of the Universe on the one hand, and to materialistic monism on the other in the case of those who have lost faith in a Super-nature. Christian theology with its ultra-dualistic conceptions is an example of the first tendency, and Stoicism of old and the materialistic normalism of to-day are the examples of the other. In this analysis Holmes has made a correct diagnosis of the bias of the Western mind either to super-naturalism or materialism according to its training in religious or scientific thought.

But super-naturalism cannot satisfy a scientific mind, nor can materialism

satisfy a religious mind. And in the modern world a man cannot afford to be unscientific if he likes to be enlightened and efficient; neither can he be irreligious if he wants to be happy and peaceful. As a solution of this difficulty Holmes points to the method of the Upanishadic Rishis of transferring the quest for Reality from without to within. Intrinsic reality belongs not to the known, but to the knower who guarantees the reality of objective phenomena. Of the real nature of the world outside of us we know nothing, but of the self we have an intimate knowledge, and this we can clarify by substituting the methods of contemplation for the hair-splitting tactics of logic. This method of enquiry led the Sages of India to conceive of God as the Principle of unity behind the world of diversity and as the Self or Spirit which reveals itself to itself in the self-consciousness of man. Thus the Upanishadic thought builds up a spiritual view of the universe without the dualism of Nature and Super-nature and discards every possibility of materialism by shifting reality value to the perceptive self from the perceived objects.

Holmes pays his heart-felt tribute to the Sages of the Upanishads for having given him this outlook in his quest for Truth: "Neither in the 'orthodox' nor in the 'heretical' philosophy of the West did I find what I was seeking. But Ancient India, the India of the Upanishads and Buddha, if it did not give me what I wanted, at least showed me where to look for it..... They set before me the finding of the Real One as the supreme end of my philosophy and my life..... They taught me that the sense of separateness, the sense of being self-centred and self-contained, was illusory, and I must resist its claim upon me; and they gave me general directions for freeing myself from its control."

The book, we must admit, has got its own limitation, especially from the scientific point of view, in regard to its inadequate analysis of what is meant by intuition. Yet it has got a message of great significance to the modern world in as far as it helps one gain a correct outlook in the quest for Reality. As coming from a deeply religious soul as Holmes, its practical value in spiritual life is great. We in India must especially

be thankful to Holmes for this attempt to interpret Indian thought to the Western Mind.

SOCRATES PERSISTS IN INDIA: *By F. L. Brayne. Published by The Oxford University Press, B. I. Building, Nicol Road, Bombay. Price Rs. 1-4-0.*

Socrates persists in India, for the work of village reconstruction which is so dear to Socrates' heart has not progressed to the extent that he expects. He is thus seen ever on the move, halting a few hours in each place to have a talk with the village headman or the village schoolmaster, to inspect an enthusiastic troop of Boy Scouts or to witness some of the games in which the young villagers have after all begun to take lively interest. His methods too are as before: he fires a volley of questions, well-aimed and piercing but never frightening or of a nature that will paralyse intelligent action, and drives home to the answerer the necessity for shaking off his old notions and habits. Villages are poor, no doubt, but are not villagers systematically going to the law courts and wasting enormous sums on such an unproductive hobby as quarrelling? They could organise Panchayats, Co-operative Societies, etc., and not only have their disputes settled amicably and with less cost through such bodies, but they could even secure various other benefits for which they would only be fruitlessly looking up to the Government in the years to come. If Government could afford to supply more hospitals and more trained nurses and more schools, it would certainly do so; says Socrates. But was it not foolish on the part of the villagers, he asks, to allow themselves, their wives and their children to suffer in various ways rather than subscribe voluntarily and start institutions of their own for their medical relief, etc.? Girls, the future mothers, the very persons responsible for the rearing up of families in the future, he finds, are everywhere neglected. Indeed the only attention bestowed upon them happens

to be in the matter of ear-boring, etc., so that ornaments,—another instance of waste in the life of those complaining of poverty—can be worn for enhancing personal charms. The argument is made unforgettable by means of an excellent cartoon showing a mother sending away the "cruel" vaccinator and striking a contract with "Barberji" for twelve holes in each ear of her children, one of whom is separately shown as having the ornaments no doubt, but having one eye less and a good many marks more because of the small-pox which visited her when the vaccinator had turned his back. In this most interesting manner the author approaches the problem of village reconstruction from various aspects, and he concludes by giving a pen picture of a house which has assimilated the principles he has been trying to emphasise. We wish every one interested in village work to keep a copy of this book for constant reference.

SRI RAMAKRISHNA & VIVEKANANDA: *By E. F. Malcolm-Smith, M.A., Ph. D. Published by V. Sundara Iyer & Sons, Trichur. Price each Rs. 14.*

These are companion volumes belonging to the Saints of India Series. In the preface to the former one the author remarks that materials have been gathered from the Ramakrishna Mission publications and the relevant works of M. Romain Rolland. The author is best qualified to bring out these editions, being the able translator into English of Romain Rolland's masterly books on Ramakrishna and Vivekananda. The main incidents have all been narrated and the whole presentation is such that boys of the High School standard can easily grasp the subject matter and form an estimate of the character and achievements of these two great sons of India. A few mistakes have crept into the printing, but the general get-up is good. We congratulate the Publishers for popularising the lives of our modern saints through handy volumes of this type.

NEWS AND NOTICES

Ramakrishna Mission Flood Relief Work in Orissa and Midnapore

The Secretary, Ramakrishna Mission, sends the following report of the Flood Relief operations in Orissa and Midnapore during the first half of October:—

The public are aware that we have been conducting flood relief work in Orissa and Midnapore districts from nine different centres. In the first week of October doles of rice to the amount of 110 mds. 27 srs. were given to 2196 distressed inhabitants of 86 villages from three centres in Midnapore district, besides 282 mds. of fodder for cattle. In Orissa we distributed in the same week as much as 351 mds. 13 srs. of rice in 213 villages from six relief centres in the districts of Puri and Cuttack, the total number of recipients being 7053.

In the second week of October we distributed 417 mds. 34 srs. of rice among 8052 inhabitants of 236 villages from six centres in Cuttack and Puri districts. During the same period 113 mds. 7 srs. of rice and some pieces of new cloth were given to 2212 recipients of 89 villages from three centres in Midnapore district. Besides 314 mds. of bran were also supplied free for cattle.

Recently there have broken out in the affected areas Malaria, Dysentery, Diarrhoea and other diseases in epidemic form. So we have made arrangements for the distribution of medicines as well. Again it has been reported to us from some of the relief centres in Orissa that the women there are badly in need of cloths to cover their person with. So it is absolutely necessary to provide them with clothing.

To carry on the work effectively, we require sufficient funds. So we again appeal to our generous countrymen for money. Contributions in the shape of

money or new cloth will be thankfully received, and acknowledged at the following addresses: (1) President, R. K. Mission, Belur Math, Howrah; (2) Manager, Advaita Asrama, 4, Wellington Lane, Calcutta; (3) Manager, Udbhadhan Office, 1, Mukherjee Lane, Bagh-bazar, Calcutta.

Ramakrishna Mission Sevashram, Brindavan

The Ramakrishna Mission Sevashrama at Brindavan has recently been very severely affected on account of the abnormal rise of the Jumna during the last week of September. For one whole week the Ashram stood four feet deep under water with the consequence that all the buildings have been seriously damaged and the compound thoroughly devastated. At least one thousand rupees will be urgently needed for the necessary repairs to the buildings, etc.

We fervently appeal to the generous public for liberal contributions to help this deserving institution to get over its immediate difficulties. All contributions are to be sent to Swami Sahajananda, Ramakrishna Mission Sevashrama, Brindavan, District Muttra (U. P.).

South Indian National Association and Ranade Library

The report of the Association for 1929-32 shows that it has been of great use as a library and a reading room. About 150 newspapers and magazines are placed on the table and about 80 visitors on the average per day use the reading room. The funds of the Association amount to Rs. 9,000 invested in Calcutta Corporation Bonds. Besides conducting the library and reading room the library hall is often made use of for public meetings.



Let me tell you, strength is what we want, and the first step in getting strength is to uphold the Upanishads and believe that "I am the Atman"

—Swami Vivekananda

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HINDU ETHICS

ॐ

न वाच्यः परिवादोऽयं न श्रोतव्यः कथञ्चन ।
कर्णविषयं पिधातव्यौ प्रस्थेयश्चान्यतो भवेत् ॥
असतां शीलमेतद्वै परिवादोऽयं पैशुनम् ।
गुणानामेव वक्तारः सन्तः सत्सु नराधिप ।
सर्वतः सत्कृतः सद्भिर्भूतिप्रवरकारणैः ।
हृदयेनाभ्यनुज्ञातो यो धर्मस्तं व्यवस्यति ॥

Slander should never be spoken. If spoken, it should never be heard. When slanderous converse goes on, one should close one's ears or leave the place outright.

Slanderous converse is the characteristic of wicked men. It is an indication of depravity. They, on the other hand, O King, who speak only of the virtues of others in assemblies of the good, are good men.

That code of morality which is honoured in every respect by those who are virtuous and who enhance the welfare of others, and which is approved by every honest heart, should be followed.

SHANTI PARVA (Ch. cxxxii, 12, 13. and 19.)

SRI RAMAKRISHNA THE GREAT MASTER

By Swami Saradananda

The popular belief is that the Master was a Bhakta and not a Jnani. But no one can say so if he understands when and how it is possible for a soul to live in Bhavamukha.

WHenever people hear that the Master used to live in Bhavamukha they at once jump to the conclusion that he was not a Jnani, for the term 'Bhavamukha,' as popularly understood, means only a devotional attitude towards God, with all its concomitant emotions and sentiments. They also conclude that he was ever engrossed with the emotions of joys and sorrows that arose on account of his devotion towards God, and the pangs of separation from Him. But we shall be in a position to comprehend this topic better if only we can understand what this Bhavamukha state is and how it is possible for one to live in this state. So let us briefly discuss here this Bhavamukha once again in a different way.

Let the reader imagine that the Master attained the Nirvikalpa Samadhi in three days.

Q.—What is this Nirvikalpa state?

R.—That state is called Nirvikalpa where the mind is completely freed from all its processes of *Sankalpa** and *Vikalpa* (decisions and doubts).

Q.—What are these *Sankalpas* and *Vikalpas*?

R.—Perceptual knowledge of colour, taste, etc., of the external world, the feeling of pleasure and pain, imagination, discrimination, inference and similar efforts of the mind, desires or determinations such as 'I shall do this,' or 'I shall understand that,' 'I shall enjoy this,' or 'I shall abstain from that,' etc.—in short, all processes of the mind constitute these *Sankalpas* and *Vikalpas**. *Mental states depend on the idea of the limited self. The partial and complete disappearance of this idea brings about the Sankalpa and the Nirvikalpa Samadhis respectively.*

Q.—What is the necessary pre-condition of all these mental processes?

R.—The idea of the limited self. If this idea disappears altogether or stops completely for a while, no process of the mind can go on during that period.

Q.—Well, the idea of the self does not exist in swoon or in deep sleep. Is the *Nirvikalpa Samadhi* then something like these?

*The words *Sankalpa* and *Vikalpa* literally mean decision and doubt respectively. The mind (*Manas*) is generally described as consisting solely of these two characteristics (*Sankalpa-Vikalpatmakam*). But oftentimes they imply all other mental states and processes as well. Accordingly the author here describes these words so as to imply the sum total of mental activities.

R.—No, it is not like swoon or sleep. For, in these states too the idea of the limited self persists within as it does in the waking or the dream states. Only the brain, which is an instrument for the manifestation of ideas, is in these states benumbed and remains inactive for the time being. Thus the Master used to illustrate this fact : Pigeons sit quiet or coo merrily with their throats stuffed with peas. You may think their throats are empty but if you feel actually they will be found to be otherwise.

Q.—How are we to understand that in the swoon or the sleep state the idea of the self persists in like manner?

R.—Its existence there is to be inferred from its effects. As for instance, firstly, the beating of the heart, the movement of the pulse, the circulation of blood and all physical activities alike depend on his idea of the self ; and these activities do not cease either in sleep or in swoon ; and secondly, though the external signs of these states are to some extent similar to those of *Samadhi*, yet when a person wakes up from sleep or revives from swoon, the extent of his knowledge and happiness does not change in the least. The lust of the voluptuous, the rage of the pugnacious and the greed of the avaricious remain the same as before, whereas these passions can never exert their force on one who has attained the *Nirvikalpa* state. Instead, there appear to him new illumination, unbounded joy and direct vision of God, the Supreme

Cause of the world, which remove from his heart all doubts about the hereafter, the spiritual world and so forth.

Q.—Very well. I understand that the Master's idea of the limited self would completely disappear for some time in the *Nirvikalpa* state. What followed next?

R.—Not being satisfied with the temporary vision of the Divine Mother, which followed the disappearance of the limited ego, the Master tried to remain permanently in that state alone.

Q.—What were the mental and physical changes brought about by such an effort ?

The Visions and Experiences of the Master during his Six Months' Stay in the Nirvikalpa State

R.—Sometimes the ego would disappear altogether and all signs of death would be visible in the Master's body. He would then enjoy a complete and unobstructed vision of the Divine Mother. Again at times a little trace of the ego would appear and along with it some indications of life would return, while due to the preponderance of *Satwa* in that state, he would have slightly obstructed vision of the Divine Mother through the transparent screen of his pure mind. Thus the complete disappearance of the ego-consciousness and all the mental activities along with it, followed by the perfect vision of the Divine Mother ; and again a dim awareness of the ego-idea, a slight manifestation of the mental faculties and consequently a

partial veiling of the full vision—these two states alternated with each other again and again.

Q.—How long did this struggle continue?

R.—Continually for full six months.

How was the Master's body maintained though the ego-idea disappeared almost completely?

Q.—What do you say? How then could his body remain intact? For the human body can never be preserved without food for six months; and as you too admit, though the ego-consciousness slightly appeared in the Master occasionally, it never came in that extent which is necessary for taking food and performing other physical actions of like nature during this period.

R.—True, there was no possibility of the Master's body being preserved and the Master had not the least desire to have it preserved either. But yet it was not destroyed, and that was because the Divine Mother wanted to do good to numerous souls by manifesting Her spiritual power through it.

Q.—Very well, but was the Divine Mother coming in human form and feeding the Master perforce during these six months?

The appearance of a Yogi and his forcing the Master to take food

R.—Something like that indeed! For a Sadhu happened to come from

somewhere, who clearly understood that the dying condition of the Master was due to his Yogic practices and perfect knowledge of his identity with God. So he remained in the temple of Dakshineswar for full six months. Daily he would try to bring the Master to body-consciousness, even by belabouring him if necessary; and as soon as some indication of external consciousness would appear he used to force a few morsels of food down his throat. We do not know why the Sadhu felt such an earnest desire to preserve with so much care the life of an unknown man who was lying almost inert and on the verge of death. Such a thing, we hold, happened through the will of God. How else can we explain the preservation of the Master's body, an obvious impossibility, but by ascribing it to the direct will and power of the Divine Mother?

Q.—Very well, so far we understand you. What next?

The Command of the Divine Mother—"Remain in Bhavamukha."

R.—Then the Infinite Knowledge and Power that is manifested as the world with its varieties of names and forms, permeating through and through all objects sentient and non-sentient, whom we call God or the Divine Mother, commanded the Master: "Remain in Bhavamukha."

ON 'WHITHER INDIA'

A Survey of the Present-day Economic and Political Condition of the World

THE series of three articles entitled 'Whither India' by Pandit Jawharlal Nehru presents some of the most striking and serious thoughts that have appeared in the recent journalistic literature of India. As Pandit Nehru is a leader of the Indian National Movement, whose ideas are likely to influence vast numbers of our countrymen, it would not be out of place if we give our remarks on some aspects of his articles, although the main body of them falls outside our purview as dealing only with politics and economics.

'Whither India' is a frank and thoughtful presentation of the present-day disharmonious condition of world politics and economics, and of the means to be employed if better conditions are to be restored and mankind brought to the realisation of the 'good life.' Pandit Jawharlal is well-known for his communistic leanings, and in these essays he has openly expressed his creed. He views world-history as consisting exclusively in the play of economic forces and in war between Capital and Labour. The present-day capitalistic system began with the decay of Feudalism in Europe and the creation of a landless proletariat who could be used as wage-

labourers in the methods of large scale production that came into vogue after the Industrial Revolution. Side by side the limited markets of feudal times disappeared and gave place to the open world-market in which the machine-made goods could find a ready outlet. Capitalism is the originator as well as the product of the new industrial system. In the beginning it led to such great accumulation of profits among the industrial nations of the West through the exploitation of eastern peoples, that for a time the capitalist could afford to distribute a good share of the profits among the wage-earners. This led to the improvement of western standards of life. But before long the growth of capitalism received a check. With the growth of nationalism in the East after the Great War, the markets there became less and less accessible to manufactured goods from the West. The debts and other consequences of the war increased the burdens of all the western countries enormously and little money was left to distribute among the working classes. In addition, the continuous improvement in technique led to the displacement of large numbers of workers, and unemployment increased as a result. The consumption of manufactured articles within industrialised countries as well as outside decreased due to the growing poverty

of the masses as a result of unemployment in the former, and due to the growth of national resistance against exploitation in the latter. Tariff walls began to be raised by different countries to protect their home industries, and Capitalism without an open world-market failed to find sales for the large output of manufactured goods. Thus when man had through technical improvement learnt how to produce inexhaustible wealth, those who were in need of it found no means of getting it for consumption. This phenomenon of unlimited production on the one hand and extreme poverty known as unemployment on the other, is what is spoken of as trade slump or economic depression in modern parlance. It is, according to Nehru, the product of the capitalistic system which has led to the concentration of wealth in the hands of a few and has prevented the social structure from keeping pace with technical advance. The direction of the world progress in the future, therefore, lies through the destruction of this antiquated social system, and the socialisation of the national wealth.

India's political struggle is significant for Pandit Nehru only in so far as it helps India to participate in this social re-adjustment of transferring power from vested interests to the masses. The constitutional changes under consideration at present are not in any way helpful in this process as they are calculated only to entrench the vested interests both Indian and foreign, in their present position of power and advantage.

Spirituality or Materialism— Which ?

How far these theories are correct from the economic point of view is not in our province to consider. One can however agree with Pandit Nehru that certain radical social adjustments are necessary to secure the welfare of mankind. But the question we want to raise is whether the happiness of man which Pandit Nehru has in mind can be brought about simply by adjustments in the system of distribution. In his three long articles he has no word to say about anything else except questions that influence economic life, as relevant to the matter. He even expresses his positive disdain for the claim of ideals to influence life. He says: "Our politics must either be those of magic or of science. The former of course requires no argument or logic; the latter is in theory at least entirely based on clarity of thought and reasoning and has no room for vague idealistic or religious or sentimental processes which confuse and befog the mind. Personally I have no faith in or use for the ways of magic and religion, and I can only consider the question on scientific grounds."

To eliminate pure sentiment and vague thinking from not only politics but every aspect of life will be a decided gain for humanity, but if every form of idealism is included under this undesirable category, as Pandit Jawharlal seems to do, then all who believe in the spiritual basis of life are bound to protest against such a view. Although he

does not make any strong pronouncement against spiritual ideals except what we have mentioned before, it is plain from the general trend of his writing that he subscribes *in toto* to the dialectical materialism of Lenin and his interpretation of human history in terms of economics and class war. The tremendous importance, he remarks, of economic events in shaping history and forms of government is always universally admitted now. No doubt, its importance is recognised by all, but that it is the most fundamental of forces moulding the life of man is a dogma that is admitted only by the followers of Marx and Lenin. Ideals, we hold, are more fundamental to life than sordid economics.

The thoroughly materialistic leaning of Pandit Nehru's views is clearly brought out in the following passage: "The form of government is after all a means, the end being human well-being, human growth, the ending of poverty and disease and suffering, and the opportunity for every one to live the 'good life,' physically and mentally. What the 'good life' is, is a matter we cannot go into here, but most people will agree that freedom is essential to it." Now to leave one in the dark as to what constitutes the good life makes one rather suspicious, and especially so when one is told indirectly that all that is necessary to realise it, is the eradication of poverty, disease and suffering. No one questions, whether he be an idealist or a realist,

that the removal of these human imperfections is necessary for the attainment of the 'good life'. But just as Pandit Nehru values freedom only in so far as it is conducive to the eradication of poverty and suffering, these in turn are valued according to the Indian ideals only in so far as they help one to live the higher life.

Materialism and the 'Good Life'

To the lovers of the spiritual traditions of Indian culture, the most disappointing feature about Pandit Nehru's reflections contained in 'Whither India' is the complete non-recognition of this higher life and its place in directing the life of the society. Is the significance of human life confined solely to the period of physical activity or does it extend even beyond that? An answer to this question is demanded of any man who takes to life seriously, and the kind of answer we arrive at is bound to exercise a radical influence on our life. If one could agree that Reality is at bottom unintelligent and that all that is of man consists only in the maximum satisfaction of physical needs, one could have reconciled oneself to a conception of the 'good life' consisting only in the maximum satisfaction of human needs. If from the failure of the remedy we can infer the incorrectness of the diagnosis, we may pronounce such an interpretation of life to be wrong from the results that have attended all schemes of life based upon such presuppositions. Materialism, the philosophy of life that

sanctions the interpretation of human history solely in terms of economics, has nowhere succeeded in creating happiness in spite of all the claims that have been put in its favour by its champions. If an estimate is made on happiness of men in different countries in terms of their subjective feeling of it, there is nothing to warrant that the most prosperous of countries with the highest standards of living have even a bit more of it than comparatively poor countries. America is the richest country in the world and the standard of living obtaining there is the highest. Even if the communists succeed in establishing their millennium on earth, it will not be possible for them to provide more comforts to the average citizens as the American standard of life has been doing under the present regime. They have applied science in every department of life, and as Pandit Nehru wants, they have never allowed vague idealism or meaningless mysticism to overcome their practical sense. But yet we hear today from Mr. Hoover that America is faced with the most baffling problems, and that the crime-wave has assumed such huge magnitude as to render the life and property of anybody and everybody insecure in that land of science and plenty. Again the number of suicides, a sure index to the mental peace and balance of a people, which was about 500 in the city of New York in 1921, has nearly doubled by 1931. America has successfully fought poverty and disease, but if

happiness is a sign of the 'good life,' it is evident that America, as these symptoms indicate, is far from attaining it.

Equally dismal is the condition in Russia, the paradise of the communists. If the denial of every form of liberty in life as well as thought, if the complete sacrifice of the individual at the altar of a brutal State, is the ideal of human happiness, then, it is realised in Soviet Russia. Perhaps scientific technique may in course of time improve their standard of life which at present is miserable, but even under the most prosperous circumstances anything like happiness or what deserves the name of the 'good life' is inconceivable in a society whose ideal is thorough mechanisation of man, which refuses to allow man to think differently from the State and act according to what he thinks is true even though that may not in any way interfere with the similar rights of others.

Class War surpasses Nationalism in Brutality

Thus the bane of modern society, whether it be in a capitalistic country or a communistic country, is the fundamental misreading of the meaning and significance of human life — the interpretation of it as consisting solely in physical existence. Man is a triune being consisting of the body, mind and soul; and a conception of the 'good life' that fails to recognise all these three aspects of his being can never give him happiness, whether individually or collectively. The necessity

for a well-trained body and a well-informed mind is recognised universally nowadays but the need of spiritual culture, nay, the very existence of a higher, immortal element in man has been questioned. Social workers are ready, as we find in the case of Pandit Nehru, with plans for human upliftment in complete disregard of or even active opposition to this deepest aspect of human nature. The result has been increasing unhappiness and discord in the life of man in spite of all the luxuries that the machine age has invested the life of even the common man with—luxuries that were unknown even to the wealthiest of men in the past. Science has increased man's knowledge of Nature and his control over its forces, but it has absolutely failed to provide him simultaneously with any means to exercise an effective control of his own internal nature. The result has been similar to that of giving a sharp sword to a criminal or an insane person. Without the chastening influence of a truly spiritual ideal the brutal nature of man has been allowed to gain the upper hand, and the new powers at his disposal, instead of being put to the common use, are being utilised in the interests of unrighteous national aggrandisement and the bloody wars attendant on such conduct. Today in the midst of apparent peace we find the nations more suspicious of one another than even in times of war. Without formal declaration of war nation is arrayed against nation in full battle order, and tariff walls are being raised as

it were, to starve rival nations to submission.

A person with communist leanings may attribute all this to the baneful influence of capitalism, but it may be replied that even the attitude of Russia, the ideal country of the communists, is not in any way more favourable to the peace and happiness of the world. Beginning with the war cry that the working classes all over the world belong to one confraternity, Soviet Russia has drifted back to the same old nationalism with 'My country, right or wrong' for its motto. It has however scored one point more over other countries by adding the bitter hatreds of class war to the existing disharmony caused by national antagonisms. This idea of class war is nothing but a modern version of the old maxim, 'Might is right.' It teaches that mankind is divided into two irreconcilable groups, the Capitalists and the Workers, the bourgeoisie and the proletariat, and that human history is an unpromising conflict between these two rival sections. The moral of such an interpretation of history is that these two classes, when they become self-conscious, should engage in an unrelenting warfare and that the strong and the victorious should stamp down the other with all brutality. We are realising the result of such a philosophy in several parts of the world today in the shape of attacks and more severe counter attacks, of excesses on the one side and reprisals of a more beastly nature on the other. In those countries where

the philosophy of class war has been accepted, human nature has relapsed to a more primitive level. The stream of hatred and brutality that has hitherto been following through the channel of nationalistic passions has now received a mighty tributary through the offices of this new philosophy of class war.

The Need of a Vital Religion

When such are the conditions of life and such the philosophies that support them, all talks about the realisation of the 'good life' are but cries in the wilderness. Anything worth that name must be based on a solid foundation that consists in the recognition of the spiritual principle constituting the deepest nature of our being. Religions in the past have tried to do this, but their regime has only been a partial success. When they were a living force in society, they used to give a greater measure of mental peace and happiness to individuals who followed them faithfully than do all the comforts and the highest standards of living obtaining at the present day. But in collective life, they have proved a failure owing to identification of religious organisations with secular interests into whose hands corrupt priesthoods have sold the precious treasures entrusted to their care. Again the use made of religions to form communities that pass under the name of political parties, as we find it today in India, has been another factor for corrupting the forces of religion and rendering them incapa-

ble of exercising a regenerating influence in the collective life of mankind. If religion is to be raised to a constructive principle in social life, as it ought to be because it has got the correct outlook on life, it must be freed from its dogmatic setting and exclusive tendencies, and reduced to a subtle force that will permeate all thoughts and actions of men, as integrity of character, purity, holiness and universal love and sympathy. Above all, religions must cease to fight among themselves for the vindication of their exclusive dogmas and particular saviours, and concentrate on their common point which consists in the recognition of the great fact that they all look upon life as having a significance extending beyond the grave, and upon our physical existence as having an end of eternal value far surpassing the mere ending of poverty and suffering. If humanity is to have any happiness and if our social life is to be diverted from the brutal turn it is taking under the influence of capitalism and socialism, both wedded to a materialistic interpretation of life, the only way lies through the development of a vital religion which will help men to dive into the very depths of their being and induce them to utilise the illumination thus gained for the common good of their fellow beings. Perhaps religions, as they are organised today in the world, may not shake off their narrowness and dogmatisms and come to rescue mankind from falling into the clutches of

communism and class war on the one hand, and of nationalism and world wars on the other ; but then it becomes the duty of all right-thinking

men who believe in a spiritual interpretation of experience to evolve this religion of the future based on universal love and sympathy.

REASON AND REVELATION

By M. A. Venka Rao, M. A.

THE great religions of the world trace their source back to some definite epoch in the past when there occurred to their founders a "specific and unique self-disclosure of the Divine" (Prof. A. E. Taylor, *Faith of a Moralist*). Moses and the prophets of the Jews, Jesus the Christ and the Incarnated Son of God, Mohammad the prophet of Islam and the Five Kings of China were all privileged persons who saw the face of Truth more directly than it is given to ordinary mortals. Their utterances have been the source of inspiration to generations of men, but sooner or later the question has always arisen whether this ancient inspiration cannot be related to the natural powers of human nature, whether the law from on High cannot be found to be the utterance of our own inmost insight. Ripening reflection has produced 'theology,' in all the religions, a synthesis of the content of revelation and reason, more or less successful, but *all* of them claiming *finality* and the absolute right to coerce the intellect. The Roman Catholic Church has evolved a synthesis, impressive in its comprehensiveness, culminating in the work of St. Thomas Aquinas. The creeds of Protestantism contain other solutions of the same problem. The theologies of Islam, the schools of Buddhism in India and abroad, Chinese Taoism are all the outcome of similar efforts of the mind of man

in different environments to achieve a harmony in his universe, inner and outer. The Indian solution is contained in the schools of Vedanta founded upon the Brahma Sutras of Badarayana, which sum up the quintessence of the Indian spiritual heritage. It is the aspiration of the modern Philosophy of Religion to survey the whole field and to elicit the elements of permanent value in the entire cultural deposit of humanity and indicate the lines of future development.

The problem has been rendered acute by the claim of theologies to be *final*, *sufficient* and *exclusive* and by the growth of secular knowledge which has rendered much of the framework of the old faiths obsolete. I propose in this paper to survey briefly the account of revelation as expounded in the Christian and Hindu traditions, with a view to elicit the elements of philosophic value they may contain.

Christian thought presents itself to us in at least two distinct forms, the Catholic and the Protestant. Both share a common basis and a common world view, but differ mainly with regard to the seat of authority in the spiritual body politic. Both claim a supernatural revelation as the basis of the Christian religion. Moses and the other Hebrew prophets are regarded as the divinely appointed forerunners of the final and culminating revelation of God in Jesus

Christ. God spoke to the prophets face to face, miraculously breaking through the order of nature and laid down the law. Later He sent His own Son out of surpassing compassion for sinful humanity to dwell among men and reveal His glory and love. Hence the Personality of Christ is unique. His whole life is the revelation, every word of His reveals the Father and is therefore infallible. He is very God and very man. Further, He entrusted Peter with His authority for the continuation of His supernatural ministry and power among men. His mantle has thus fallen upon the Roman Catholic Church. Hence throughout later ages the Catholic Church is the only living and authoritative interpreter of the Gospel, to believe in whom is salvation. It has inherited not only the saving word but also the Lord's power of attesting divine truths by miracles. Hence it is that the Church and her saints can display miracles even in this sceptical age. The church is the Bride of Christ and is continually guided infallibly by the Holy Spirit. Protestantism does not accept the claim of the Catholic Church regarding its divine powers. It transfers the allegiance of Christians from the Church to the Bible, from the interpreter to the original accents of God. It is *in intention* a protest against the 'externalism and legalism' of the Catholic Church. It started as an appeal to 'private judgment.' It is a shifting of emphasis from custom to conscience, from works to faith, from law to love. (Cf. from Karma to Jnana). But in *content* the world view remains the same—supernatural revelation, the privileged position of the Jewish Prophets, the unique career of the Son of God, attested by supernatural miracles, the final and infallible character

of the Word as contained in the Bible. Even Protestantism soon found it necessary to interpret the Bible for the sake of the weak understanding of its flock and to combat heresy, and set up severally the creeds of the modern sects as the authentic meaning of the Bible, belief in which is essential to salvation. It found it necessary to have some kind of church governance and some seat of authority. Most of the Protestant Churches accordingly have allied themselves with the State and have set up the claim of infallibility on their own account, deriving it from their approximation to the purity of the primitive church when faith ran pure and undefiled in the souls of the Apostles. There is on the whole a greater simplification in ritual, and a greater access to the Bible but the principle of authority has been reinstated as before, except perhaps in some small communities like the Unitarians and the Society of Friends. The only change lies in the transference of infallibility from the church to the text of the Bible. It is this claim to the *finality* and *inerrancy* of revelation that constitutes the crux of the problem. Reason will oppose no insuperable obstacle to faith if revelation is urged to be a higher species of wisdom gained by intelligible processes of thought, self-discipline and inner purification, if it is just an intenser love for mankind and a greater degree of passion to help it free itself from the bondage of ignorance and sin. It will be the utterance and insight of the soul at a higher level and will be repeatable by human effort aided by the spiritual order encompassing the universe. But No. Revelation is claimed to be "an irruption" into the natural and spiritual order as we know it or *can* know it, it is "an abrupt and incalculable self-disclosure of the Divine,"

not to be commanded or achieved by human agency.'

In essence the same claim to supernatural origin is made in Indian theology. The Vedas are accorded a privileged position. They are regarded as eternal and infallible. The nature and presuppositions of the argument differ: the discussion is far more acute and complex but the substance of the claim is the same and the motive is the same *viz.*, the safe-guarding of the spiritual and moral interest of man. The Purva Mimamsa and the Brahma Sutras expound the essentials of the position and defend it against the Nyaya and the Sankhya thinkers who indeed acknowledge the divine origin but deny the Apourushayatva (impersonality or uncreatedness) of the Veda. The first plank of the argument consists in proving the eternal character of sound, Varna or Sabda. Letters are eternal. Human vocal organs only *manifest* them but do not *create* them. They are all-pervading. The Veda as consisting of Varna is therefore eternal. Further, the words and their meanings are also eternal, not man-made. Panini and the grammarians postulate sphota-unitary entities manifested by the momentary letters and in turn manifesting meanings. Sankara and the other Vedantins do not see the need for this tertium quid. As Madhva puts it, the Samskara of the vanished letters is sufficient to evoke the unitary meaning (Tatva Nirnaya). Further, human works like the plays of Kalidasa and the words of Buddha are not eternal in the same sense, because the order manifested by them has been brought about by historical persons at definite periods of time, whereas the order of the words of the Veda (Anupurvi) has come down to us from the days of creation and has

no particular human authors. For, no authors are as a matter of fact known. If names of writers such as Vasishtha, Katha, Kapala are mentioned they are to be understood as seers of the Mantras or founders of schools of study. The Rishis are Drastar: the Mantras flashed across their mental vision. They heard the eternal words—hence the name of Sruti to the Veda, something heard. The Veda therefore was pre-existent. And if the names of kings like Nahusha, Yayati etc., and definite incidents relating to them are mentioned, it does not follow that the portions of the Veda relating to them were composed after those incidents took place. Badarayana cuts the Gordian knot and declares that those names and those incidents occur Kalpa after Kalpa and refer to *species* and not to individuals. The eternal Veda contains the names and forms of *all possible objects*, persons and incidents which recur age after age, with only insignificant variations. The same answer holds with regard to the names of gods, Agni, Indra, Varuna, etc., mentioned in the Veda. They are office-bearers in the administration of the world and change from age to age. Hence there need be no break in the duration of the Veda. And if individuals like Babara Pravahini who have no necessary place in the economy of things are referred to, there need be no hesitation in understanding them in a general sense such as the wind, for example. Further, a whole science of language has been developed to prove that Sabda or language is an *independent source* of knowledge. Its *authoritativeness* is maintained to be *self-derived* as against the Naiyayikas who interpose the mediation of the Apta or trustworthy person. It is held that knowledge arises with the marks of certitude

the moment we hear a sentence. It may be confirmed or falsified by later experience; but the same qualification holds good for Pratyaksha (perception) and Anumana (inference) also. Hence the Pramanya (validity) of Sabda is Svatastva and not Paratastva, self-derived and not other-derived. Human testimony may be subject to error, but the Vedic Vakya (the sentence of the Veda) is not, because it is not of human origin and therefore is free from the defects incident to human productions. Apourusheyatva (Impersonality) protects it from liability to error.

Further treatment is given to three objections from the rationalistic standpoint. The Veda cannot be inerrant because (1) it contains untruth, (2) it contains self-contradictory statements, and (3) it contains unnecessary affirmations and reiterations. It contains untruth because some of those who have performed Putrakameshti sacrifice have been disappointed: they have not been blessed with a son. This objection is met with the answer that the sacrificer must have unknowingly committed a mistake or that his Prarabdh Karma was stronger. The sacrifice can only remove external obstacles; the inner purity must be achieved by the individual in life after life. The Veda at any rate remains inerrant. The contradictions in the Veda such as the injunction to begin a particular sacrificial item in the morning and also in the evening are explained as referring to different types of sacrificers or different occasions. The repetitions are not unnecessary; they serve to commend the performance or blame the omission of duties. Above all it must be remembered that the Veda has authority only with regard to Adrishta or the unseen such as heaven

and hell, and not with regard to earthly matters wherein Pratyaksha and Anumana have full sway. If Vedic words refer to the latter, it is only Arthavada reinforcement or explanation of what is otherwise known. Again, if the Vedic knowledge must be rendered credible, it must not contradict reason and experience. If it appears to do so *prima facie*, a satisfactory interpretation must be found. These are some of the canons of Vedic interpretation, all tending to safeguard the supernatural origin and eternal character of the Veda. Thus a great treasure has been handed down to us, Varna, Svara and Anupurvi complete (letter, enunciation and order) by immemorial tradition from the Supreme itself.

Here comes an interesting difference in orthodox attitude to the Veda. The Vedanta claims that it is Apourusheya, non-personal, while the Nyaya and Sankhya regard it as Pourusheya or personal, coming from God Himself. Both are supernatural in intention and effect, but to the Vedanta the eternal word is not created even by God; it remains in His mind and is uttered in the beginning of each Kalpa by Him to the presiding spirit of the epoch, Maheswara, Chaturmukha Brahma or Prajapati, by whatever name he may be called. This doctrine contains a profound insight which saves the Apourusheya theory from mere formality.

Now in what sense can a free mind accept such claims in a vital problem in current philosophy and religion? The right solution of this question will settle the spiritual history of mankind for some time to come. It will involve an internal reform in each religion which will solve automatically its external relation to other religions.

The speculation of the past is not without suggestions indicating the lines of solution. In Christian thought the Johannine doctrine of the Logos and of the eternal Son is a fertile hint. The Father and the Son and the Holy Spirit refer to the eternal foundations of the universe. The Father is the Infinite Creative Source, the Son is the particular actualisation of His essence in the concrete cosmos that we know, and the Holy Spirit is the identity of essence and bond of unity between them. It is the dynamic element folding God and the world into one even while the former transcends the latter infinitely. God is revealed in the world at large at one level and in the Son at a higher level of spirit. So much is acceptable ground whatever may be the detailed specification of this unity in diversity. In a sense God's revelation in Jesus Christ may be accepted to be *final*. Casting our eyes on the Indian scene, the Vedic heritage can be accepted to contain the revelation of God in the Mantras of the Rishis and to be equally *final*. Can we reconcile these two claims without dropping the elements of value in either? We have indications of an answer in the Apourusheya Vada of the Vedanta. The Veda is what reveals the Divine. It is Apourusheya because Truth is uncreated. When it is said that God at the time of Pralaya retains the Veda in His memory, it means that the eternal order of the universe is the object of His contemplation co-present with His mind. The Veda is the Absolute Idea, or Eternal Logos or the Ideal Patterns of Plato. In the words of Plato "God's mind is the rational order of the universe" (713, E. Jowett's Tr. Quoted in Indian Philosophy by [Sir] S. Radhakrishnan). Even the psalmist has it:

'By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.' Again, 'The counsel of the Lord standeth for ever, the thoughts of His heart to all generations' (33—6 & 11). Madhva declares quoting a verse from the Rigveda that Vach or Speech is co-existent with Brahman in His thousandfold plenitude: सहस्रधा महिमानः सहस्रं यावद् ब्रह्म विशिष्टं तावती वाक् ("Tatva Niranya, Kumbakonam Satika edition page 2, line 15). The Vedanta Sutra 1—3—28 declares that the gods are produced by the word. Sankara explains it by pointing out that Prajapati creates the gods with the help of the words of the Veda.

Ramanuja is more explicit. He urges that creation proceeds by focussing attention on the characteristics of the object revealed by the word denoting it. Madhva is quite clear that the Veda is the eternally existing pattern of thought-expression which constitutes the warp and woof of the universe. In Pralaya, he says, it remains in the mind of God—Vishnu buddhigaha, Isa buddhishthitha. He points out that even God is seer, not maker—Harina drashta. Thus the Veda in the Vedanta stands for an aspect of the Deity Itself and as such is the uncreated Light of the mystics. Madhva points out that the existing Veda is only a fragment of the full word, revealed to the Rishis in part in accordance with their Tapas and capacity. Here is a basis for the reconciliation between reason and revelation. The Vedanta has a tradition that the Yogi can see God face to face—Aparokshajnana, and all of us can become Yogis through adequate preparation. What appears insuperable in one life may become a possibility if the field of realisation is extended to a plura-

lity of careers. And Advaita holds out the possibility of becoming one with Brahman. Madhva points out in his Sutra Bhashya that Aparokshajnana or vision of the Supreme can only be achieved by a magnificent act of concentration which focusses the entire Jnana Samskara of the aspirant and the whole content of the Veda (V. Sutra III, 3-6). All the qualities of Brahman, positive or negative, are to be made the object of one comprehensive mental act (of a single concept, for the sake of meditation) as it is prescribed; etc.....(Bhashya on it). "The Supreme Lord is to be contemplated necessarily with a comprehension of all the excellences and absence of defect declared by all the Vedas." (S. Subba Rao's E. Tr.)

That is to say, revelation can be achieved, and consists in the ripening and fullness of knowledge. It is the crown of reason. It is to be remembered that the formal defence hardly brings out the real place that the Veda occupies in the minds of the ancient thinkers. To them it represents the sum of knowledge. Its supernatural character is borne in upon them on account of the immensity and variety of the Vedic knowledge. Apourusheyatva is a symbol in their minds of the fullness of knowledge as well as of its finality. Jayatirtha in his Tika on Tatva Nirnaya points out that the variety of the Mantras affords an infinite treasure of patterns of adoration adapted to different Sankalpas and situations (Cf. V. Sutra III, 3-15. For the purpose of meditation all the attributes are declared by scriptures). Therefore all systems of knowledge are partial glimpses of the mind of God.

Thus a picture of Infinite Creativity (the Father), immanent order

and intelligibility in the external universe and beckoning Ideal of Conscience or Atman within, (the Son) and the Identity of essence between them, appear to be the final truth contained in Revelations of Christian and Vedic traditions. It is significant that the Vaishnava schools of Vedanta should assign a place for Lakshmi in the Personality of God. For if God is the Highest Spirit, He cannot be mere potentiality: He requires an Other to be Himself; the universe of matter and finite souls cannot constitute an adequate partner for the transcendent Deity, for that would render Him subject to the changes and chances of finite things. Anyway, the closely related aspects of the Ultimate appear to be triune to the deepest metaphysical thought as well as to the purest spiritual experience, whether they be named Brahman, Maheswara and Maya, Vishnu, Lakshmi and Prakriti, or Father, Son and the Holy Spirit. It is not suggested that these three are complete parallels. It is only suggested that the coincidence cannot be accidental and may contain the key to an ultimate reconciliation. No progress in detail can affect this ground plan. Progress consists in fuller discovery of ever larger spheres of experience in which the vision is to be verified and embodied. The claim of Advaita that the Mahavakyas of Tatvamasī and Aham Brahmasmi, of the Vaishnava schools that there is an experiencable identity or similarity of essence between the human soul and the Supreme, and of Christianity that God is revealed in Jesus Christ can *all* be accepted to be *final* in the sense that they express the deepest verities of God and the human soul glimpsed in the head and felt in the heart. It is in exactly the same sense that specula-

tive idealism claims that the Absolute is already known in principle, and that it is revealed wherever there is insight into truth, appreciation of beauty and felt unison of the will with self and society (Cf. F. H. Bradley, 'Appearance and Reality' chapter on Ultimate Doubts). This is salvation in essence and is the basal fact of experience. In this light, the Thomist dualism between reason and revelation, continued in the 18th century Deism, vanishes, the broken rhythm of the human spirit is restored and all its powers are harmonised. The ancient gulf between the two is seen to be a primitive exaggeration of the difference between intellect and intuition. Intuition is seen to be but perception of unity organising the detail explored by intellect, supplementing its work. A. Taylor argues elaborately the similarity of revelation to artistic genius. Prof. Radhakrishnan has some fine chapters on it in *An Idealist View of Life*. This view may seem to annul the difference between religious revelation and secular discovery of natural truth. But far from annulling the difference, it only establishes a continuity of ascent between them. Scriptural truth is defended nowadays largely for securing a sure basis for morals. In Indian thought also the stress on infallibility is made in the interests of an indubitable determination of Dharma and Adharma. As Martineau suggests, we may retain the term revelation for the perception of spiritual and moral truth, intuition into the deepest layer of Reality, and confine the term reason or rational intuition to the realm of natural law. The difference will be one between a total or integral grasp of things, and fragmentary or abstract thinking.

From this point of view what becomes of the scriptural claim to

infallibility and of its exclusive revelation to specific individuals? On the Christian side, the central framework of insight, spiritual and moral, will remain intact but the supernaturalism of the Church and the Bible, papal infallibility and verbal inspiration will appear as symbols of the finality of ultimate truth, a finality that is not closed but has all gates open to the future. They will appear as echoes in the intellectual realm of the intensity of feeling and of the urgency of the practical need for rapport with Reality, and naturally therefore subject to reformulation in terms of changing environment of knowledge. Newman's idea of the development of dogma has certainly a larger scope than the official view of the "deposit of faith once for all delivered to the saints" has room for. Christ will retain His uniqueness, for all persons are unique, but will have a commanding right in virtue of His spiritual insight and realisation. But His uniqueness will not be exclusive; it is quite consistent with the uniqueness of Buddha, Krishna, Socrates and the other great ones of the world. The greatness of Plato does not contradict that of Sankara, nor that of St. Thomas that of Madhva. Degree in revelation and finality thereof are quite consistent with each other—degree regarding the fulness of truth embodied, and finality regarding the correctness of the way taken. The Path of Christ and Buddha leads straight to the Highest, one need never turn back, *nay must never turn back*. Here is all the infallibility that we really need. But it is being untrue to the real riches of the universe to claim that any one of them was absolutely Perfect. For instance, taking one field alone, it is impossible to think that they had completeness

of knowledge, that they were Darwin, Aristotle, Einstein and all the future discoverers rolled into one severally. But their message does contain saving knowledge because they achieved a point of view at once the most central and deepest. Prof. Taylor urges such depths in revelation, but pleads that one of them may be final in both senses of way and completeness; obviously he has Christianity in view. From this point of view, the eternality of the Veda as a collection of hymns with Varna, Swara and Krama all complete and remaining the same from Kalpa to Kalpa will be only a symbol of that Eternal Thought which is the ever living basis of the universe, ready to spring up like a fountain wherever there is sufficient elevation of spirit. This is that perpetual quest of God for the human

spiritsymbolised with such poignant appeal in such diverse ways—God sending His Own Son to put on the anguish of mortality, the divine lute of Krishna, the passion of an Avalokiteswara for universal salvation, and the endless stories of the Puranas tirelessly depicting God as Bhakta Parādhīna, the loving servant of His servants. All the Bibles of Humanity are thus seen to be the broken lights of the same splendour. In some such manner, it seems to me, lies the development of the insight contained in the significant phrase of Sir S. Radhakrishnan regarding “the organic unity of the higher religions” holding the promise of the final reconciliation between reason and revelation, and incidentally of religion and religion, thus restoring the inner unity of modern civilization.

RAJA RAM MOHAN AND MODERN INDIA

By Swami Jagadiswarananda

THE death centenary of Raja Ram Mohan Roy is being celebrated with due solemnness all over the country. While joining the nation with respectful hearts to pay our humble homage to this illustrious Father of Modern India, let us examine how far we have put into practice the ideals for which he lived and died.

The Raja appeared on the scene when our benighted motherland was standing perplexed at the cross-roads of a period of transition. His birth is an epochal event in the annals of our nation and marks the renaissance of Modern India. About a century and a half ago, when we arrived at a very critical juncture, overpowered by the dark gloom of protracted calamities, it was Ram

Mohan who piloted us out of the confusion and chaos, and pointed to us the future course. He infused vigour and vitality into the almost dead bones of our nation, enlivened the past, brightened the present and held forth the glorious possibilities of the future of our blessed Janma Bhumi. He rang out the old and rang in the new.

It is well nigh impossible for us now to gauge the amount of opposition and animosity Ram Mohan had to face. A pioneer reformer, he had to patiently endure much at the hands of his own countrymen for trying to liberate them from the tyranny of ceremonialism and superstition that cramped their soul and stunted their progress. The Raja was the first free thinker and

spokesman, the first patriot and prophet, as well as the first social and religious reformer of Modern India.

How the then India was in comparison with the present and how he moved heaven and earth almost alone amidst infinite odds and insurmountable difficulties to introduce reforms, beggars description. He was an aggressive reformer, endowed with an adamant will; nothing could daunt his great spirit. He knew no halting or hampering set-back. Opposition more than welcome spurred him on to action. He was born a rebel, a passionate lover of freedom, and would not allow the least infringement on his rights. But of course he had to pay heavily for that, and he did so gladly. Born of orthodox Brahmin parents in Bengal in 1774, he had to leave hearth and home at an early age for cherishing iconoclastic tendencies and radical views on religion. He was deserted, nay disinherited by his family and friends. But as he had a resolute will he never lost heart and was at last crowned with success. Great minds always think ahead of their times, and although the contemporary generation misunderstands them, the succeeding ones appreciate their sacrificing labours and accord them due worship.

Ram Mohan was the author of many modern movements in India. He was not only the father of prose literature in Bengali but was equally well-known for his lyrical verses. He composed many beautiful Bengali hymns which are full of fervour and are still sung by devout souls. He was the first translator of the Upanishads, the Vedanta Sara and other Sanskrit treatises on Vedanta into Bengali and other languages. He advocated widow marriage and wrote against polygamy and other

degrading social customs. He was the first to start journalism, publish newspapers and agitate for the liberty of the Indian Press. He was the first prominent Indian to encourage English education and improvement of vernacular literature. He promoted the cause of female emancipation by the spread of education among women. He revolted against the abominable practice of Suttee and left no stone unturned until he succeeded after twelve years of persistent struggle in getting the rite abolished through Government aid. This was the main reason of his visiting England where he breathed his last surrounded by a large circle of loving friends.

The Raja was a prince among men, and had a magnetic personality. He had the rare combination of the qualities of head and heart. He was one of the foremost universalists and internationalists of the last century. He was also a jurist, a humanist and a philanthropist, a writer and a seeker all in one. He was known to be humble, patient, unselfish, straightforward, outspoken and possessed of winning manners. He was the first apostle and ambassador of New India, perhaps of the new East, to the West and the first vindicator of its greatness. He inaugurated the rapprochement between East and West, removing traditional barriers between them. He was also the first constitutional agitator for Indian National freedom and is said to have made the heroic declaration: "I want to be free or I don't want to be at all." He was, in the words of Rabindranath, one of the immortal personalities of modern times. This noble son of India, says an American savant, was indisputably one of the very great men of the modern world. According to Romain Rolland, he was an extraordinary

man who ushered in a new era in the history of this ancient continent. Even now we can picture to ourselves his majestic gait, stately and courtly figure and commanding personality; and we cannot but be convinced that he was truly born with a divine mission.

Ram Mohan was undoubtedly a versatile genius. Indeed it is difficult to catalogue exhaustively even the salient traits of his many-sided character and gigantic personality. He was a deep scholar proficient in many languages such as English and French, Greek and Latin, Arabic and Persian, Pali and Sanskrit, Hebrew and Syriac, and wrote and spoke in many of them. He studied the original canonical works of historic religions namely, Judaism and Christianity, Brahmanism and Buddhism, Jainism and Islam and laid the foundation of the modern science of comparative religions that interests so much the religious leaders of today.

Raja Ram Mohan had no intention of breaking away from the religion of his ancestors but wished to restore it to its original purity by stripping it of all unhealthy accretions. He was its Martin Luther, and he protested strongly against its bigotry, priestcraft and other abuses. Christianity was then threatening the very existence of orthodox Hinduism, by liberalising which he saved East India from imminent Christianisation. The Brahmo Samaj started by him was as it were a half-way house between Hinduism and Christianity. We might profitably recall here how Guru Nanak and Swami Dayananda by respectively founding the Sikh Society and Arya Samaj checked the tide of Islamisation of the Hindus of north-west India.

No one should be under the wrong notion that the Raja was

not a Hindu as he denounced in scathing terms the crude practices of Hinduism. In the words of the veteran Editor of *Modern Review*, "Though his (Raja's) was a synthesised personality, his spirituality was racial, of the soil, and Hindu in character and essence," as it is the *Prasthanas* *Traya* of the *Upanishads*, the *Brahma Sutras* and the *Gita* that influenced him most profoundly and shaped his personal religion and philosophy of life. He was the first leading scion, champion and defender of higher Hinduism. As the Hindu mind is innately synthetic in character he brought to the forefront its universal aspect. He attempted to indianise the Semitic faiths that had confronted and challenged Hinduism for centuries. He revitalised the absorptive *Shakti* of Hinduism and succeeded to a great extent in toning down the Semitic rivalry in India. He was the first Hindu to introduce congregational worship and public prayer in renascent Hinduism. His mastering idea and aspiration was the establishment of a universal religion with reformed Hinduism as the basis. But the premature though quite well-meant interference with the existing order of things made it impossible for him to fully achieve his purpose in his life.

Of his personal religious beliefs, it is difficult to say exactly what they were. Perhaps the Raja never finally determined them in detail for himself since his views seem to have shifted and undergone evolution till the day of his death. He represented different aspects to different peoples and was claimed in fact as an adherent of their faith by people of varying beliefs. But in the words of Sir B. N. Seal, the Raja perceived that universal truth was stressed in different ways at

different accents and in different historic utterances. But as he cast off all lower forms of spiritual discipline and emphasised only the formless and the unqualified aspects of Truth and Reality, his symphony fell short of the ideal. It remained incomplete, for Samanwaya is not Samikarana. Synthesis is not mere eclecticism. It is the vision of unity in variety—as in a musical concert various melodies mingle and produce a harmony. It is like a bouquet of variegated flowers. But the Raja is not to blame for his merely partial success in this direction. Perhaps the age was not ripe for him. His dream has however been realised in full in the person of Sri Ramakrishna who lived and taught the full-blown ideal of religious harmony; and the world is coming to know of it in an increasing measure as the days roll by.

According to Swami Vivekananda, the dominant notes of the Raja's message were acceptance of Vedanta, preaching of patriotism and efforts at Hindu-Muslim unity,—the three important things that have occupied the serious attention of later generations. That the menace of communalism, which is taking away so much of our

national energy in our fight for freedom, can be permanently done away with by religious liberalism was first presaged by Ram Mohan. His prophetic vision understood, prior to all, that Hindu-Muslim-Christian unity is the stepping stone to Indian freedom and so he tried to unite them by a religious bond showing the essential unity of their religions. Indian culture must accommodate in her broad catholic bosom the Semitic culture as a part and parcel and eventually assimilate it as she did in the case of other alien and divergent cultures in the past. Otherwise the conflict will never cease.

So on the sacred occasion of the Raja's death centenary let every one of us, his countrymen, take up the task left unfinished by him and dedicate our lives to bring it to a successful end. The Raja is dead, but his ideas are living and floating in the atmosphere of India, seeking worthy instruments for materialisation. Let young Indians therefore enthrone his ideas and ideals in their hearts and determine to lay down their lives for the furtherance of the cause that he had made his own. For thus and thus alone can we pay true tribute to him.

THE HOUSE THAT FREUD BUILT*

By S. S.

IN his foreword Dr. Jastrow has clearly indicated his aim in writing this book as 'subjecting the vast body of doctrine known as psycho-analysis to a critical scrutiny.' A cursory reading of the book will convince even a lay reader unaccustomed to the academic techni-

que and pompous phrasology of the psycho-analyst, that Dr. Jastrow has presented his case admirably well. The importance of critically viewing the Freudian literature lies in the fact that perhaps 'no theory has so vitally affected human course and conduct as psycho-analysis.'

* Review of "The House that Freud Built" by Joseph Jastrow, Ph. D., L. L. D., published by Rider & Co., Paternoster House, E. C. London. Price 7sh. 6d. net. Pages 255.

The ideas of no other living man are so directly responsible for so many printed pages. After half a century psycho-analysis has not yet emerged from being a theory into an established scientific fact. Yet Freud has started more men a-thinking and investigating than any of his contemporaries and that is enough to make a man great. In spite of all that is said against it there still remains a valid core of insight in the 'germinal idea of psycho-analysis.' The author correctly labels his thesis as a 'critique of pure and practical Freudianism,' and rightly remarks that the movement has been conducted 'far too much as a cult and far too less as a science.'

Dr. Jastrow gives us a clear and succinct account of the movement that Freud started, the influences on him of Josef Breuer, of Jean Marie Charcot of Paris and Bernheim of Nancy. Psycho-analysis was born in Vienna just fifty years ago. The germinal idea was suggested by Breuer in treating a hysterical case. A bodily symptom in a neurotic patient may have a psychic origin. Freud inaugurated his Columbian voyage when he said that hysterical vagaries can be traced to their source in 'personal, intimate emotionalised situations' that lie buried in the depths of the mind. At Nancy under Bernheim, Freud found out that without hypnosis, the patient could be helped to remember the submerged experiences. Thus was born in Freud's fertile brain the method of free association test in place of hypnotism. Hystericals suffered from their reminiscences deposited in their subconscious which they could never forget. The free association test helped the patient to "abreact" the symptoms.

Freud analysed only abnormal cases. He startled the world when

he announced 'that the fixation of deep-seated uneasiness had a sexual content or reference.' From these abnormal cases Freud 'generalised to universal types of relations in all sorts and conditions of human behaviour, normal and abnormal.' Dr. Jastrow points out that the story of psycho-analysis begins here. The learned author next proceeds to give an interpretation of dreams. Freud speaks of two principles guiding our conduct—the pleasure principle which directs our urges, awakened or asleep, and the reality principle which forces us to adjust to the requirements of our social environment. The animal in man demands the immediate satisfaction of all its bodily appetites, the sex urge making the strongest demand, whereas the conventions of social life, ethical and moral, censor vigorously the cravings of the senses. This tug between the pleasure and the reality principles sets up conflicts within the mind and the unwelcome and the unfulfilled desires are repressed into the subconscious levels of mind. There they form deep-seated complexes.

To the critical eye of Dr. Jastrow the Freudian system seems to be a 'medley of improbabilities ingeniously rationalised.' Yet he congratulates Freud whom he addresses as the first 'intrepid discoverer' 'who had the temerity to describe man as he is.' Dr. Jastrow pertinently asks: does this 'Freudian constellation of suppositions' fit in with the basic concept of the science dealing with man? Whatever may be the criticism directed against Freud, he started the course of what is termed in modern language as 'depth psychology,' and brought forward to the notice of the commoner the truth of the old Greek Oracle 'Man: Know Thyself.' "To bring the complex from its hiding

place into the ventilated air of consciousness was to make it vanish like the ghost at daybreak." When the primary urges run their course smoothly, Dr. Jastrow concludes there are no neuroses. In the libido with its dominant sex component lies the formative source of all complexes. The problem of psycho-analysis was to trace the genetic source of the libido. The one chief defect in the Freudian system is that it emphasises without sufficient warrant either in fact or experience, a sexualised *elan vital*. Freud shocks our innate moral sense by maintaining that there is an inherent tendency towards incest affecting both the sexes. Mr. Gerald Heard in his essay on the evolution of religion (*Social Substance of Religion*) dealing with the problem of conflict from a socio-anthropological standpoint, refutes admirably this pretentious theory of incest by pointing out that in the beginnings of social life mankind had a matriarchate social life and as such Freud's far-fetched theory lamentably falls aground. The problem of the conflict in the individual and society must be sought somewhere outside the range of Freud's hypothesis.

Freud was followed by two of his lieutenants, Jung and Adler who are truly Freudians by 'descent as well as dissent.' To Jung the libido is the sum total of psychic energy—an all-inclusive life force. Freud forgets that there is always a fusion of instincts, and that we grow in all dimensions integratively. According to Jung there is a pre-sexual stage. Jung's psychology is called *Analytic Psychology*. To Jung belongs the credit of associating psycho-analysis with experimental psychology. He developed the association test. And above all Jung posits a racial or col-

lective unconscious in addition to a personal one. In contrast to the position assumed by Jung, Dr. Jastrow gives us an account of the '*Individual Psychology*' of Dr. Adler. Adler's starting point was that the cause of the neurosis should be sought in that unfavourable psychic attitude towards life-problems, in patients handicapped by a bodily defect. Adler in the light of this hypothesis wrote his thesis, '*A Study of Organ Inferiority and its Psychological Compensation*.' His psychology is termed as goal psychology to differentiate it from the urge psychology of Freud and Jung. The libido energises as a drive for recognition and superiority. Adler's psychology became a guide for character formation and therein lies its popularity. Adler established many clinics for "problem" children. The universal human complex, according to Adler, was the yearning for superiority, masking the unacknowledged inferiority.

Dr. Jastrow remarks that 'human behaviour cannot be interpreted in terms of urges; it needs the compliment of aims, purposes and goals. Adler's complementation of psycho-analysis is an essential one.' The author then speaks of the Neo-Freudians, of Rivers and his biological theory of Neurosis, of Bernard Hart and his "Psychology of Insanity." The first part of this book is fittingly concluded by a consideration of the application of psycho-analysis to myths, custom, folklore, religion, education, society, arts and literature. The movement of the psyche has left its deposits in the products of human culture—'mindprints in the sand of time.' Here Freudianism becomes 'a comprehensive philosophy of living.'

In introducing the second part Dr. Jastrow announces that the crisis in the fate of Freudianism is

fast approaching and proceeds to examine in this section how far psycho-analysis meets the requirements of scientific criteria. The first challenge he formulates is "Can psycho-analysis pass the censorship of logic?" and he answers it by saying that Freudianism has to be excluded from the province of the sciences. It is declared a form of mysticism and its claim to be recognised as a science is considerably negligible. Yet the scientific intention inheres in the Freudian quest and the author is very frank in his remark: "If psycho-analysis were not a worthy claimant for scientific recognition, this book would not be written." The author subscribes to the Freudian doctrine of the subconscious—the existence of the psychic Atlantis. Secondly the author accepts the utility of the concept of libido, but says he cannot accept the Freudian development of it. The third fundamental concept in the Freudian scheme is sublimation. Freud started his theory in his clinics and the conclusion of his observation he wanted to apply to a general interpretation of the psyche. Weighed in the scales of science, Freudianism is found seriously wanting. The cardinal defect is 'the unconscious phases of psychic economy'. The second defect is the gross sexualisation of libido. "If psycho-analysis is ever to become a science or its practice a scientific art, its principles must be recast and its temper and procedure reformed. In its present form it is an amazing conglomerate of unsupported conclusions and unnatural assumptions carried out with a speculative abandon, close to irresponsibility all of which make it an outlaw in science."

The author then analyses the Freudian argument and asks him-

self in all seriousness whether this laboured exegesis is science or scientifically worded jest. "Many forms of pseudo-science arise from an originally wrong assignment of antecedent and consequence." One must know there are limits to the rational application of the principle of determinism. Determinism upholds the principle of cause and effect. "*But to suppose we can trace the course of determinism in minute detail is to abuse truth mightily*" (the italics are ours). Thus his theory of dreams is found seriously wanting. His genetic psychology in assuming that the *primal* form in psychic development is in essence the *final* form is crassly un-genetic. We have already remarked that his Oedipus complex cannot stand the test of truth. Dr. Jastrow then speaks of the psycho-analytic technique as its "arbitrariness of procedure upon prejudiced assumptions."

Dr. Jastrow concludes his thesis by forecasting the future of Freud. He admits that the Freudian mission is broadly humanistic. "The work inaugurated by Freud marks the turning point in the history of psychology and in the increasing knowledge of the springs of human behaviour and their control." At present much of the psycho-analytic procedure is without "aseptic precautions and it is worked in a temper that rebuffs sensitive and reflective minds." "Digging at roots is dangerous and in crude hands fatal." The author concludes by saying that the influence of Freud is "as wide as the reach of current thought." Prejudiced speculation has been its undoing and Dr. Jastrow ends by citing Freud himself. "One might ask me whether and how far I am convinced of the correctness of the assumptions here developed. My answer would read that I am neither

myself convinced nor do I ask that others shall believe them; or better stated I don't know how far believe them."

THE TRADITIONAL MOVEMENT IN EUROPE

By Gaston de Mengel

(Continued from previous issue)

Now, what was the form of Tradition that had brought about this one luminous period in the life of Europe? We know practically nothing of the pre-Celtic forms of tradition, and must remain content to take our starting point from the Celts. The Celts, like the Teutons, were Aryan emigrants, driven into Europe by the oncoming of the last glacial period, which affected their primitive home in the Arctic regions (cf. Tilak's "The Arctic Home in the Vedas"). The Celtic form of Tradition was Druidism, of which we have only a few fragments in the little that has survived of the Bardic Triads, together with incomplete and more or less trustworthy accounts from outsiders. We are somewhat more familiar with the Scandinavio-Teutonic lore, as recorded in the Eddas. Both those traditional forms bear the stamp of the Aryan mode of expression. Indeed, the very first wave of emigrants must have carried with them a pretty faithful record of Vedic tradition; for among them were some who did not stay in Europe, but, passing through France went thence to Egypt, and did not come to a final rest until they settled in Cambodge, where Vedism is still at the basis of the Khmerian tradition—it is a significant fact that many Basque words are to be found in the Khmerian language, otherwise composed in almost equal parts of Sanscrit and Egyptian. (We are indebted for this information to Prince Arenio Iukanthor,

who is, on his father's side, the last direct descendant of the Red Emperors of Cambodge, and on his mother's side, the spiritual heir of his great grandfather, the Hotri Ratna.)

Very early, however, in the history of Europe, Celtic tradition and the Aryanised Judaism which is the Catholic form of Tradition, became mingled, as is evinced in the later Bardic Triads, and in the legends of King Arthur and the Knights of the Round Table, centering round the Quest of the Grail. Three organisations carried on these traditional forms: the wandering singer-reciters, improvisors of allegorical sung-poems based upon definite traditional themes, such as exist even to this day (cf. the Slavonic "guslars") in all countries where traditional civilisation is not extinct, and who were called variously "bards", "minstrels", "troubadours" or "trouvères"; the Church, with its centre at Rome, and, for a short period, at Avignon; the Orders of Chivalry, with orders of Tertiaries (as also had the Church) dependent upon them. We must also mention the Corporations which, though not directly concerned with the maintenance, teaching or protection of Tradition, transmitted its principles from generation to generation so far as was needful for the practice of their crafts and the spiritual life of their craftsmen. Besides those publicly known organisations, there were others of a more hermetic character, and of which consequently there are no open records;

and many of them were established for temporary purposes only, to be dissolved as soon as the end had been attained. From the point of view of Tradition, those secret organisations preserved the deeper sense of the traditional forms in full view and supplied what was lacking in them, thanks generally to their contact with the East. We must now briefly follow the destiny of those various organisations.

A certain number of the poems of the minstrels were committed to writing, probably (as is generally the case with traditional writings) long after they were first recited or sung. It is thus that fragments of the Bardic recitals (some almost purely Celtic) of Scotland, Ireland and Britain have come to us. Brittany is famous for the Romance of Artus, or of the Round Table, above referred to, and France for its *Chansons de Geste*, the principal of which is the *Chanson de Roland*; those *Chansons de Geste* centre for the most part round Charlemagne and his peers, and conceal many an allegory under their epic dress. The "*trouvères*" of the north of France who, with the "*troubadours*" of the south, flourished from the XIth to the XIVth centuries, have left us such allegorical poems as the *Roman de Renart* and the *Roman de la Rose*; this latter recounts, in symbolical language, the conquest of the Rose of Love, the Centre where dwells the Light of understanding. On their part, the troubadours sang the praises of the brilliant ladies who ruled the "*Cours d'Amour*". Trouvères and troubadours were greatly influenced by the "*Fidèles d'Amour*", one of those secret organisations we have alluded to and through which Eastern doctrines percolated. The same erotic symbolism is here to be found as in the mystical poems of the Sufis. But none have surpassed Dante Alighieri (1265-

1321), whose Beatrice is the symbolisation of the highest mystical Love. Yet it is not Beatrice, but St. Bernard, whom Dante chooses as guide to lead him to the Mystical Rose in the heights of Paradise. For there are many signs that Dante was one of the chiefs of the *Fede Santa*, a Tertiary Order affiliated to the Templars, and therefore in close touch with the latter, whom he considered to be the one medium by which one could at the time attain to the highest degree of the spiritual hierarchy. But this leads us to the Orders of Chivalry, which we will have soon to consider. Let us say here, however, that these Orders were, in the XIIIth century, in close contact with the esoteric Orders of Islam, several of the principal of which proceed from the great metaphysician Mohyiddin in Arabi, and that there are between Dante's Divine Comedy and Mohyiddin's works "*Kitāb el-isrā'*" (The Book of the Nocturnal Journey) and "*Fotūḥat el-Mekkiyya*" (Revelations of Mecca), the most striking analogies, even of detail. To return to the minstrels, they seem to have died away completely after the XIVth century, except for the Celtic Bards, who hold meetings even to this day; true, these meetings do not seem to reveal any initiatory knowledge, and appear to have degenerated into mere displays of skill; but a friend of the author's, who was present, some two years ago, at a great Bardic meeting in Brittany, where bards from all parts, including Scotland assembled, witnessed a number of bards, after the public ceremonies, congregating and preparing to go to some distance, and this friend was able to gather from some of them that they now had to perform certain ceremonies that were not public. It would even appear that the pure Celtic tradition is not dead, and that to this day have been preserved manuscripts (which another

friend has seen) concerning it, manuscripts which are studied in parts of Vendée and Brittany by members of ancient Celtic families. At any rate, thanks perhaps to the Bards, the Celtic provinces of Europe seem to be the only ones (if we except the Basques) where the traditional spirit is not altogether dead.

What the minstrels were to the life of thought, as expressed in art, the Orders of Chivalry were to the life of action; the first inspired the second, and quite likely gave rise to them, under the urge of the secret organisations, themselves in close contact with Eastern groups and centres. It is to be noted that, while Christianity was the outward form of Chivalry, St. John the Divine was the apostle *par excellence* of the knights. Now there are reasons to believe that St. John, the most metaphysical of the Apostles, was the chosen disciple for the contact of the New Dispensation with the East—in the symbolism of the Apocalypse are to be found allusions to Eastern doctrines, notably to the Kalki Avatar, which is described in almost the same terms as in the Puranas; and under St. Louis of France there was constant talk of a mysterious centre called "the Kingdom of Priester John," which some situated in Ethiopia, others on the Pamyр plateau, others again in India or Tibet (they no doubt called by the same name a principal centre and various subsidiary centres); besides, certain Orders of the near East called themselves "Disciples of John." Be that as it may, certain it is that in the Middle Ages there was a spiritual link between East and West. In the time of St. Louis, Franciscans such as Rubruquis and Plantearpin, penetrating into Tibet, found in many places, such as Ourga, numerous people belonging to very diverse forms of Tradition, living in perfect harmony, and they themselves

remained during many peaceful years in those regions, fulfilling important official functions under the Khans; different as were the forms, they evidently understood the common basis. Of this spiritual link between East and West, the Orders of Chivalry, and the secret organisations behind them or in their midst, were the vehicles. Indeed, the Orders of Chivalry were the "Guardians of the Holy Land," by this Holy Land being meant the sacred deposit of Tradition, kept alive by centres which are more and more carefully hidden as the darkness of the times spreads over the world, but which will reappear again to light at the end of the Kali Yuga. This title assumed an exoteric significance at the time of the Crusades, when arose the more powerful of the Orders of Chivalry, the Templars, the Hospitaliers, or Chevaliers de L'Hopital de Saint-Jean de Jerusalem (who in later times came to be named Chevaliers de Rhodes, and, still later, Chevaliers de Malte), definitively constituted in 1180: the Chevaliers Teutoniques, founded in 1128, and transferred to Prussia, which they conquered, in 1130. Of those Orders of warrior-monks, undoubtedly the most important was that of the Templars, to whom St. Bernard gave their Rule, and whose twenty-two Grand Masters, submitted only to the Councils of their Order, were the virtual directors of the Christian world; in one of his Bulls, Pope Innocent III boasts of being affiliated to them, and, later on, King Philippe le Bel of France vainly seeks to enter their Order, which failure contributed no little to embitter his campaign against them, in spite of the fact that they gave him hospitality when he was pursued by the mob. The Templars became so wealthy that they were able to act as the bankers of kings, and their wealth was another of the incentives

that caused Philippe le Bel to attack them. Closely allied to the Templars was the Moslem Order of the Ismaelian Knights, called Assassins or Assassins, the constitution of both being identical. Many have pretended that the word "Assassin" comes from "haschich," the toxic herb which, according to them, the chief of the Ismaelians, Hassan Sabah, better known as "The Old Man of the Mountains," gave his followers to enable them the more readily to commit all sorts of crimes. But an archbishop of the XIIth century, Guillaume de Tyr, as also a chronicler of the following century, Mathieu de Paris, derive that word from the Persian "hassisin," meaning "dagger," which puts quite another complexion on the matter; for the dagger, or "poignard," plays an important part in the rituals of Asia, notably in the Khmero-Javanese rituals, where the *kriss* is associated with the *goulaali* and the *slen'dtoan*, forming a sacred symbol which we will leave our readers to imagine.....and this may throw some light upon the real origin and significance of the Rosy-Cross, the adepts of which were, as we shall see, the continuators of the Templars. And the following anecdote, told by the XIIth century Chronicler Joinville, and resumed in Iukanthor's "Boniments," will serve to illustrate the relations then existing between those Orders and certain Kings of France: "The Prince of the Assassins exacted tribute from all, excepting the Grand Masters of the Temple and the Hospital, to whom, on the contrary, he paid tribute. Now he also wished to exact tribute from King Saint Louis, and sent him a finely vested and attired admiral, behind which was a bachelor also finely vested and attired, and holding three poignards the ones entering the handles of the others. 'The Emperors of Allemagne,' said in substance the admiral to Louis IX, 'the Kings of

Hungary, the Sudans of Babylonia and Egypt pay tribute to my Lord. You must do the same. Or else pay tribute to the Grand Masters of the Temple and the Hospital.' The king told him to come back at the change of guard. When came the appointed time, the admiral and his bachelor found Saint Louis between the two Grand Masters. These talking in Saracene language, gave the deputation an appointment for the next day at the Hospital (these events took place at Saint-Jean d'Acre). A fortnight after that interview, the messengers of the Prince of the Assassins returned to Saint Louis with words of peace, and laden with symbolical presents of great value. The power of the Templars was to last for nearly two centuries. Danto ascribes the fall of the Knights Templar to the cupidity of Philippe le Bel, grandson of Saint Louis. This was but one of the motives. For the Templars favoured the Papacy, and tended to bring about the restoration of the Holy Empire as in the time of Charlemagne, with the Pope, not as temporal head, but as spiritual adviser. The last Grand Master of the Temple, Jacques de Molai, had held a child of Phillippe le Bel on the baptismal founts, and would have wished to amalgamate the Templars and Hospitaliers in favour of his godson, of whom he would have been sure. But Philippe wanted the restoration of the Empire of Charlemagne pure and simple, and to this end succeeded in getting to be elected to the papal throne the archbishop of Bordeaux, Bertrand de Goth, under the name of Clement V, and strove to decide the Pope, his servant and no longer his adviser, to cause the Templars and Hospitaliers, and their wealth with them, to be fused in one order, the Royal Order, of which the King of Cyprus, with neither wife nor child, would eventually become Grand

Master, after having been made King of Jerusalem; his inheritance would be passed on to Philippe le Bel's second son, Philippe le Long, who would then be powerful enough to oust his elder brother Louis from the throne of France, and take his place, becoming head of the new Empire. (This plot was set forth in a confidential *memoire* which seems to have escaped the notice of historians, or at any rate to have been undervalued by them.) To make matters short, the heads of the Templars throughout France were arrested in October 1307, and against them started an action which lasted seven years. In the year 1311, the immense majority of the prelates, assembled in Council, advised the Pope that this illustrious Order could not be dissolved without hearing its Grand Master and principal heads, as they themselves had so persistently asked. The Pope dallied until May of the following year, when he dissolved the Order; though he had been unable to condemn them juridically, he did so by provision and apostolical authority as he had already declared he would do: "fiat tamen via expedientiae, ne scandalisetur carus filius noster rex Galliae". And the 13th March, 1314 (Julian calendar), the Grand Master Jacques de Molai and all the principal Templars perished at the stake, from which the Grand Master called upon the Pope and the King to appear with him before the Great Judge within the year, which indeed came to pass.

The fall of the Templars rang the knell of traditional civilisation in the West, for with them regular communication with the spiritual centres of the East was cut off. The Church, for several centuries past, had meddled more and more with politics, at the cost of its spirituality. This fault caused it to become, by the instrumentality of Phillippe le Bel, the hand-

maid of the kings, and, in countries where Catholicism remained after the Reformation, it became in fact a State religion. And not only was the deeper sense of the Christian doctrine gradually lost, as we have already mentioned, but the doctrine itself underwent various deteriorations, and that, it may well be said, ever since the IVth century. True, even after the Renaissance, which accentuated the loss of spirituality, and introduced a truly "pagan" spirit, the Church still did much to maintain alive the flickering flame of Tradition, but more and more reduced to a dead letter observance, and at most to a check upon godlessness and bad living. There still remains, curiously enough, traces of the contact with the East, in the shape of certain ceremonies, particularly those concerned with the "black virgins" (which are a christianised form of Kali) of which there are several notable ones in France. One of these, attended by tens of thousands of faithful, was held at Le Puy in April last, under the presidency of Cardinal Verdier, Archbishop of Paris, and will be renewed only in 2005; I may perhaps mention that, unknown except to a very few (and these by no means among the high dignitaries of the Church), there were being held, on the same day, and one of them at the same place, some important Eastern rituals, of strictly orthodox character (and nowise connected with the more or less charlatan doings of "theosophists" and people of such ilk), but with no witnesses. Another important ceremony is the annual meeting of the Gipsies in the very old Cathedral of Saintes-Maries de la Mer: whilst mass is being celebrated in the body of the church, the Gipsies conduct an Eastern ritual in the crypt: they then appear in the body of the church with the sarcophagus of the Three

Maries, which is blest by the bishop, and there follows the blessing of the sea, from a boat carrying a Black Virgin, thousands of Catholics joining the Gipsies. Curious ceremonies, with admixtures of Celtic elements, also take place in Brittany. But we are here in close touch with some of the "under-ground" movements hinted at the start, and we must approach our sketch of these by glancing at what may be called the "inheritance" of the Templars.

The minstrels extinct, or reduced to a few wandering bards in Celtic provinces; the Templars broken up, and no remaining Orders of Chivalry being sufficiently important or powerful to take their places; the spiritual understanding and traditional influence of the Church declining; what was there to hand down the living spirit of Tradition and the deeper sense of its teachings, and to maintain the vivifying contact with the spiritual centres of the East where, long and long ago, the Holy Grail, in the language of the Celtic legends, at one time in Armorica, had been transferred? The real continuators of the Templars were the Brethren of the Rosy-Cross, who may have been, as some have suggested, indirectly derived from the *Fede Santa*, of which, as we have already said, Dante was one of the chiefs; but their real origin is Eastern, as they themselves have indicated in the legend of their foundation by the symbolical Christian Rosencreutz. For long they maintained the deepest secrecy, continuing the tradition of the Templars verily "*sub rosa*." The use of the symbolism of the rose and the cross, to which we have already made allusion, dates back, however, to time immemorial. The Rosy-Cross was to degenerate in its turn, sinking, like the Church, into politics, and, at the end of the XVIIth century, it had become, as a

whole, a purely external body, bearing little resemblance to the original R + C. According to Sincerus Renatus, Heinrich Neuhaus and other Rosicrucian writers, the true Rosicrucians left Europe for Asia towards the end of the Thirty Years' War, which resulted in the nefarious Treaty of Westphalia in 1648. No so-called Rosicrucian body of modern times can truly claim to be a descendant of the real Rosy-Cross, or to represent it in any way—the mere fact of its being organised as a society would be sufficient to denounce it. In close spiritual affinity with the Rosicrucians were the Alchemists, who, in absconce and highly allegorical language, dealt with the spiritual regeneration of Man, under the veil of cosmological and chemical symbols, mixed with Greek Mythology and Hebrew scriptural tradition: this it was which constituted the Hermetic doctrine, which was that also of the Rosicrucians. Most of these, were also Alchemists, though it does not follow that all Alchemists were Brethren of the Rosy-Cross. Alchemy seems to have degenerated into mere natural philosophy, with a corresponding loss of its traditional value. The "neo-alchemists" of today see in the "Great Work" and the "Philosopher's Stone," nothing more than processes for the transmutation of vulgar metals into gold, and would have been stigmatised as "blowers" by the true Alchemists of bygone times.

Another important vehicle and preserver of Tradition was constituted by the Corporations, or Guilds of craftsmen, that essential element of a truly traditional Society. We have already seen, at the beginning of this article, the part they played in maintaining traditional art and traditional education. Most notable among them, was the Corporation of Constructors, or Guild of

Masons ; this was the true "Operative Masonry," necessary, with the Clergy and the Nobility, for the enacting of the Law of the Three States, the very basis of a traditionally edited social body. In 1646, a member of affiliate of the Rosy-Cross, Elias Ashmole, obtained admission to the Guild of Masons, and was authorised by them to hold meetings of the Rosicrucian Fraternity at their headquarters ; this was one of the beginnings of Speculative Masonry, which is the Free Masonry of today ; but in truth the origins of Free Masonry are very complex, and Henri Martin, in his " *Histoire de France* " t. III, traces one of these origins to the "*Massenie du Saint Graal*," an initiatory organisation of the Middle Ages akin to the *Fede Santa* and the *Fidèles d'Amour*. Free Masonry, however, began to deviate in 1717, and, in 1723, two Protestants, Desaguliers and Anderson, drafted the Constitutions of the Grand Lodge of England, taking care to eliminate all documents they could find containing the traditional obligation of "allegiance to God, the Holy Church and the King." Nowadays, as is well known, Free Masonry has become the tool of those underground forces who seek to impose their selfish power upon the world. As to the Guilds, where they do still exist, they have retained only their name, and their inner life and outer influence have declined to nought. In France, up to the middle of the last century, the work and teaching of the Guilds was carried on by the Compagnons, of which there are two principal Orders, with somewhat different rites : they include many crafts, among the principal of which are the carpenters and the stone-masons ; the apprentices had formerly to go touring through France, stopping at certain centres and working in various towns, after which they had to pass through two initiations—one

technical and the other philosophical. Modern conditions of work, tending more and more to turn the workman into a mere machine, have rendered the continuance of the *Compagnonnage* almost impossible, though some of the Order are still to be met, both in France and in Germany.

Thus, after the Middle Ages, means, more or less efficacious, more or less secret, were devised to maintain in Europe, no longer though in the social body as a whole, but among a select and decreasing minority, the spirit and teaching of Tradition. But what remains of those means nowadays ? The last of the true Rosy-Cross having long ago migrated to Asia, and the dissolution of their Fraternity implying the breaking up of all regular contact with the Eastern centres ; the Corporations, to all effective intents, dead ; Free Masonry corrupted ; *Compagnonnage* reduced to a negligible quantity—such is the state of things today, a poor outlook indeed ! Is the West then really doomed ? A few years ago the answer would have seemed to be in the affirmative ; but lately, at any rate in France, of which we can speak with first-hand knowledge, there are unmistakable signs of the awakening of a new spirit : people in increasing number are beginning seriously to question the worth of our vaunted western civilisation ; books and articles, even in the dailies, are appearing to condemn it ; periodicals are devoted to the study of Tradition in all its forms ; the Church is making a big and successful effort to revive the old Scholastic teaching ; a new and practical interest is being evinced touching the ancient Corporations and *Compagnonnage* ; and even Free Masonry can behold in its midst some attempt to renew the study of Symbolism. It is a significant fact that this manifestation of a new spirit coincides with the re-

awakening of various secret organisations (neither many nor numerous) whose very existence (unlike that of the hosts of spurious "neo-spiritualistic" societies—Spiritualists, Theosophists, Pseudo-Templars, Pseudo-Rosicrucians, and what not) is unknown to the public—we are one of the first to hint at it. Those organisations were up till now "asleep", for their time had not yet come. And they must not be considered as compact societies, with definite statutes and regular meetings; they are as often as not composed of scattered elements, who assemble only for certain specific purposes, and are by no means all to be found in the same country. For instance, though it is true on general lines that the Rosy-Cross ceased to exist in Europe after 1648, there are to be found, in France and other countries, especially in certain provinces, such as Brittany and the Basque country, where the traditional spirit is not entirely dead, certain hermits, mendicants or wanderers, whose humble appearance conceals their real status, though they are, in certain places, venerated by the peasantry. At times, also, take place mysterious gatherings round particular spots which were in days of old spiritual centres and many of which are still

frequented by Compagnons and Gipsies. On that memorable day of the great ceremony at Le Puy (Auvergne)—one of the most important of those centres—10th April 1932, initiates from all parts had gathered in France.....the greatest number for many generations; but they soon dispersed again. Some groups, however, remain more or less permanently, and among these are to be counted of late, especially in or near Paris, representatives of branches of eastern organisations—Chinese, Indo-Chinese, Hindu. And, most significant of all, there took place that which had probably not taken place since the foundation of the order of the Templeand the link with the East was re-established. There is hope, therefore, great hope, in spite of the terrible "underground" struggle that is now being engaged upon; for those other powerful secret organisations, who for their own dark ends wish to prevent the re-enthronement of Tradition, have declared a merciless war to the Children of Light. The time has come when it is well that the intellectual public should become aware of certain things, hence these lines, as yet unpublished in Europe. Let us look forward to the year 1946 (Borān Chakra 2580).

MANDUKYOPANISHAD

(WITH GAUDAPADA'S KARIKĀ AND SĀNKA'S COMMENTARY)

By Dr. M. Srinivasa Rao

Gaudapada's Karikā

By remembering that everything contains (an element of misery) (the mind) should be turned back from desires and enjoyment. By remembering that everything is unborn, nothing that is born will ever be seen. (43)

Sānka's Commentary

If you ask what the means (of controlling the mind) are, we reply as follows. Remembering that all duality due to the adumbration of Avidyā (wrong knowledge), is (permeated with) misery, the mind should be turned back from desires and enjoyments due to the results of the actions induced by the de-

sires. That is to say, the mind should be weaned by non-attachment (to objects). Remembering from the teachings of the scriptures and of teachers, that everything is unborn Brahman, what appears to be different from it, that is, the mass of duality, is not seen at all, because it does not exist.

Gaudapada's Karika

When it (mind) becomes latent (as in sleep) it should be awakened. When it becomes (too) active, it should be calmed down again. In this condition of (relative) calmness, it should be understood that the mind is united with Vasanas (impressions of experience). When it is brought to a state of equilibrium it should not be disturbed. (44)

Sankara's Commentary

From the two ways of constant practice of knowledge and non-attachment, the mind should be roused from its latent condition in sleep. It should be made to turn towards Atman by proper discrimination. The words Chitta and Manas have the same meaning here. If it becomes active in forming desires and enjoyment, it should be calmed down. If in spite of repeated practice of awakening it from sleep and of turning it back from attachment to objects, it does not still attain equilibrium, the intermediate condition should be understood that the mind is still united to the Vasanas (impressions of experience) and to the root-causes (of subsequent activity). By constant practice, it should be weaned from this state and brought to a condition of equilibrium. When it begins to get into this state of equilibrium, it should not be disturbed, that is, turned towards objects.

Gaudapada's Karika

Any happiness that may accrue (in that state) should not be enjoy-

ed. Through knowledge, non-attachment should be practised. When the inactive mind shows signs of becoming active, it should be forcibly turned back to become one with Atman. (45)

Sankara's Commentary

The seeker should not allow his mind to indulge in any happiness that may arise when about to enter into the state of Samadhi (onlightened reflection). But with proper discrimination and with non-attachment, he should consider that this seeming happiness also takes its source in Avidya (wrong knowledge) and is therefore unreal. Then he should turn it back from its attachment to the happiness. When the inactive and unattached mind shows signs of forming any attachment (to external objects) it should forcibly be brought back into union with Atman, by means already described. It means that it must become one with the essence of being and consciousness.

Gaudapada's Karika

When it (mind) does not become latent (in sleep) nor active (as in external experience) but is absolutely quiescent and nothing appears before it, it is Brahman. (46)

Sankara's Commentary

When the mind controlled by the means above described, does not become latent in sleep nor become engaged in external objects, but remains as steady as the light of a lamp in a windless place and devoid of all fictitious appearances, it becomes one with Brahman.

Gaudapada's Karika

This supreme bliss is centred in itself, ever at peace and with Nirvana (Kaivalya). (Therefore) it cannot be described in words. It

is consequently said to be unborn ; and being of the nature of unborn consciousness, is omniscient. (47)

Sankara's Commentary

This Atman above described, is of the nature of real Being (existence), Consciousness and true Bliss and is said to be centred in itself. It is ever at peace because there is nothing undesirable (evil) in it. It is with Nirvana, that is Kaivalya. It is indescribable in words, because it is entirely unlike anything and unconnected with any external object. This supreme bliss can be realised by Yogis alone. It is unborn, unlike anything produced from sensible objects. As it is not apart from the unborn Consciousness, it has been described by knowers of Brahman, as omniscient Brahman.

Gaudapada's Karika

No Jiva is ever born. Nor is any relation (of cause or effect) ever

known about him. When there is not the least thing like birth, that is the Supreme Being (Existence). (48).

Sankara's Commentary

All that has been described before, in the form of practice of mind-control, creation of objects from mud, iron and other illustrations, is merely to enable one to understand the real nature of Atman and is not at all real by itself. The only reality or truth is that no Jiva or actor or enjoyer, is ever born in any way. Therefore, to one of the nature of non-duality, there can be no cause of birth. The meaning is that as no other cause is known, there is no birth of a Jiva at all. Of all the truths inculcated in the previous verses by various means, this is the most sublime truth. In this Brahman of the nature of Existence, not an atom even is born.

NOTES AND COMMENTS

A Modern Conception of God

In a thoughtful book entitled "The Enduring Quest" by H. A. Overstreeter, we find some interesting ideas regarding the conception of God in the modern West. The Gods of the primitive man, who was ignorant and terror-stricken, were monstrous creatures to be feared. They were transformed into rulers, and later into one ruler, when society became more settled and organised. In the patriarchal stage he was conceived as a Patriarch, a Father, who ultimately became the Heavenly Father of Christianity, who expects adoration and obedience. Even this last conception, so widely preached by Christianity, says Mr. Overstreeter, is inadequate, because it puts man

outside the compass of divine life, and "goes counter to our modern conception of the intrinsic oneness of the world.....Whatever God is—if indeed He is—He must be conceived as moving in our members. He must be thought of as of the very essential life of ourselves and we as of the very essential life of Him."

The God of medieval times was based on human needs. He was an extra-cosmic agent bestowing the good things of life, and man's proper relation to Him was to yield Him gratitude and praise. But the God of today is only a "power greater than ourselves which makes for good." The nineteenth century disbelieved in such a power because it "believed in a process that made

for eventual ruin." The twentieth century however conceives the world not as going to ruin but as developing into new forms. Nature is a power of self-augmentation in "developing into organic life and eventually into that powerful initiating source of new configurations which we call psychological life." The growth of this psychological life, the writer says, leads us to question: "Is not this the true nature of reality? Is there not in nature an *elan*, a quickening vitality, an urge toward more widely functioning wholes? And is not this what we can mean by the reality of God?" This quickening vitality is not apart from us as a creature that rules us, it is in ourselves as in all nature. It is not omnipotent too because it is being constantly obstructed. Yet the whole process of life seems to show that it is the eventually triumphant power, and that it is towards truth, beauty and goodness. We can describe God or this quickening vitality, only in terms that are of supreme worth on our human level. Man is at his best in the creativeness of his efforts, in his seeking to reorganise life in more fruitful ways, in his effort to achieve an increasingly wider and intenser wholeness of life. Accordingly "God is in infinite degree, the everlasting creative life that moves toward wholeness."

Has this kind of God a personality? Since personality has come out of this quickening vitality of the universe, "it would be strange to accord to this cosmic *elan* less than that which has emerged from its own being." Moreover personality being the highest form of reality for us, we may in our human way speak of it in personal terms. But we must guard against the immediate danger involved in this, namely, of setting

this Person over against ourselves. "We must keep to the difficult task of conceiving this vitality not as an individual over against ourselves, but as a life in which we live and which itself lives in us." And to love God, according to this conception, is to love the process of bringing life into a more vital integration.

An Abstract God will not do

The above attempt to re-interpret God in terms of modern science is indeed very hard to follow for an ordinary man. If the thought of God is to be a source of power, holiness and inspiration in our lives, certainly abstract conceptions of this kind are not in the least going to influence the lives of most of us. A very legitimate criticism of the scientist's God from Everyman's standpoint is made by J. Lewis May in his introduction to "God and Universe." He says: "Some of our scientists in an attempt to fill the void they deem themselves to have created, have endeavoured to set up a God of their own invention. But what manner of God is it for whom they would ask our allegiance? In their resolute attempt to avoid anything so primitive as anthropomorphism, they have imagined a deity even more nebulous than Matthew Arnold's 'something not ourselves that makes for righteousness,' and would feed the hungry soul with an abstraction, an idea, a mere formula:What sign, what symbol, what economy, what sacramental channel of communion, are we offered in our search for One whose countenance is hidden, so that we know not whether He beholds our sorrows or hears our prayers?..... In what words shall we address to Him our supplications, and with what hope that He will hear?"

This is an obvious criticism of a purely intellectual conception of God. The heart yearns for a God of one kind, but the head can owe allegiance to one of another kind only. Can there be a rapprochement between the two? Such a rapprochement alone can create a vital religious life.

The Vedantic Reconciliation

The purely intellectual conception of an impersonal God cannot become effective in the life of men clinging to their individuality. We do not know how far the scientists who preach it as the only true conception of God are able to lead their life in agreement with it. According to the Vedanta which agrees with the scientists' conception of God in many respects, such an agreement is possible only when man's heart is elevated to the level of his soaring thought. This can come about only when a person has purged his heart of all selfishness and is prepared to give up every longing and prejudice of his, including his individuality, in the interest of Truth. Only when our heart has overcome everything personal and is prepared to rise to the impersonal level can it gain integration with our chastened thought which spurns all personality. It is only then that man can truly think of God as the very essential life of himself and of himself as the very essential life of Him. Until then man has to depend upon a God conceived as a personality to whom he may raise his voice in prayer and adoration. Such a conception need not be ridiculed and brushed aside as pure anthropomorphism, for all conceptions of the deity, whether it be that of the child or of the scientist, are all anthropomorphism of one kind or another. As long as it works, that is, as long as it purifies our

minds and elevates our life, man is perfectly right in sticking on to it, whatever the scientists may think of it.

A Compliment to Eastern Thought

In the book by H.A. Overstreeter, to which we made reference before, great importance is given to the part that eastern thought may play in the reconstruction of the world's religious thought. He says: "There is a body of profoundly significant thought which comes out of the East. But the expression of that thought is more frequently than not distasteful to the Western thinker. It is, in the main, directly assertive of ultimate truth. It states conclusions without patiently building up the evidence for them. It is non-experimental. It has the tone of 'thus saith the Seer.'..... But there is every reason to believe that as the influence of Western thinking—particularly its experimental hard-headedness—is felt in the East—a new philosophic manner will be adopted, and the profound spirituality of Eastern thought will be expressed in a way more acceptable to the Western mind."

We hope that the eastern thought referred to here is Vedantic thought. Its method criticised as being unattractive to the western mind is the constant appeal to scriptural authority and the undue preference to textual interpretations to be met with in the writings of Indian scholastics. If Indian thought is to be effective in the modern world, we must subordinate authority to experience and reason. We must also lay aside antiquated or exploded scientific notions and take full cognisance of the findings of modern physical and natural sciences in our investigation into the nature of Reality.

REVIEWS AND NOTICES

THE CATHOLIC CHURCH: *Michael D. Lyons: Published by Light of East Office, 30, Park Street, Calcutta.*

This is an excellent book giving one a clear idea of the claims and doctrines of the Catholic Church. It will be found especially useful by non-Catholics who want to gather some ideas about the Catholic Church. While the book can evoke profound respect in the mind of a non-Catholic for the long tradition of the Church and especially for its rituals and devotional teachings, the arguments put forward in support of the exclusive claim of the Catholic Church to represent Jesus Christ will rather leave him amused rather than convinced. We do not know how the Catholic Church can reasonably maintain its exclusive claim to represent Christ when it remains a fact that the first Council of Nicaea recognised the right of the Bishop of Alexandria to have the same authority in Egypt which the Bishop of Rome had in Italy. When such contradictory facts exist, we believe it is better for spiritual institutions to hold that their sacredness depends upon the faith of their followers than on questionable facts of history. Again it appears rather curious to us that the Catholic Church subordinates the Bible to itself on the ground that the Bible is valid because it is certified by the Church, while quoting side by side from the Bible to show that the Church had been established by Christ and that the Catholic Church is this true Church.

THE FASTING CURE: *By Sharma K. Lakshmanan, B.A., B.L. Published by Nature Cure Publishing House, Pudukotah, Pages 46. Price As. 3 (ordinary edition).*

This book begins by explaining the rationale of fasting. The author draws a distinction between starvation and fasting and refutes most of the charges brought forward against the method of fasting. He does not of course claim that all diseases can be cured by fasting. What he claims is that when undertaken by a man who knows the rationale of it, and whose mind is purified by the spirit

of self-surrender to the Lord, "fasting is the highest of all the means of curing disease." Acute and chronic cases have been separately dealt with and the importance of the period of "transition" after the fast adequately pointed out.

SEVA: *By Swami Narothonanda. Published by Swami Satyananda, Offg. Hon'y. Asst. Secretary, The Ramakrishna Mission Home of Service, Benares. Price Re. 1.*

The book deals with the origin and development of the Ramakrishna Mission Home of Service, Benares. The institution owes its existence to the spirit of service which animated one Charuchandra by name, a disciple of Swami Vivekananda. He had fully grasped the import of his master's new Gospel, in which every act of relief is to be done in a spirit of worship of the God in man. Under his able management the institution steadily grew and today it manages a Hospital with 6 general wards with outdoor and indoor departments and a segregation department with 5 more wards. The old and the helpless of every description are received there with open arms and served.

It is needless to say that the ideal life of Charuchandra (latterly Swami Shubhananda) described in the book, will be inspiring to all spiritual aspirants.

U. L. T. PAMPHLET SERIES, NOS. 22, 23 and 24: *Published by the Theosophy Company (India) Ltd., 51, Esplanade Road, Bombay. Price 1 Anna each.*

These are entitled (1) What are the Theosophists? and Some Words on Daily Life, (2) Christmas, Then and Now; and The Origin of the Christmas Tree and (3) Cyclic Impression and Return and Our Evolution. The titles themselves indicate the subject matter of these reprinted articles.

MATREYA: *By Prof. Nicholas Roerich. Published by the Roerich Museum Press, 310, Riverside Drive, New York. Pp. 17. Price As. 10.*

The booklet is an interesting and inspiring one. In those days of dissension and division the reader will rejoice at the spirit of synthesis of this booklet. It

declares that world-unity is possible on cultural symphony alone. Prof. Roerich has devoted his great life to this ideal and his international activities in art and culture have evoked sufficient response from cultured humanity. S. J.

KRISHNA BAI : *By Swami Ramdas*
Published by Anandashram, Ramnagar.
Price As. 4.

This is the life-sketch of a woman devotee staying with Ramdas.

SRI GAURANGA, THE MAN; (2) THE TEACHINGS OF SRI GAURANGA:—*By Swami Durga Chaitanya Bharathi.*
Published by M. L. Dey & Co., Book-sellers and Publishers, 66 and 67, College Street, Calcutta. Pages 228 and 194.
Price Rs. 2 each.

The lives of the great saints of India are often shrouded in a luxuriant growth of myths and miraculous incidents which leave a modern reader often at a loss to know where facts end and fictions begin. However strong might be the faith of a follower in the literal truth of all that has been handed down about his favourite saint, it is none the less true that if his life is to be understood and appreciated by men at large he must be freed from the glorious trappings of supernaturalism and presented as a man intended for the instruction and edification of men. The first of the two books under review is a remarkably successful attempt at doing this necessary work with regard to the life of Sri Chaitanya, the greatest of India's teachers of divine love. A perusal of it convinces us that the author has done the work of a pioneer which may very well be followed by the respective followers of other great teachers of India in re-interpreting their Masters' lives to the modern mind. For the book, we must unhesitatingly remark, is a triumph of common sense without doing violence to the adoring devotion of a disciple. The author has eliminated all that is miraculous and mythical in the orthodox works on the great teacher, and this elimination, we must opine, has not in any way diminished but added to the glorious beauty and sublimity of the life and character of this prince among the lovers of God.

Christian Missionaries are nowadays writing a good number of books on

Indian Bhaktas, in which they point out, in season and out of season, that devotion in India degenerates into pure sentimentalism oblivious to the needs of men engaged in the struggle of life. The life of Sri Chaitanya, as presented by the author, gives the lie to this kind of propaganda; for in it we find the harmonious combination of an impassioned and all-forgetting love of God having few parallels in history, with an anxious solicitude for the spiritual and physical needs of men. For a right understanding of what love of God means according to the highest Indian conception of it, we must study the life of Sri Chaitanya, and in this matter the author's unvarnished yet fervent presentation of it in his charming and lucid style will be of great help to the English-reading public.

The second book is not narrative but philosophical, giving, as it does, a clear and exhaustive treatment of Chaitanya's teachings regarding divine love. The author has tried here not only to expound the philosophy behind the devotional teachings of Sri Chaitanya, but to show the points of agreement and disagreement between the philosophies of Chaitanya and Sankara. To us it appears that the Achintya-Dwaita-Advaita-Vada of the school of Chaitanya is more akin to Advaitism than to the pure Dualism of the school of Madhwa, with which it is generally identified. Krishna is the only Existence and His Shakti, which is at the root of all manifestation, is identical with Him. Manifestation means only an objectification of Shakti which is identical with the self of God. But this process of objectification and evolution subsequent to it are all real for the Vaishnava, while for the school of Sankara they are unreal. This metaphysical point apart, there does not seem to be much difference between them regarding the unity of existence. But while the school of Sankara prefers to look upon the One Existence as devoid of all attributes, the devotional outlook of Chaitanya could view it only as endowed with personality and every form of auspicious attributes. Man can approach the Supreme Being through the cultivation of love, the secret of which consists in the feeling of inti-

macy characteristic of our love-relations in the world, as those between the servant and the master, father and child, friend and friend, husband and wife. In the ultimate state of perfection also the individual retains his personality with which he enjoys the sweetness of the Lord who is Himself endowed with personality and attributes. Thus while for Sankara impersonality is the highest, for Chaitanya personality is the highest.

In spite of these theoretical differences there are many important points of unity between these systems of thought, and it has been the special endeavour of the author to insist upon these common features. Vaishnavas are usually rather intolerant in their attitude towards other systems of philosophy, but it is gratifying to note that the author has discarded the controversial attitude and sought to make a synthetic study with an eye to matters of practical spiritual life rather than to the hair-splitting distinctions of scholastics.

We have no doubt that these two books with their broad and modern outlook will amply reward a close study of them by enriching the students' spiritual life.

LAKSHANASAMGRAHA : By *Bhikshu Gauri Sankar*. Published by *Manbhari*

Devi, Village Puthi, P.O. Jamalpur, Dt. Hissar, The Punjab.

As its very name indicates the book is a compilation of definitions and technical terms that are commonly met with in Sanskrit literature. The attempt is indeed laudable, and students of Sanskrit will find it of much use. We are however bound to remark that greater care could have been exercised in the selection of the terms to be defined. The language of the definitions too could have been more non-technical in order to make it more serviceable to persons who, though having a knowledge of the Sanskrit language, are not in touch with the Shastric language.

THOUGHTS FROM THE GITA : by *R. Krishnaswami Aiyar, M.A., B.L., Advocate, Tinnevely (Popular Presentation Series No. 2) price Re 1.*

The book contains a popular exposition of the Vedanta as dealt with in the Gita. It has been published as a companion volume to the author's "Thoughts from the Vedanta." The subject is clearly analysed and explained with many illustrations. Such of the modern educated sections of the people as are unable to reach the original, will find in the book a very reliable account of some of the fundamental ideas of the Vedantic system of thought. References to the verses of the Gita are given wherever necessary.

NEWS AND REPORTS

The Thondar Sangam, Mylapore

The Thondar Sangam started by the Ramakrishna Math, Mylapore, has now been doing effective slum work for two years. It is an unique institution, for its membership is based on actual service of at least one hour's labour of love per week. There are at present twenty-five members on the rolls and during the last twelve months they turned out in all 3,500 hours' constructive service. The expenses of the Sangam are met from public subscriptions. The most important of its activities is the conducting of night schools. Now there are three of them, of which two are in Cheris. A number of children have been admitted, some with exemption from

fees, in the various higher grade schools near by. To the most deserving among them the Sangam supplies text-books, slates, etc., and also fees. Adult education is carried on by means of story-telling, news-giving, Bhajans, Puranam-reading, magic lantern shows, etc. A library has been opened and this is being well utilised. In all this, educative work the Sangam is able to minimise expenditure as its workers are honorary. Attempts are being made to organise a volunteer corps so that the present items of constructive work as well as those which might be taken up in the future may be easily carried out. The opening of Panchayats and of a Co-operative Savings Bank has made the

people self-reliant and less burdened with debts. The fact that some of the inhabitants have begun putting up pucca buildings and that the Sangam has thought of including a "Co-operative Building Society" in its scheme for the coming year, shows that the financial condition of the localities is steadily improving. There is every reason to believe that when the Sangam carries out its "educational and economic survey" and introduces "suitable cottage industries"—two other items to be taken up during the next twelve months—the centres concerned will attain remarkable progress. It is highly gratifying to see that the authorities of the Sarada Vidyalyaya have arranged to send workers in batches to work among the womenfolk of the Cheris, hold conversational classes and give instruction in hygiene and sanitation. We trust that the Sangam will receive warm encouragement from all sections of the public.

R. K. Mission Flood Relief Work in Orissa and Midnapore

In the week ending 4th November were distributed 486 mds. 21½ srs. of rice among 9316 recipients belonging to 202 villages from Kapiloswar, Nialai, Fatehpur, Chitreswari, Baliana and Balikuda centres in the Districts of Puri and Cuttack. In the same week 121 mds. 19 srs. of rice and 398 pieces of new cloth were distributed among 2410 recipients of 96 villages from Balighai, Pratapdighi and Balyagovindapur centres in Contai Sub-Division and 30 mds. 23 srs. of rice among 611 recipients of 29 villages from Barabaichheria centre in Tamluk Sub-Division of Midnapore. Besides, 70 mds. of bran were supplied free for cattle from the centres of Contai.

The work has to be continued some time yet. Contributions in the shape of money or new cloth will be thankfully received and acknowledged at the following addresses:—

1. President, R. K. Mission, Belur Math, Howrah.

2. Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.

3. Manager, Udbodhan Office, 1, Mukhorji Lane, Baghbazar, Calcutta.

(Sd) SIDDHANANDA,

Secy., R. K. Mission

R. K. M. Industrial School and Home, Belur

This institution has now completed twelve years. During the year under report two adjoining sites have been purchased, one for the School and the other for the Home. The carpentry section has now been provided with a workshop, but the tailoring section is still without proper accommodation. Unless a permanent hostel also is built, maximum efficiency and advantage cannot be ensured. The total strength at the end of the year was 41, the new admissions and the withdrawals in the course of the year being 29 and 18 respectively. 8 students appeared for the final examination and all came out successful. Three boys held scholarships from District Boards while 9 were given stipends from school funds. Almost all the rest too were in receipt of some form of aid or other. The internal management, the religious and moral training, the music classes and the opportunities for service of various kinds—all these were maintained at the same level of efficiency as in previous years. Physical exercise has been better organised by the introduction of parallel bars, systematic lessons in wrestling, etc. For agricultural work a part of the land belonging to the Mission headquarters has been placed at the disposal of the Industrial School and a good beginning has been made. The remarks made by the numerous visitors, including officers of the departments of Agriculture and Industries, show that praiseworthy progress has been made in every direction. The needs of the institution are:—a Library, a Gymnasium, a Segregation Ward, a Workshop for Tailoring, a Hostel for 50 boys, and Funds especially for the maintenance of deserving indigent students and the agricultural and industrial sections.

Announcement

The Tithi-Puja in connection with the 72nd Birthday Anniversary of Swami Vivekananda will be performed this year on Monday, 8th January 1934. The public function will be held on the Sunday following, i.e., 14th January.



Let me tell you, strength is what we want, and the first step in getting strength is to uphold the Upanishads and believe that "I am the Atman."

—Swami Vivekananda

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HINDU ETHICS



सत्यमार्जवमक्रोधमनसूयां दमं तपः ।
अहिंसाञ्चातृशंस्यञ्च विधिवत् परिपालय ॥
धर्माय येऽभ्यसूयन्ति बुद्धिमोहान्विता नराः ।
अपथा गच्छन्तेषामनुयातापि पीड्यते ॥
ये तु तुष्टाः श्रुतिपरा महात्मानो महाबलाः ।
धर्म्यं पन्थानमारूढास्तानुपास्व च पृच्छ च ॥

Do thou duly observe truth and sincerity, freedom from wrath and malice, self-restraint and penances, the duties of benevolence and compassion.

Those men who are stupefied by erroneous ideas display a hatred for righteousness. The man who walks after those misguided persons that have betaken themselves to devious and wrong paths, is afflicted equally with them.

They, however, who are contented, devoted to the scriptures, endued with high souls, and possessed of great merit, betake themselves to the path of righteousness. Do thou wait upon them with reverence and seek instruction from them.

SHANTI PARVA (CH. CXXXII, 5, 11 and 12)

SRI RAMAKRISHNA THE GREAT MASTER

By Swami Saradananda

Q :—What again is this Bhava-mukha?

The Non-dual Principle comprises within itself Two Aspects or Modes, namely, those with attributes and those without them. It is the Basis of the Cosmic Self too. This Cosmic Self is the Self of God or the Divine Mother, the Power that creates the World Phenomena

R :—I shall come to that immediately. But in order to understand it, it is necessary to conceive through imagination, as far as practicable, the condition of the Master in those days. We have mentioned above that the Master's ego consciousness was then slightly appearing at times and again disappearing altogether. But even when it was slightly manifested, the world did not appear to the Master in the same way as it now appears to us. To him the world phenomena seemed as various waves of thoughts rising in the Cosmic Mind, having their play for a while and again merging in their very source. What to speak of other things, even the Master's own body and mind were perceived by him as a mere wave in the Cosmic Mind. This Cosmic Consciousness and Energy which the so-called scholars, with their minds clouded with western materialism, declared to be inert though unitary,—while trying to gauge it

with their puny intellect or the various instruments improvised by them—was experienced by the Master from this plane as the Living Conscious Non-dual Principle, the one source of all desires and activities, the Divine Mother of the Universe with Her Boundless Love and Grace. He saw further that this Non-dual Principle comprises within itself the two modes or aspects, namely, those with form and those without it,—which fact is referred to in the scriptures as the internal differentiation in the Ultimate Principle ;—and that a Cosmic Ego is manifested in it, an ego which pervades the whole world from the lowest to the highest form of creation. Not only that. It is due to this Cosmic Ego that an infinite number of waves of thought are surging in the Cosmic Mind, a small fraction of which is perceived by limited individual egos as the external world with its various objects and is dealt with accordingly. The Master found that the existence and the activities of the limited egos depend entirely on this Cosmic Self. But yet, as they fail to perceive this Cosmic Ego, they fall into the erroneous notion that they themselves possess free will and power of action. This narrowness of vision is known in the scriptures as Nescience.

This Cosmic Ego itself is called Bhavamukha as all Bhavas or Thoughts arise from This One Source

This Cosmic Ego which resides midway between the two modes, namely, the attributeless and that with attributes, is itself called the *Bhavamukha*. For, it is on account of this Cosmic Ego that infinite thoughts appear in the Cosmic Mind. This is the Self of God or the Divine Mother. In order to describe this Ego, the saints of the Vaishnava cult of Bengal have styled it as the pure luminous form of Lord Krishna, whose relation with the world is beyond the ken of human understanding, that is, it is impossible for any being to comprehend whether the Lord is identical with the creation or different from it.

The Master's Realisation in the Perfectly Non-dual State or in the Plane where the Duality is Dimly

Perceived

When the Master's ego-consciousness was being wiped out completely he was remaining unified with the attributeless aspect of the Divine Mother—in a state beyond the province of the Cosmic Ego. In that plane the existence of the Cosmic Ego or its infinite waves of thoughts, which we call the world, were not at all perceived. And again, while the Master's ego was being reawakened to some extent, he was experiencing the Cosmic Ego with its attributes and the waves of thought residing in it, and at the same time associated with the attributeless as-

pect of the Divine Mother. Or in other words, the moment the Master was rising to the plane where all attributes cease to exist, the internal differentiation in the Non-dual Principle too was disappearing simultaneously. And whenever he was perceiving the Cosmic Ego with its attributes, he was realising that "Brahman is the same as Its Shakti (Power or Primal Energy), the same Principle being both attributeless and with attributes. Purusha (Intelligence) is identical with Prakriti (Matter). The same snake that was motionless is now in motion; or the same Diety who is attributeless by nature, appears with attributes in a playful mood, as it were." After the full vision of the Divine Mother with Her endless attributes harmonised with the attributeless aspect, the Master received the Divine Command,—“Remain in Bhavamukha.”

*“Remain in Bhavamukha”—
What does it mean?*

The meaning is : “Do not live in the plane beyond all attributes by discarding the ego altogether. But live always with this truth in view that the Cosmic Ego alone, the only source of all thoughts, is thy ego, that His will is thy will, that His action is thy action; and thus go on doing good to the world.” To remain in Bhavamukha then means to realise at all times and in all circumstances that the individual ego is in reality the Cosmic Ego itself. When one attains the Bhavamukha state all ideas of

limitation such as, "I am the son of so and so; or the father of so and so; a Brahmin or a Sudra", etc., become completely obliterated from the mind, and instead one remains forever identified with the Cosmic-Self. Hence it is that the Master would reiterate before us, "'I am the son of so and so; or the father of so and so; a Brahmin or a Sudra; a great scholar or a rich man,'—all such

ideas belong to the impure limited unreal self and bring about bondage. Discard them altogether from the mind, and think on the other hand, 'I am the Lord's servant, His devotee, His child or His part and parcel.' Stick firmly to this attitude." Or again, he would say, 'Whatever you like after having secured the knowledge of non-duality in your pocket.'

VIVEKANANDA THE INNER MAN

Monk First and Then a Patriot

THIS is the month in which the birthday anniversary of Swami Vivekananda falls. It is appropriate for us on this occasion to turn our thoughts to the life and personality of the great Swami, especially to an aspect of his character which ought to be stressed more than it is usually done. 'Vivekananda the Monk' is often overlooked by a casual student of his life owing to the brilliance of his achievements as a patriot. But to those who study him carefully, it is the monk in him that is at the root of all his achievements as an orator, as a preacher, as a patriot, as a nation-builder and as a humanitarian. Even his patriotism was the offspring of his spiritual fervour; for unlike patriots of the ordinary type, he loved India because to him India was the spiritual teacher of the world, and her rehabilitation was therefore necessary to secure the spiritual good of mankind.

The Call of the Spirit in Early Life

From his very childhood the call of the spirit was audible to him. Meditation was his childhood's play, and the vision of a great brilliance, the Brahma Jyoti, was a daily occurrence with him before he fell asleep. Often before falling asleep he used to get a twofold vision of great significance—of a life of great opulence, comfort and fame on the one hand, and of the austere and self-denying life of the Sannyasin on the other. The power to gain either, he used to feel, was in him. But his choice always fell on the latter. With the dawn of youth he was swept away by a great hankering for Truth which made him go from teacher to teacher and from church to church in quest of God. He went about questioning the important religious leaders of the day, "Have you seen God?" and could get no satisfactory answer from any one until he came to Sri Ramakrishna. Sri Ramakrishna answered the

question in the affirmative and promised to lead him too to that state of God-consciousness which he himself was experiencing. From that day the trend of the Swami's life was settled once for all.

Though born and brought up in a wealthy home, the sudden death of his father left him and his family indigent, almost on the verge of starvation. In spite of this pinch of poverty, neither his yearning for God nor his effort for realising Him slackened. His discipleship under Sri Ramakrishna was beginning to bear fruit in the form of an extreme spirit of renunciation, a striking example of which we cite below. Reduced to the utmost straits of poverty, he once approached his great Master and asked him to pray to the Mother that his family might have enough to subsist upon. Sri Ramakrishna sent him to the shrine of the Mother to pray for this himself, but as soon as he entered the shrine he forgot everything about his material needs and prayed only that he might have discrimination and renunciation. Thrice he was sent to pray and thrice he failed in this way until a great shame came over him for having stooped down to such a mean thing as approach God for the sake of the fleeting things of the world.

The same austere monastic spirit permeated his whole life, both as a spiritual aspirant and as a public man. During his Master's lifetime and after his demise, the Swami lived a life of intense Tapasya, practising the highest form of concen-

tration and subjecting his body and mind to the most rigorous discipline. According to the time-honoured tradition of monastic life, he spent his time till he left for the West, in study, meditation and lonely wanderings from one place of pilgrimage to another over the length and breadth of India. After he emerged into public limelight, the holy obscurity and hard Tapasya of the wandering monk was denied to him, but he continued to keep up its spirit in his mind at least, if it could not be manifested externally as in his earlier days. In the words of Sister Nivedita, "He never appeared to be practising austerity, but his whole life was a concentration so profound that to any one else it would have been the most terrible asceticism."

A Powerful Spiritual Personality

As a fruit of his striving he was blest with the highest form of spiritual realisation. He was one who had known God intimately both in his Personal and Impersonal aspects. Even in his Master's lifetime, he had reached Nirvikalpa Samadhi, the highwatermark of transcendental experience. As a result God-consciousness became the natural state of his mind, and the slightest effort or suggestion used to make his mind wholly ingathered and absorbed in the depths of meditation. Within a few minutes he would get so absorbed in meditation, without any consciousness of the body or things external, that he could not be disturbed even when

mosquitoes covered his whole body as with a blanket. In his early life in America he found himself frequently carried away by his habit of constant meditateness and was on this account put to much difficulty in that land of railroads and tramways. Often it happened that absorbed in his thought he forgot to get down from the tram car and remained unconscious of it until he was carried to the terminus and the conductor disturbed him again for his ticket. In the same way, in his classes, when he demonstrated meditation to his students, he used to get absorbed in it so much that hours passed before he became conscious of anything outside, and the students had to leave the place one after another in the meantime.

The man of realisation that he was, he was endowed with a spiritual fervour of an extremely contagious kind. Sri Ramakrishna had predicted of him that in time his spiritual energy would be so great that he would be able to impart spirituality to others by a mere touch or wish. And this became literally true as many persons who came into intimate contact with him testify. Sister Nivedita says from actual experience with reference to this power of the Swami: "One's whole attitude towards things was reversed; one took fire, as it were, with a given idea; or one suddenly found that a whole habit of thought had left one and a new outlook grown up in its place without the interchange of a single word on the subject. It seemed as if a thing

had passed beyond the realm of discussion, and knowledge had grown by the mere fact of nearness to him. It was in this way that questions of taste and value became different. It was in this way that the longing for renunciation was lighted, like a devouring flame in the hearts of those about him." Any one who was caught within the field of his thought used to be carried away irresistibly by its currents. One of his brother disciples remarked, "Ah! One at once becomes absorbed if one sits for meditation in company with Naren! I do not feel this when I sit alone." And in his lectures what used to hold his audience spell-bound was not so much the beauty of his words, the subtlety of his arguments or even his eloquence, as the great spiritual fervour that emanated from his personality. Literally, the whole audience was raised to the level of his sublime thought.

His power of concentration and spiritual fervour manifested in a remarkable way once when in the courtyard of the Belur Math he exclaimed, addressing the assembled Sannyasins: "Here is the unveiled presence of Brahman. Fie upon those who, disregarding It, set their minds on other things! Ah! Here is Brahman as palpable as a fruit in one's palm! Don't you see? Here!" These words were spoken in such an appealing way that every one stood motionless for some time like figures painted on canvas and felt as suddenly drawn into the depths of meditation. He was, as his Master

described him, ever like a drawn sword; so keen was his discriminative faculty that no trace of materiality was left unsevered from his consciousness. What made him the prophet of strength and fearlessness was this fact of his being grounded in the consciousness of Atman, which knows neither death nor decay, which is pure Existence, Knowledge and Bliss. It made him rise above every form of weakness, fear or narrowness of thought, and imparted to his personality a grandeur and majesty, before which every one who came into contact with it was forced to bow down.

The Purity of His Character

Not in austerity, power of concentration and spiritual strength alone, but in point of purity of character too he was a paragon of monasticism. Renunciation of lust and gold was the watchword of his great Master; the same was the case with Vivekananda too. Unlike his Master, the Swami was a great social figure in the East as well as the West, and he had to deal with money, and men and women of all types of character and every station of life. But in all these contacts he never deviated from the great principles of his Master, which form the very essence of monastic life. The money that came into his hands also freely passed out of it to relieve the needs of others. He gave all his teachings in the West free of charges. When he had constructed his central Math from the gifts of his western friends, he gave away all that he had acquired

to his brother disciples and the organisation, thus fulfilling literally the monastic vow of non-possession. So also in his relation to the opposite sex, he kept himself above all weaknesses of the flesh. The celibate life, the most precious possession of the monk, was for him an end in itself, and to rise above the very impulse that stood in its way an integral part of his ideal of perfection. But this did not however engender in him any hatred of woman. In fact he was closely associated with several women all over the world as disciples, co-workers and friends, but in all such contacts he followed the familiar Indian habit of establishing a kind of family relationship, and thus formed, wherever he went, groups of 'mothers,' 'sisters,' and 'daughters.' He was always firmly established in the Vedantic idea that the soul is above sex, and was capable of viewing all who came to him for the benefit of his company and instruction, as so many souls and not bodies. Even any form of politeness that emphasised the distinction of sex appeared so horrible to him. In fact purity had become so automatic with him that whenever any impure thought or image appeared before him, he was immediately conscious of what he called 'a blow'—a shattering, paralysing blow,—struck from within upon the mind itself, as to say 'No, not this way.'

His Universal Love

But the picture of Swami Vivekananda the great monk will not be

complete unless we add to these strong and austere traits of his character that wonderful quality of his heart which distinguished him from the common run of Indian monks and makes him a veritable Bodhisatwa of the modern age. It is his unlimited love and sympathy for all life. In the Bhagavata we read of the great sage Suka who, having reached the state of oneness with all life, answers the anxious call of his father through the trees of the hermitage. But in this Suka of Sri Ramakrishna the feeling of at-one-ment with all life manifested itself in a more significant manner through a participation in the suffering of mankind and a burning desire to alleviate the same. He threw away the peace and bliss of a life of contemplation, and courted the struggle, restlessness and disappointment of an intensely active life for the welfare of all beings, which ultimately brought about his own untimely death. The ideal of merging himself in unbroken Samadhi came to him in his early spiritual life, but his great Master sharply reprimanded him for this and said: "You are a fool. There is a higher stage than that even. Don't you sing, whatever it is Thyself? Come here after making some provision for your family, and you shall get a higher stage than even Samadhi." It was the realisation of this higher stage, namely, the recognition of the One in the many or the immanence of the Divine in all beings, that fired the heart of Swami Vivekananda

with a pity of adoration that recalls the glorious days when the Bodhisatwa ideal, which spurns one's own salvation for the well-being of others, used to move the heart of religious India. It was the growing realisation of this which made him confide to a brother disciple of his, after all his wanderings over India, just before his starting for the West: "Haribhai, I cannot understand your so-called religion!" "But," he added, pressing his trembling hand on the heart, "but my heart has grown much, much larger, and I have learnt to feel (the sufferings of others). Believe me, I feel it very badly." It was this very same consciousness of Divine immanence which made him utter such words of terrible earnestness as the following: "Him I call a Mahatma whose heart beats for the poor. Otherwise he is a Duratman." "May I be born again and again," he declared in an inspired moment, "and suffer thousand miseries so that I may worship the only God that exists, the only God I believe in, the sum total of all souls, and above all, my God the wicked, my God the miserable, my God the poor of all races and species. May these be the special objects of my worship." At a more mature period of his life he gave expression to this same realisation of his in less fiery but more profound words: "After so much Tapasya I have understood this as the highest truth: God is present in every being. There is no other God besides that. He who serves all beings serves God indeed."

The suffering of the world was so poignantly felt by him that he was sometimes disposed to disbelieve the doctrine of individual salvation and preferred the idea of Sarvamukti or Universal Salvation, according to which no individual can reach the state of ultimate peace until the whole universe attains to that state. Though conscious of its metaphysical difficulties, he declared, "But just consider the greatness of the heart which thinks that he will take the whole universe with him to liberation." It was this tendency of his thought that made him discourage his monks from exclusively following the path of contemplation and austerity and exhort them always to look upon the alleviation of the sufferings of mankind as a duty no less important for a monk than the so-called striving for salvation. The Swami once addressed a group of Brahmacharins whom he had just initiated into Sannyas in the following fiery words: "Remember, for the salvation of one's own soul and for the good and happiness of the many, the Sannyasin is born in the world. To sacrifice his own life for others, to alleviate the misery of millions rending the air with their cries, to wipe away the tears from the eyes of the widow, to console the heart of the bereaved mother, to provide the ignorant and the depressed masses with the ways and means for the struggle for existence and make them stand on their own feet, to preach the teachings of the Shastras to one and all without dis-

tinguishment for their material and spiritual welfare, to rouse the sleeping lion of Brahman in the hearts of all beings by diffusion of the light of knowledge,—the Sannyasin is born in the world!" It was not unoften that he took to task those of his disciples who showed an extreme leaning towards the ideal of individual perfection. To some of those who, on being asked to go as preachers, pleaded with him that they may be allowed to practise more Sadhana and attain to realisation, he thundered forth: "You will go to hell if you seek your own salvation! Seek the salvation of others if you want to reach the Highest. Kill out the desire for personal Mukti. That is the greatest of all Sadhanas. Work my children, work with your whole heart and soul! That is the way. Mind not the fruits of work. What if you go to hell working for others? That is better than winning heaven through self-sought salvation."

It is, however, important that the spirit of service that the Swami praises here is distinguished from the egoistic type of philanthropy that we come across so often nowadays. In works of the latter kind it is not so much the feeling of the world's misery as ideas of self-importance or the desire to be lionised by society that drives people to activities of apparent unselfishness. The Swami criticised such motives as vehemently as he did morbid salvation-seeking. What he wanted was that men should begin to feel for others as intensely as they

did for themselves and serve them in a spirit of worship.

The Swami's overflowing sympathy for the sufferings of life was once revealed in a dramatic fashion when Girish Chunder Ghosh, the great Bengali dramatist, touched him on this sore point in his heart. The Swami was on that occasion discoursing learnedly to his disciples on the several abstruse points in the Vedanta philosophy. In the middle he taunted Girish for his neglect of scriptural study, whereupon the latter, in order to draw out the true mettle of the Swami, addressed him in these powerful words: "Well, Naren, let me ask you one thing. Of Vedas and Vedanta you have read enough. But are there remedies prescribed in them for these wailings, these cries of hungry mouths, these abominable sins and the many other evils and miseries that one meets every day? The mother of the house there, who at one time fed daily fifty mouths, has not the wherewithal to cook even for herself and her children for the last three days! The lady of such and such a family has been violated by ruffians and tortured to death. The young widow of so and so has succumbed from causing abortion to hide her shame!.....I ask you Naren, have you found in the Vedas any preventive for these evils?....." When Girish continued in this strain, a striking transformation came over the Swami. Vivekananda the scholar and metaphysician, disappeared for the time

being, and Vivekananda the inner man came out in the shape of a flood of bitter tears for the sufferings of fellow beings which he found incompetent to remedy in spite of his great learning and spiritual realisations. In a fit of uncontrollable emotion he stopped the discourse and left the hall for his own private apartment.

It is in this aspect of Vivekananda's character that we find the true element of his greatness which made him the irresistible force that he was wherever he went, and which has rendered his life and teachings so potent an influence on the minds of countless sincere men and women in all parts of the world. It is sometimes believed that the Advaitic realisation culminates in a state called Samadhi, in which a man becomes merged in a kind of contemplative bliss and becomes impervious to the joys and sorrows of his fellow beings. But the Samadhi of this kind is not, in Sri Ramakrishna's opinion, the highest state of Advaita. He spoke to the Swami, as we have already mentioned, of a state higher than that, and this state the Swami realised when he declared that there is no God besides Him who is immanent in all beings, or when he spoke of the position of the Vedantin as consisting in seeing the Real in the illusion. It is a state that comes to one who, after realising the Absolute in transcendental Samadhi, recognises with his higher personality that the Jagat and the Ego are of the same stuff as the Supreme

Being, that God, man, and nature are mere identities. It is a state of realising the One in the many, the Permanent as residing in the impermanent, the One Self as the self of all beings. It is what is spoken of as Sarvatma Bhava or the consciousness of being the Self of all beings.

It was the realisation of this highest stage which his great Master had promised him when he expressed his desire for perpetual Samadhi, that made the Swami Vivekananda see the joys and sorrows of mankind so intensely as his own and say, "The thought comes to me that even if I have to undergo thousand births to relieve the misery of the world, aye, even to remove the least pain from anyone, I shall cheerfully do it!" The Swami's consciousness of oneness with all life is what Nivedita describes when she says, "One had the impression as if no blow to any in the world could pass and leave our Master's heart untouched, as if no

pain, even to that of death, could elicit anything but love and blessing." This poignant feeling of sympathy for all life dragged him from the holy egoism of the ordinary ascetic and the placid calm of a life absorbed in Samadhi, and threw him into the vortex of work which allowed no moment of rest or peace. His simultaneous consciousness of the calm of the Absolute and the call of suffering humanity has often been described as the conflict in Vivekananda's personality and the tragedy of his career. But it is neither a conflict nor a tragedy but the supreme glory of his life—a glory to which only the most exalted type of Brahmajnanis has access, as his great Master pointed out to him in his early days. What appears to the ordinary mind as misery and suffering in the struggle and restlessness involved in the service of others is to the knower of Brahman all joy and bliss; for in the words of the Swami, "There is bliss in torture too."

VEDANTISM ON HORSEBACK: THE MESSAGE OF SWAMI VIVEKANANDA *

By S. K. Maitra, M.A., Ph. D.

THERE are two distinct lines of approach to religion. In the first place, religion may be approached from the subjective side, from the standpoint of the pious devotee. Viewed in this light, religion becomes a matter of साधना, of inner realisation, which is incommunicable

to those who have not had it. The essence of religion in this view is something inexpressible, something which can be felt but cannot be communicated by means of any rational symbols. Religion, consequently, becomes unteachable except by way of inspiration

* The title of this paper has been borrowed from that of a lecture delivered by Mr. V. N. Mehta, I.C.S., some years ago on the occasion of the anniversary of Swami Vivekananda.

through personal contact with a *guru*.

There is certainly a good deal to be said in favour of this view. Religion undoubtedly rests upon a unique experience. This unique experience constitutes its main value for the individual. The individual seeks this experience, he obtains a satisfaction of his self from it, which he does not obtain in any other way. It gives the peculiarly religious value which he sets over against other values. This experience being unique, it is incommunicable and untranslatable in terms of any symbols.

That religion rests upon this kind of unique experience is a truth which we fully realise when we compare any religion in its most living form, in the form in which it reveals itself to a great seer or prophet, with that same religion when it has become stereotyped and crystallised into dogmas. Christianity in the life of Jesus Christ or his immediate disciples, is a way of life, a path to a new realisation. In the hands of the Church Fathers of the Middle Ages, all its vitality is gone, all its contact with life is lost. It becomes a political creed and loses all its religious character. It becomes the policy of an ecclesiastical State. Just as a political State does not tolerate anarchists, so the huge ecclesiastical States of Mediaeval Europe did not tolerate heretics. They were burnt at the stake or disposed of in other summary ways, as a political State disposes of people whom it considers dangerous.

It is of the essence of religion, therefore, that it should rest upon a unique experience. This inwardness is the test of the vitality of a religion. But though inwardness is vital to religion, yet it seeks also expression, that is, it wants to have an external outlet. Religion is organically united with the whole of

our soul-life and cannot live in isolation. It is in fact the consummation of our spiritual life. This takes us to the second way of approaching religion, which consists in viewing it as the crowning phase of our spiritual life.

The mistake of asceticism lies in ignoring this second way of approaching religion. It views religion in its isolation. It forgets that the spiritual life is an organic whole. This is the reason why it could never make any lasting impression upon mankind and had always to yield to more virile forms of life-synthesis. The greatest ascetic order of the world was perhaps Buddhism, and its decline and final disappearance from the land of its origin is the most vivid example that exists of the fundamental weakness and instability of all ascetic schemes of life.

In the life and teachings of Swami Vivekananda we find a full recognition of this truth. He did not yield to anybody in the strength of his religious emotions or the fervour of his religious soul, but he felt very clearly that any attempt to separate the religious from the moral or the intellectual life would be disastrous. In his lecture on *Practical Vedanta** the great Swami declared, "The fictitious differentiation between religion and the life of the world must vanish... ..The ideals of religion must cover the whole field of life, they must enter into all our thoughts, and more and more into practice."

In fact, his chief mission seems to have been to show the interconnection between religion and the other phases of human life. What he wanted was to save religion from its isolation and to place it in the midst of the vital currents of

* Works (Mayavati Memorial Edition, Part II, Page 395.)

life. If India could do this, she would be in a position, he thought, to conquer the world by her spirituality. "Up, India," he said, "and conquer the world with your spirituality.....Spirituality must conquer the West.....we must go out, we must conquer the world through our spirituality and philosophy. There is no other alternative, we must do it or die. The only condition of national life, of awakened and vigorous national life, is the conquest of the world by Indian thought."*

At the same time he never forgot that the essence of religion lies not in any dogma or creed but in personal realisation. In his attempt, so to say, to broadcast religion, he was never oblivious of the fundamental characteristic of religion, its inwardness, its intimate contact with the innermost feelings. While lecturing on "The Common Bases of Hinduism," he declared most emphatically:** "Mere believing in certain theories and doctrines will not help you much. The mighty word that came out from the sky of spirituality in India was *anubhuti*, realisation, and ours are the only books which declare again and again, 'The Lord is to be seen'..... Religion is to be realised and not only heard; it is not only that some doctrine should be learnt like a parrot. Not only is there intellectual assent; that is nothing; but it must come to us." In the same strain also he spoke in one of his addresses on Bhakti Yoga: "You must bear in mind that religion does not consist in talk, or doctrines or books, but in realisation; it is not learning, but being.....Religion is realising, and I will count you a worshipper of God when you have become able to realise the idea. Before that it is the spelling of the

word, and no more. It is the power of realisation that makes religion; no amount of doctrines, or philosophies, or ethical books that you may have stuffed into your brain will matter much, only what you are and what you have *realised*."*

Having thus obtained the truths of religion by personal realisation, the Swami went out to proclaim them to the world. His was a practical Vedanta, what a distinguished countryman of ours has characterised as 'Vedantism on Horseback.' He believed in missionary work. He felt that he had a message to deliver, a mission to fulfil. He felt that he would not be true to himself, he would not be true to his Master, Sri Ramakrishna Paramahansa, if he kept the truth which he had realised to himself. It was for this reason that he went to the Congress of Religions at Chicago to deliver his message to the West. He felt an irresistible urge within him to go and proclaim his message to the world. "He was seized with such a paroxysm of intense *rajas*," as his biographer happily puts it,** "with such a tremendous force surging within him and struggling for an outlet that he felt as if he would burst, as he said to one of his Gurubhais. It was this mighty force that fell upon the world in its flood-tide of spirituality, destined to sweep away all that was weak and debasing, and bear in its contents all that was ennobling and life-giving."

And it was a very good thing for India that he felt this urge and went out to proclaim his message to the West. Not to speak of the great service he rendered by dispel-

* Ibid, Part III, p. 642.

** Do. p. 701.

* Ibid, Part III, p. 761.

** *Life of the Swami Vivekananda*. Vol. IV, p. 170.

ling the stupendous ignorance of the West regarding the religious ideals of the East, his message came at a very opportune moment. The 'eighties' and the 'nineties' of the last century marked perhaps the most glorious epoch for science. The whole world lay at the feet of the all-conquering science. The claims of philosophy and religion received but scant recognition from people who were intoxicated with the wine of the positive sciences. At that time, therefore, the western world had very great need of the wisdom of the East. The need was perhaps then as great as it was after the Great War, when the whole of the West turned with a longing, lingering look towards the great prophet of the East, Rabindranath, for light. The West welcomed the message of Swami Vivekananda. It was glad of the opportunity which he gave it of coming into contact with new truths and new ways of life. It was glad to be able to breathe a new atmosphere untainted by scientific formulæ.

I often wonder whether it would not have been better for India if, instead of political messengers, she had sent religious missionaries to the West. There can be no doubt that this would have led to a rapid conquest of the West by the spirituality of the East. India in that case could at least have the satisfaction which Greece had, which, although made a dependency of Rome, could claim to have conquered Rome by her thought.

Swami Vivekananda believed that the chief cause of India's present degenerate condition was her neglect of the masses. In the course of an interview which he granted to a representative of the "Madras Times" on his return from his European and American tour, he

said,* "I consider that the great national sin is the neglect of the masses, and that is one of the causes of our downfall. No amount of politics would be of any avail until the masses in India are once more well educated, well fed and well cared for. They pay for our education, they build our temples, but in return they get kicks. If we want to regenerate India, we must work for them." He continued in the same strain throughout the interview. "The one problem you have is to give to the masses their rights. You have the greatest religion that the world ever saw and you feed the masses with stuff and nonsense. You have the perennial fountain flowing and you give them ditch-water."

Equally emphatic was he in asserting that India's regeneration could only take place by re-asserting her own ideals and not by slavish imitation of the West. Let India, he said, cling once more to her ancient ideal of renunciation and service, and the world will be hers again. "Our method," said the Swami, "is very easily described. It simply consists in re-asserting the national life. Buddha preached renunciation. India heard, and yet in six centuries she reached the greatest height. The secret lies there. The national ideals of India are renunciation and service. Intensify her in these channels, and the rest will take care of itself."

If this is called orthodoxy, well the Swami was orthodox. He believed in India maintaining her own peculiar culture which made her once supreme. He did not think that it would be right for her to give up her national ideals for the sake of others borrowed from the West. This kind of orthodoxy he

* Works, Part V (Memorial Edition, p. 1089.)

had and he was proud of it. But he had nothing but contempt for the false orthodoxy which is only another name for 'don't touchism'. Thus, speaking of himself and his band of workers to a representative of the "Prabuddha Bharata," he said, * "We are orthodox Hindus." "But" he added, with great earnestness and emphasis, "we refuse entirely to identify ourselves with 'don't-touchism.' That is not Hinduism; it is in none of our books; it is an unorthodox superstition which has interfered with national efficiency all along the line."

Swami Vivekananda resembled Raja Rammohan Roy in the range of his vision, in the breadth of his point of view. Like Rammohan he bestowed equal attention upon all regions of national life, the religious, the moral, the social and the political. Only in one respect did he differ from the father of modern India, and that was in his zeal for missionary work.

This was an altogether new line which had not been attempted for centuries in India. The Swami, therefore, was justly proud of this. "Other sects and parties," he said, "have carried spirituality all over India, but since the days of Buddha we have been the first to break bounds and try to flood the world with missionary zeal."

The catholicity of the Swami's mind is reflected in his extremely liberal views regarding the position of women. The Swami held that the truly Hindu conception of the position of women was one of equality with men. The inequality of women, such as we find in modern Hinduism, took place, in his opinion, in the Pouranic age, mainly as the

result of Buddhistic influence. He wanted to restore to the women of India the position which they held in the Vedic age. But he wanted to do this not by means of any violent social change but simply by spreading education among women. "Women," he said, "must be put in a position to solve their own problems in their own way. No one can or ought to do this for them. And our Indian women are as capable of doing it as any in the world."

Finally, the message of Swami Vivekananda for his countrymen was a wonderful message of strength and of hope. "I am firmly convinced," he said in a memorable speech*, "that no good comes out of the man who day and night thinks he is nobody. If a man day and night thinks he is miserable, low and nothing, nothing he becomes. If you say, 'yea, yea, I am, I am,' so shall you be; and if you say 'I am not,' think that you are not, and day and night meditate upon the fact that you are nothing, aye, nothing shall you be. That is the great fact that you ought to remember. We are the children of the Almighty, we are sparks of the infinite, divine fire. How can we be nothings? We are everything, ready to do anything; we can do everything and must do everything.....Losing faith in one's self means losing faith in God. Do you believe in that Infinite, good Providence working in and through you? If you believe that this Omnipresent One, the Antaryamin, is present in every atom, is through and through, अतोमोत, as the Sanskrit word goes, penetrating your body, mind and soul, how can you lose heart?"

* Ibid, Part V, p. 1091.

*"The common Bases of Hinduism"(Works Mayavati Memorial Edition, Part III, p.700)

BUDDHISM IN JAVA AND SUMATRA

By R. C. Majumdar, M.A., Ph. D.

BUDDHISM was introduced in Java at a comparatively late period. At the time when Fa Hien visited the island (C. 415 A. D.) there was but little trace of it. But the story of Gunavarman shows that it was not long before Buddhism was introduced and then gradually took deep root in the island. According to Seng Tchouan or "Biography of Famous Monks" compiled in A. D. 519, Gunavarman belonged to the royal family of Kipin (either Kashmir or Kapisa, *i.e.*, northern Afghanistan). He rejected the offer of succession to the throne and took to the life of a Buddhist monk. He first went to Ceylon and then proceeded to Java. First the queen mother and then the king himself adopted the new faith, and then it was gradually spread over the whole island.

The accounts left by I-tsing leave no doubt that towards the close of the seventh century A. D. Buddhism had spread over other regions. The following two paragraphs from his "Record of Buddhist Practices" convey a fair idea of the state of things.

"In the islands of the Southern Sea—consisting of more than ten countries—the Mūlasarvāstivādānikāya has been almost universally adopted (lit. 'there is almost only one'), though occasionally some have devoted themselves to the Sammitinikāya; and recently a few followers of the other two schools have also been found. Counting from the West there is first of all Po-lu-shi (Pulushih) islands, and then the Mo-lo-yu (Malayu) coun-

try which is noted as the country of Che-li-fo-che (Sribhoja) [*i.e.* Sri Vijaya] (in Sumatra), Mo-ho-sin (Mahasin) island, Ho-ling (Kalinga) island (in Java), Tan-tan island (Natuna island), Pem-pen island, Po-li (Bali) island, Ju-lun island (Pulo Condore), Fo-shih-pu-lo (Bhojapura) island, O-shan island, and Mochia-man island.

"There are some more small islands which cannot be all mentioned here. Buddhism is embraced in all these countries, and mostly the system of the Hinayana (the Smaller Vehicle) is adopted except in Malayu (Sri Vijaya), where there are a few who belong to the Mahayana (the Larger Vehicle)."

The identification of Che-li-fo-che with Sri Vijaya, in Sumatra may now be regarded as certain and we may refer to Takakusu's learned discussion for the location of the rest. But whatever we may think of these identifications, there is absolutely no doubt whatsoever that these islands are all to be located in Malayasia and the statement of I-tsing may be taken as generally true for this region. It may thus be regarded as certain that the Hinayana form of Buddhism was fairly prevalent all over Malayasia though Mahayanism was not altogether unknown.

In addition to the general statement quoted above, I-tsing has left some details of his own journey which throw interesting light on the culture and civilisation in Malayasia. On his way to India the pilgrim halted in Sri Vijaya for six months and learnt the Sabdavidya

(or Sanskrit Grammar). During his return journey also he stopped at Sri Vijaya, and after a short stay in China he again returned to the same place. Here he was engaged in copying and translating the voluminous Buddhist texts which he had brought with him from India. Why he chose this place for his work is best explained in his own words :

“Many kings and chieftains in the islands of the Southern Ocean admire and believe (Buddhism), and their hearts are set on accumulating good actions. In the fortified city of Bhoja [*i.e.*, Sri Vijaya] Buddhist priests number more than 1,000, whose minds are bent on learning and good practices. They investigate and study all the subjects that exist just as in the Middle Kingdom (Madhyadesa, India); the rules and ceremonies are not at all different. If a Chinese priest wishes to go to the west in order to hear (lectures) and read (the original), he had better stay here one or two years and practise the proper rules and then proceed to Central India.”

The position of Sri Vijaya as an important centre of Buddhism is also indicated by the biographies of the Chinese pilgrims to India which I-tsing has recorded. We are told that the Chinese pilgrim Hoei-ning on his way to India stopped for three years in Java (Ho-ling) and there in collaboration with a local monk called Jñānābhadrā he translated several scriptural texts. Similarly we hear of quite a large number of Chinese pilgrims such as Uun-ki, Ta-tsin T'cheng-kou, Tao-hong, Fa-lan, and others who made a prolonged stay in Sri Vijaya, learned the local dialect (Kouen-lien, probably a form of Malay) as well as Sanskrit and engaged themselves in collecting, studying and translating Buddhist texts.

It is thus evident that in the seventh century Buddhism and Buddhist literature had their votaries in Malayasia and there were important centres of Indian learning and culture which attracted foreigners.

The importance of Sri Vijaya in this respect deserves, however, more than a passing notice. Apart from its position as a great centre of Buddhism, it merits distinction as the earliest seat of that Mahayana sect which was destined ultimately to play such a leading part in the whole of Malayasia. According to the express statement of I-tsing, quoted above, Hinayanism was the dominant religion in Malayasia in his time, except in Sri Vijaya which contained a few votaries of Mahayana. The same writer also refers to the existence of Yoga Shāstra (of Asaṅga) in Sri Vijaya. All this is fully corroborated by the inscriptions of the Kings of Sri Vijaya referred to above. The inscription of Jayanāśa, dated 684 A. D., contains definite references to Mahayanist doctrine. It mentions *prānīdhana*, and describes the successive stages of development such as (1) the awakening of the thought of Bodhi; (2) the practice of six Pāramitās; (3) the acquisition of supernatural power, and (4) mastery over birth, action (कर्म) and sorrows, leading to the final knowledge (*amūṭtarabhisamyak-sambodhi*). The inscription of Jayanāśa is the earliest record in Malayasia referring to the Mahayana sect. Taking it along with the evidence of I-tsing we may presume that Mahayanism was a recent importation into Sri Vijaya and had not spread much beyond this centre.

The occurrence of the word ‘Vajrasārīra’ in the inscription of Jayanāśa leaves no doubt that the Mahayana in Sri Vijaya was of the

Tantrik form known as Vajrayāna, Mantrayāna, or Tantrayāna. According to the general view of scholars, this cult was developed, mainly in Bengal, towards the middle of the seventh century A. D. It is therefore interesting to observe first, the rapidity with which new ideas travelled from India to the Far East, and secondly the influence exerted by Bengal over the development of Buddhism in Sumatra, an influence of which more definite and concrete evidence is available for the eighth and ninth centuries A.D. Even for the seventh century A.D. we have a distinguished example in Dharmapāla, an inhabitant of Kāncī, and a Professor at Nālandā, who visited Suvarṇadvīpa.

The supremacy of the Sailendras in Java and Sumatra gave a great impetus to the Mahayana form of Buddhism. In Java it led to the erection of the world-famous Borobudur and several other magnificent temples like Chandi Kalasan. The Sailendra inscriptions distinctly refer to the influence which Bengal exerted on the growth of Mahayanism in Java. The kings were in close touch with the Pāla kings and the celebrated monastery of Nālandā while Buddhist teachers from Bengal occupied the high position of royal preceptors. Mahayana texts were introduced into Java and we find a complete hold of Mahayanism in both Java and Sumatra.

This is best illustrated by a study of the Buddhist iconography in Java. Here the entire hierarchy of the Mahayanist gods makes its appearance. The Adi-Buddha and Prajñā-Pāramitā, the Dhyanī Buddhas, the Mānusi Buddhas, the Bodhisattvas and the Tārās, all make their appearance almost in identical forms and names, and we also meet with the familiar postures

called *Mudra* in the delineation of these images. A detailed reference to these cannot be attempted here. It will suffice to state that, in addition to the images of Gautama Buddha, those of Bodhisattva Avalokitesvara were most popular in Java and Sumatra, though Maitreya and Mañjuśrī were also great favourites. The images of Tārā were also very familiar. Slight discrepancies are sometimes noticeable in the Javanese representation of these divinities. Thus, in India, Syāma-Tārā is represented with the right hand in Varā-Mudrā and a lotus (उत्पल) in the left, while the Javanese image with these attributes is expressly named as Māmā-k(h)ī, Syāma-Tara is on the other hand represented in Java in the Dharma-Cakra Mudrā, holding a lotus without stem. Again, Locanā, the Shakti of Akshobhya, is in Java represented as the Shakti of Vairocana. But with these minor modifications the entire Mahayanist Pantheon seems to be well represented in Java.

The later phases of Mahayana Buddhism in India are also met with in Java. We may note in particular four of them viz : (1) The adoption of Hindu gods in the Buddhist Pantheon (2) introduction of minor and miscellaneous divinities, sometimes of terrible appearance, (3) the development of Tantrik mode of worship and (4) the gradual rapprochement between Mahayana and Brahmanical religion.

As in India, Hindu gods like Brahma, Siva, Ganesa and Indra were adopted in the Buddhist Pantheon, but relegated to an inferior and sometimes even to a degraded position. In earlier period they were represented as attendants of Buddhas and Bodhisattvas but in later times their images, even those of Siva and Parvatī, are represented

as being trodden under foot by the Buddhist gods. This change seems to be due to the introduction of a class of minor gods in Mahayanism. These are regarded as protectors of the devotees or defenders of the faith, though they occupied a rank distinctly inferior to the aristocratic family of Buddhas, Bodhisattvas and Tārās referred to above. As prominent examples of these may be mentioned Trailokya-vijaya, Hevajra, Heruka, Marīchi, Hayagrīva and Kubera. The last mentioned one, although originally a Hindu god, was taken over into the minor Buddhist Pantheon and thus escaped the fate which overtook his superior gods. Some of these minor gods are of either monstrous or terrible appearance, like their Indian prototype, but in one case at least, that of Marīchi, the Javanese form presents a benign human figure in Vara-Mudrā attitude, in striking contrast to her Indian prototype, with a hideous pig-face, standing in a menacing attitude on a chariot drawn by seven pigs.

The image of Trailokya-vijaya found in Java aptly illustrates the point noted above. It stands on the prostrate bodies of Siva and Gaurī and has four (or five) heads, eight hands and a necklace composed of the image of Amitābha. It is represented in Vajra-Hunkāra Mudra, and holds in his hands a variety of attributes such as sword, thunderbolt (vajra) discus, elephant-goad, noose, bow and arrow.

Among the minor gods of monstrous and terrible appearance mention may be made of Hayagrīva and Heruka. Hayagrīva, as the name indicates, has the head of a horse, (sometimes placed above three ordinary human heads), wild hair adorned with human skulls and *upavita* made of double line of snakes. He holds in his hands various attributes

such as mace, sword, bow and arrow.

The image of Heruka is very rare even in India, only three being known upto date. As such it is interesting to note a recent discovery of this image in the Bairo Bahal Temple (No. 11) in Sumatra. The image corresponds to the Sādhana and to its Indian prototype. The god is represented in a dancing attitude with a devilish smile (or grin) in his face. His hairs rise up like flames and he wears a garland made of human skulls (and probably joined together by entrails, as the Sādhana says). He holds the thunderbolt in his right hand and a human skull serving as a wine-bowl in his left. On his left shoulder lies a Khatvanga (a club or mace) and to its upper end is fastened a flapping banner with small bells.

The evolution of these monstrous and terrible gods in the Buddhist Pantheon unerringly indicates its later degraded form known generally as Tantrism, which appears almost simultaneously both in Hinduism and Buddhism. The object of Tantrism, to take the most favourable view, was to obtain, by supernatural or magical practices, the highest spiritual power or bliss even in this life without having to undergo a series of births as original Buddhism contemplated. But both the objects and the means were not unoften extremely degraded. Instead of the attainment of spiritual power, not a few strove only for the acquisition of material advantages. As to the depraved and revolting nature of the means, we may mention the Pancatattva or Pancamakāra which enjoins upon the devotees the free enjoyment of Madya (wine) Māmsa (meat), Matsya (fish), Mudra (various postures) and Maithuna, and also of the Cakra, i. e., secret sitting in a

circle of men and women practising mysterious and obscene rites. It is unnecessary to go into details about the development of this aspect of Tantrayāna or Tantra-cult for which adequate information is available in many standard treatises.

The following passage from Kern's Manual of Buddhism admirably sums up the general view of the subject :

"The development of Tantrism is a feature that Buddhism and Hinduism in their later phases have in common. The object of Hindu Tantrism is the acquisition of wealth, mundane enjoyments, rewards for moral actions, deliverance, by worshipping Durga, the Shakti of Siva-Prajñā in the terminology of the Mahayana, through means of spells, muttered prayers, Samādhi, offerings, etc. Similarly the Buddhist Tantras purpose to teach the adepts how by a supernatural way to acquire desired objects, either of a material nature, as the elixir of longevity, invulnerability, invisibility, alchemy ; or of a more spiritual character, as the power of evoking a Buddha or a Bodhisattva to solve a doubt, or the power of achieving in this life the union with some divinity ".

The Tantrayāna, even in its most debased form, Kālacakra-tantra, prevailed in Java and Sumatra. About a certain text of this sect the late Dr. R. L. Mitra observed as follows :

"The professed object is devotion of the highest kind, but in working it out, theories are indulged in and practices enjoined which are at once the most revolting and horrible that human depravity could think of. The work is reckoned to be the sacred scripture of millions of intelligent beings."

It is not perhaps difficult to explain the rise of Tantrism in Java. The Tibetan historian Taranatha informs us that the Pāla period witnessed a great development of the cult. As we have seen above, the Sailendra kings were in close touch with the Pāla kings of Bengal and learned Buddhist priests from Bengal exerted great influence over the religion of Sumatra and Java. It is, therefore, perhaps not unreasonable to assume that Tantrism, like Mahayanism, flowed from Bengal to Malayasia. This view is further strengthened by the date of the Buddhist Tantrik text Sanghyang Kamahāyanikan. This work which deals with the theory and practice of Tantra, and to which a more detailed reference will be made later on, was probably composed in the Sailendra period and revised in the reign of Sindok by Sambhara Suryavarana. To the same author is also ascribed the Javanese Subhūtitantra which formed the most favourite subject of study of King Kṛtanagara. Thus Tantrism, which flourished later in eastern Java, had already struck deep root in Java in the tenth century A. D. while the Pālas were yet ruling in Bengal.

Recently the Dutch scholar Moens has dealt in great detail with this last and decadent phase of Buddhism in Sumatra and Java, and we refer the inquisitive readers to his learned article. For the theological and philosophical aspects of the question it will suffice here to state that we can trace the influence of Tantrism in the eleventh and twelfth century A.D. by the prominent parts played by Tantrik teachers during the reign of Airlangga and Jayabhaya. During the thirteenth century it had two great devotees in kings Kṛtanagara of Java and Adityavarma of Sumatra.

The accounts of these two kings, the images of Bhairava, Heruka and other Tantrik gods and goddesses as well as the Tantrik texts, give us unmistakable proof of the nature and extent of this degraded form of Buddhism which ultimately proved its ruin.

Reference may specially be made to the religious activities of Kṛtanagara. It is a sad comment on the religious condition of the time that this great king, believed to be an incarnation of Jina and undoubtedly endowed with power and talents of a high order, could indulge, perhaps in sincere faith, even in such obnoxious practices as Pancamakāra and Sādhanā Cakra. According to Moens, the king was represented after his death by a Bhairava image which is now at Leyden. The image is a terrible and repulsive one, a naked corpulent figure decorated with human skulls all over his body, dancing on a seat made up of or supported by human skulls. It has protruding teeth and bulging eyes, and holds in his four hands a trident, dagger, Damaru and an inverted human skull forming a bowl of wine. Whether this Bhairava image really represented the deified form of the king may be doubted, but it seems almost certain that the image personifies the crude and obnoxious religious faith of the time.

Moens has also proved that King Adityavarman was a great follower of the Bhairava cult. According to his interpretation, the Surawaso inscription of 1297 Saka seems to refer to *Kapalika* practices indulged in by king Adityavarman.

The king assumed the title Viśeṣadharanī, after performing, according to the Bhairava cult, the highest consecration ceremony which included a human sacrifice in the cremation ground. Seated on a

corpse he was drinking the blood of the victim who was being consumed in a blazing fire. Here, again, although this interpretation is not absolutely free from doubt, the inscriptions of Adityavarman leave no doubt that the king was a follower of Tantrayāna, and indulged in its obnoxious practices. He looked upon himself as an incarnation of Bhairava and his queen as that of Mātangiṇī, one of the ten Mahāvidyās.

From a study of Tantrayāna we may now pass on to the last phase of Mahayana, viz., a syncretism of the different Hindu and Buddhist gods. It is a well-known fact that in its very origin Mahayanism shows clear influence of both Vaishnavism and Saivism. That there was a growing tendency of rapprochement between the last two sects is indicated by the image of Harihara, i. e., the joint representation of Siva and Vishnu, and a clear expression of the identity of the two gods in religious texts. Now in a similar way there was an attempt towards a synthesis between Vaishnavism and Buddhism by regarding Buddha as an incarnation of Vishnu. With the development of Tantrayāna these identities assumed a more definite form.

Siva, Vishnu and Buddha were all regarded as identical and so were their Shaktis. Here again the point is well illustrated by the case of king Kṛtanagara. He called himself *Narasimha-Murti*, i. e., an image of Vishnu in the incarnation of Narasimha (Man-lion). But he was also known as Siva-Buddha, and was represented after his death by an image of Siva-Buddha. His father, king Vishnuvardhana, was represented after his death both by the images of Siva and Buddha, while the cousin of the latter, who shared the royal honours with him, was called Narasimha-Murti, but was represented by an image of

Siva. These are not instances of faith in different gods, but rather of a belief that these different gods are identical. The evidence thereof is furnished by the growing popularity of the image of Harihara at this period. It may be remembered that Kṛtarājasa, the son-in-law and successor of Kṛtanagara, is represented by a fine image of the god Harihara.

The Tantrik texts definitely identify the three gods in the form of Bhairava. Thus Tārātānta says,

"He, Janārdana, is the excellent Deva in the form of Buddha, the Kulabhairava". The images of Bhairava which we meet with in Java and Sumatra may, therefore, be regarded as the visible symbol of the Tantrik syncretism of the gods of different sects. This gradual obliteration of sharp differences between the different sects and a growing conviction of their essential unity, inspite of outward observances, is also very clearly reflected in Javanese religious literature.

(to be continued)

ETHICS OF THE GITA

By P. Nagaraja Rao

IN this short article I wish to bring to the learned readers' notice the possibilities of working out a systematic and scientific ethic from the Gita. It has almost become a favourite theme with the western critic to say that ethical life has not received its proper treatment at the hands of the Indian metaphysicians. Prof. Otto and several others have told us that Indian philosophers have laid undue stress on intellectual or the contemplative aspect of life sometimes to the detriment of an active ethical life. The great German Prof. Hegel spoke in very contemptible terms about Indian morality and its illusory nature. I shall quote his remark, for it typically represents one prominent hostile point of view. "Freedom of will is the fundamental postulate of morality, without which moral life loses its integrity.so that the people of India are sunk in complete immorality."

The ethics of the Gita is cosmopolitan in its outlook. It recognises

human responsibility and is founded on the inseparable and intimate trinitarian concept of morality, metaphysics and mysticism. In any scientific ethical enquiry we ought to take into account the *Form* of morality and the *Content* of morality. The form of the moral good is God himself. Good life finds its consummation in godly life. Godly life is impossible without good life. In this sense the norm of good is absolute and not relative. The theistic outlook of the Gita protests against pious Naturalism which abounds in good deeds and the harmless Humanism which talks of a life of rational, amoral, hedonistic self-indulgence. The teacher of the Gita has very little sympathy for the advocates of the alluring doctrine of despair. Liberal Christian theists of the type of Miss Evelyn Underhill and Prof. L. P. Jacks have protested against the interpretations of Christianity in terms of Humanism. Jacks in his

beautiful review of Christianity in *Crisis* tells us that the kernel of the Gospel of Christ is not the removal of the light afflictions that mark the temporal lot of mankind but the eternal glories of godly life. Christian theists have begun to protest against the chariot of Humanitarian progress being yoked to the Gospel of Christ. What holds good with liberal Christian theism partly holds good with the theism of the Gita also. In addition to this the Gita ideal reconciles the concept of social service with that of love of God. "Christ-seeking and self-seeking cannot go together." The gospel of the Gita has two complementary aspects. So the unity of the teaching of the Gita has to be studied from two points of view. On the one hand the doctrine of detachment is advocated and on the other hand the complementary doctrine of attachment to God is insisted upon. The Gita ideal of Duty is not the bloodless categorical imperative of Kant or the Stoic's Law of Nature but it is the realisation of the True and the Real Self about which Green, Bradley and a host of English Hegelians talked. The Duty of the Gita replaces the egocentric point of view by bringing about the cosmocentric point of view.

The author of the Gita is not an advocate of customary morality or conventional propriety. The content of morality does not so much determine the moral worth of the action as that of the attitude of the moral agent. The Gita doctrine lays great stress on the ethical how of an action. It is not the number of acts that determine the moral worth of the agent but the state of his mind. "Whosoever devoutly offers to Me a leaf, a flower, a fruit or water, I accept the pious offering." Not only is the ethical how insisted upon but the criterion insisted upon is

Jnana. The ultimate moral Good has to be achieved by Jnana only. This knowledge, which is not merely intellectual, is spoken of as the raft with which we cross all transgressions of life. The moral ideal of the Gita is the composite life of Sankhya and Yoga. The author of the Gita tells us that "it is only the simple and unwise that speak of renunciation and work as diverse ways. He who is firmly set on the one reaches the end of both." The Gita ideal lays great stress on the concept of natural development. Aristotle defines nature as the perfect development of a being. One of the distinguished figures in new Hindu renaissance in India, Prof. D. S. Sarma, in his students' edition of Gita interprets the concept of Swadharma as Swabhava in expansion of a suggestion of Arabindo Ghose. The Gita ideal is to encourage the development of an individual in accordance with his natural propensities, i. e., Swabhava. The concept of social service (the concept of Kainkaryia) is advocated in the Gita. Social service is only a stepping stone and not a stopping place on the onward spiritual journey of man.

The Gita presents the judicious solution to the fundamental problem of morality (namely the free will problem). The problem of free will has been the postulate of all sound scientific ethics. To take an analogy: There is a farmer with a piece of land. The fertility of the soil, the weather, the expected rains and such other natural factors are not within the control of the farmer. These factors are the determined conditions. The farmer willy-nilly has to accept them. The conditioning agent is the farmer. He is free to till the soil or to lay it fallow. So the conditions are determined but not the conditioning agent. This simple solution of the Gita is scien-

tific and plausible. Our sciences have taught us to fly in the air and to swim in the seas, but have failed to teach us how to live on earth in amity. The Gita ideal of wisdom and action is of great pragmatic

value to men who want to live a godly and good life. Gita has vindicated the ethical glory of man in contrast to his cosmic littleness. The ethics of the Gita is a religion lived in society.

B. G. TILAK ON VIVEKANANDA

IN answer to questions Mr. Bala Gangadhara Tilak said :—

About the year 1892, *i.e.*, before the famous Parliament of Religions in the World's Fair at Chicago, I was once returning from Bombay to Poona. At the Victoria Terminus a Sannyasin entered the carriage I was in. A few Gujrathi gentlemen were there to see him off. They made the formal introduction and asked the Sannyasin to reside at my rehouse during his stay at Poona. We reached Poona and the Sannyasin remained with me for eight or ten days. When asked about his name he only said he was a Sannyasin. He made no public speeches here. At home we would often talk about Advaita philosophy and Vedanta. The Swami avoided mixing with society. There was absolutely no money with him. A deerskin, one or two clothes and a Kamandalu were his only possessions. In his travels some one would provide a railway ticket for the desired station.

The Swami happened to express a strong hope that as the women in the Maharashtra were not handicapped by the *Purdah* system, it was probable that some of the widows in the higher classes would devote their lives to the spread of spirituality and religion alone like the old *yogins* of the Buddhist period. The Swami also believed like me that

the Shrimath Bhagavad Gita did not preach renunciation but urged every one to work unattached and without the desire for fruits of the work.

I was at that time a member of the Deccan Club in the Hirabag which used to hold weekly meetings. At one of these meetings the Swami accompanied me. That evening the late Kasinath Govind Nath made a fine speech on a philosophical subject. No one had to say anything. But the Swami rose and spoke in fluent English presenting the other aspect of the subject very lucidly. Every one there was thus convinced of his high abilities. The Swami left Poona very soon after this.

Two or three years thereafter Swami Vivekananda returned to India with world-wide fame owing to his grand success at the Parliament of Religions and also after that both in England and America. He received an address wherever he went and on everyone of such occasions he made a thrilling reply. I happened to see his likeness in some of the newspapers and from the similarity of features I thought that the Swami who had resided at my house must have been the same. I wrote to him accordingly inquiring if my inference was correct and requesting him to kindly pay a visit to Poona on his way to Calcutta. I received

a fervent reply in which the Swami frankly admitted that he was the same Sannyasin and expressed his regret at not being able then to visit Poona. This letter is not available. It must have been destroyed along with many others, public and private, after the close of the Kesari Prosecution of 1897.

Once after this, during one of the Congress sessions at Calcutta, I had gone with some friends to see the

Belur Math of the R. K. Mission. There Swami Vivekananda received us very cordially. We took tea. In the course of the conversation Swamiji happened to remark somewhat in a jocular spirit that it would be better if I renounced the world and took up his work in Bengal while he would go and continue the same in Maharashtra. "One does not carry," he said, "the same influence in one's own province as in a distant one."

KARMA SANNYASA

By M. A. Venkata Rao, M A.

WHINKERS of our generation are trying to recover a speculative basis for morals, if possible, in terms of the spiritual fundamentals of the past. No wonder that controversy centres round the pronouncements of the Gita—the most comprehensive and trenchant of our texts on ethical problems. I propose briefly to suggest a point of view from which the vexed question of Karma Sannyasa may be seen in a more convincing light.

The end of life is Moksha or liberation from the bonds of Sam-sara. It is taken literally as redemption from the world, and to consist in a state of absorption in the Ultimate or eternal fellowship with God, transcending utterly all contact with matter and the life that we know here on earth. However mysterious it may be, this is the ideal portrayed in our religious philosophy, absolutistic or personalistic. Further, such Moksha is regarded as brought about by reason and intuition, Manana and Nidhidhyasana and to consist of an intuitive state itself—of Jnana, so that the act of self-recognition constitutes *ipso facto* entry into the blessed state of Moksha. So much

is common ground. The question arises regarding the place of activity and social participation in this scheme. The Indian tradition sums up the attitude to them in the ideas of Dharma and Karma. Dharma is both moral and religious, synthesising the here and the hereafter. Karma is activity realising in our personal lives the values inherent in Dharma or the spiritual order of things. The detail of conduct is the articulation of Dharma in terms of daily life and is embodied in the table of Nitya karmas or obligatory duties. These Nitya karmas are categorical imperatives and allow of no exception or evasion. Further, the substance of life is taken up in duties flowing from the state of individual development and from one's station in life. These are called Varnāshrama dharmas. Fulfilment of duty in absolute disinterestedness is Dharma. For the benefit of weak human nature, a further preparatory stage is recognised in the Kamya karmas. Man wants happiness. Let him have it through divine favour and social righteousness. A stage will arrive when he will become aware of a deeper longing, when he will

feel discontented even with Svarga (heaven). Then Jnana marga will appeal to him. The simultaneous fulfilment of Nitya karmas will have kept alive the consciousness of the eternal even in his search for happiness. Varnāshrama duties will have 'purified' him, in the traditional phrase. Such *chitta suddhi* will have prepared him for the higher road to Mukti—Jnana marga.

The question arises whether Karma by itself is not capable of leading us to Moksha. The answer can only be negative, for Moksha is a state of knowing, of vision, and therefore must necessarily be brought about by an effort of *thought*. When it is declared that Karma or devotion to duty leads to Moksha, it is meant that it puts us in the way of attaining it. Disinterested activity lifts us to a universal attitude in every fibre of our being; it tames desire and will, and attunes them to the rhythm of world-harmony; it brings about a balance in action. This is what is meant by 'purification.' This state of mind requires to be followed up and consolidated by a conscious intuition into the heart of reality. Then the ideal of conscience will be seen to rest on the solid foundations of fact. The idea will acquire flesh and blood. "Then will the unheard become the heard, the unknown become the known, the unrealised become the realised" (Chandogya 6-1). The glory of the treasure laid up in *faith* will be revealed to the *sight* and its value confirmed. To claim therefore that humble discharge of duty, utter surrender of the will, (prapatti), total consecration of the affections (bhakti) can of themselves bring about Moksha is an exaggeration, though an intelligible one. If Moksha were a dissolution or absorption alone, if it is a continuation of perfect obedience, in a

word, if it is a state in which the dualism between us and the Supreme Self continued, Karma and Bhakti by themselves may be enough. Even the leaders of Vaishnavism, Ramanuja and Madhya are emphatic that Moksha is not a "*linear*" culmination of Karma and Bhakti but requires the additional *dimension of Jnana* to supplement and consolidate the riches achieved by them. Hence *at some point or other* Jnana marga must supervene upon the earlier ways and carry them into self-illumination. Those whose lives are cut off earlier by accident or death must be supposed to continue where they left off in a future embodiment. These accidents do not affect the fact of spiritual development. Heroes of the battlefield as well as persons in the most humble position in life have their careers continued. Their effort and sacrifice will shorten the probation but all must take up the labour of thought when the time is ripe. To hope for salvation by means of Karma or Bhakti is like hoping for the genius of Einstein without the trouble of thinking. And a life of thought has its own obligations and requires the giving up of earlier forms of duties, Karmya karmas, Naimittika karmas and Varna dharmas. This is not to suggest that the work of life in the various stations of life does not require thought. In fact the Brahmanas have study and teaching as part of their duties, and the Kshatriya duties of administration and defence do need a vast amount of thought. But their knowledge is primarily *applied knowledge* in *special fields* and presupposes the "Brahma vidya" of the "whole-time" thinker. This is the essence of the doctrine of Karma Sannyasa as I understand it. The position may be summed up thus: The process

of moralisation begins with the duties of Ashrama and Varna, optional and obligatory. Nishkama karma ripens the soul by "*inducting*" it as it were into the eternal order of things and habituates it by the pressure of life itself to the universal point of view. To feel and act for God is to be already *saved* without knowing it. The light of knowledge is necessary to render salvation assured and permanent. The second stage is Karma Sannyasa, a sloughing off, of the external rules of life, for the *bonds* have now been established *within*. Law has become spontaneous impulse. The Vaishnava schools insist upon the Nitya karmas even in this stage. In principle the insistence is justified, for Nitya means eternal; the soul must reveal itself in determinate forms of aspiration and Jnana which are inherent in its nature. The soul cannot transcend its inmost essence of derivative being. Self-will is given up but not the self itself. Anyway, Nitya karma at this stage has risen above the stage of external duty and has become inward adoration of the soul. Social obligation in the narrow sense is over. Sacrifices and Naimittika duties are left behind. This however is a minor difference. But even regarding the major point of the need of Jnana for Moksha, Advaitin and Dvaitin are at one. What then does the aspirant do after renunciation of "karma" and "bhakti"? He devotes himself body and soul to thought, to win a vision of life in which all the values of life may be seen in a perfect harmony. The process is summed up in the words, Sravana, Manana and Nidhidhyasana, acquisition of the cultural heritage of the race, independent reflection upon it and rapt contemplation. Of course there are many blind alleys in which many have lost

themselves. There is the road of self-hypnosis miscalled Yoga; there is the road of self-torture, another variant thereof; and others have resorted to culture of ecstacy, a mental drug. But the Vedantic way represents the heightening and purification of man's mind and spirit. It does not ask us to *extinguish thought* but to *solve the problem of life* by honest and devoted thinking. Its intuition is the summed up result of thought integrally related to scientific discovery and artistic creation. Karma Sannyasa therefore is the negative aspect of Jnana marga. The powers of man are limited. We cannot do all things. To give up the preparatory formalities of life is not to give up life itself. It is to carry us to a deeper level where the values of the earlier stage are preserved. Such a life of active intellectual search will lead to the third and, in a way, the crowning stage of life—*sakshatkara*. *Sakshatkara* is the moment of vision, of full understanding. It is salvation. We have reached the centre of things from which the whole of experience is seen to radiate in a resplendent and infinite expanse. The aspirant has become *jivanmukta*; he has reached utter identity with Brahman or attunement with Him, whatever may be its ultimate character. It is a state of Ananda. It is life from the standpoint of eternity. Now the burning question arises—what does the *jivanmukta* do? The answer is substantially the same in all the three principal schools of Vedanta, but an answer that leaves room for dissatisfaction. Advaita holds that the *jivanmukta* is above the dualism of subject and object, of duty and conscience, faith and vision; that we do not know what he *may* do, but adds emphatically that he *need do nothing*. His condition is *not incompatible* with action,

for he lives and maintains himself; but there is *nothing* that he *ought* to do. In principle he has reached the end of life in both senses and is only waiting for Videhamukti. At death he will vanish from the earthly scene altogether and is folded in the One without a second. The Dvaita Vedanta only points out that the *jivanmukta* has not become Brahman, but has been intimately united with Him in fellowship, that Mukti is not *complete* though *assured*, but will certainly be consummated in several stages of journey. And the *jivanmukta* may continue to perform Karmas out of habit or for *lokasangraha*. In either case, the interval between *sakshatkara* and death may be filled up in two ways—in lonely contemplation or in *lokasangraha*. Both are regarded as of equal value in Indian tradition—if anything, the balance of favour falls upon the way of contemplation.

In this plan of life, moral and religious life in the usual sense forms the preparation, the life of thought par excellence the vestibule of heaven, the beatific vision is the critical or turning point, *jivanmukti* is the tableland of waiting immersed in bliss all but absolute, expressing itself in solitariness or *lokasangraha* and Moksha at death, which is life everlasting. Some of our contemporaries are dissatisfied with this scheme. They are not happy with the subordinate place given to action and social contribution. They want to see that the stream of action is uninterrupted by Karma Sannyasa. This spirit of our generation has expressed itself in the West in classic form in Dewey's Gifford Lectures, the Quest for Certainty, in which this leader of American activism protests against the whole classical tradition of Greek and Medieval exaltation of thought.

It is to be remembered that Karma Sannyasa is not ordained for everyone. The normal path is the path of duty, of action. Varnashrama dharma and Nitya and Naimittika observances enable the individual to enter deeply into the ethos sittlickeit or cultural substance of his society. Obedience is the attitude of 'wise passiveness' indispensable for education. Social contribution *from* one's station in life, thinker or priest, administrator or businessman, will ripen one's power. Self-formation and social participation are two aspects of the same process. The critic has here an ample field for all his zeal for social service. *But reform requires fully thought out plans issuing from a life of realisation.* People absorbed in the stress and strain of the usual business of life cannot have the leisure or the equipment to pursue thought to the bitter end, unwarped by vested interests. The world is suffering from the results of such part-time legislation and leadership. Luckily we do find in every generation a set of men to whom the routine of life does not appeal, the stereotyped channels of contribution seem dead and wooden, to whom the usual pleasures of life have no charm. Indian thought would say that they had achieved *chitta suddhi* in previous lives. The theory of Karma Sannyasa "*exploits*" for social ends the existence of such a class of souls. We have therefore to distinguish the usual and the unusual types of temperament. Sannyasa is ordained for both. The first type assumes it after the Grihastha and Vanaprastha Ashramas, after social contribution in the shape of taxes, children, charities, etc. The normal citizen rounds out a life of 'extroversion' with a holiday of "introversion," a period of absorption in life with a 'sabbath'

of 'chewing the cud'. Nothing more is expected of him in this embodiment. He is free to meditate or even to vegetate with the obsolescence of mental powers. He may follow the ideal of Ajagara or the big snake which lives by the chance prey that enters its mouth. He has a right to such a quiet evening after the fitful storms of life. It is certainly better than a life of bitter regrets and envies, of an undignified fishing for crumbs from the powers that be. But those in whom *vairagya* arises earlier in life, in the full vigour of manhood, have a perfect right in the name of social welfare and of God, to give up the routine of Naimittika and Varna dharma, provided they devote themselves with undivided consecration to Sravana, Manana and Nidhidhyasana. The right is conferred by inner fitness and the need of such men for social welfare. Among such dedicated souls, three sub-classes may be distinguished: in one class are the pure thinkers who seek a co-ordinating philosophy or integral vision of things, the second will focus such vision on lines of evolution and reform and the third will devote themselves to putting the results of policy and programme into effect, by teaching, organisation and if necessary, by non-violent resistance to tyranny of all kinds. Now these groups of men will fall under the class of Karma Sannyasis in the traditional scheme. They have renounced the routine of Karma to be freer to contribute the gift of Jnana to society and incidentally to achieve salvation. The old Karma is given up because it is a "time-killer" and binds the soul to vested interests; the new Karma they take up is *lokasangraha*. *Lokasangraha* and Karma Sannyasa therefore may go together. Critics of

Sankara overlook this possibility, identify Sannyasa with the type that comes after Vanaprastha, having Ajagaravritti for its ideal, and see in his heroic life a dichotomy between theory and practice, the heart unsaying the head. In the case of Janaka and Arjuna, there was no need of Karma Sannyasa, for their station in life and their stage of development did not require a contribution through a channel other than that of action. Karmaphala Sannyasa was the stage they were passing through. In the case of a Brahmana or thinker like Sankara, Karma Sannyasa was necessary. We cannot have priest, householder and thinker in one. Human psychology is against it. Sankara's *lokasangraha* therefore had to take the form of Karma Sannyasa. The same thing may be said of Ramanuja and Madhva. Their career includes all the three types of Sannyasa we distinguished, so far as the spiritual inheritance of the country is concerned. The modern ideal would include *all knowledge* within the kingdom of the Sannyasi. It is wrong therefore to contrast Karma Sannyasa with *lokasangraha* as if they were mutually exclusive. If it is urged that Janaka and Arjuna attained Mukti and therefore must have found sufficient opportunities of thought without renouncing their usual duties, it is to be remembered that they had exceptional opportunities and that the great Jnanis of their age laid the results of their meditation at their disposal. It may be therefore that some persons in every generation are required to pursue the way of meditation pure and simple. It may even be said that the Jnana of Janaka and Arjuna must have been one of "imitative assimilation", presupposing discovery on the part of Yajnavalkya or Krishna, and re-

requiring completion in later stages of their growth. Further, even if Karma Sannyasis do not engage themselves in teaching and the spiritual direction of the country, it may be urged that the very existence of a class of "renouncers" has a healthy reflex effect on the country reminding us that man has a destiny beyond 'the bourne of time and place.'

Such, it seems to me, is the line of answer that can be made to the critics of Karma Sannyasa without bating a jot or tittle of theory—absolutistic or personalistic idealism. The relation between thought and the other aspects of life need not be envisaged in terms of the antithesis of end and means. The two are not exclusive of each other. In the earlier stages of development, feeling and action predominate, and the individual's own thought lies in accepting the results of thought embodied in the social system. Jnana is there in the householder (warrior or priest), but it is imitative and partial, obeying laws and ideals: he walks in faith, not seeing their source in ultimate truth. *Authority is not yet internalised.* From the moment of Karma Sannyasa, thought takes the upper hand but *feeling and action do not vanish.* The Gita pronouncement that one cannot live even a moment without action is a self-evident proposition which cannot abolish the possibility of renunciation in the sense we are urging. The Karma Sannyasi does not seek to abolish feeling and action altogether but diverts all their energy to sustain the course of thought in its natural rhythm seeking the ultimate. Such seeking may be prolonged indefinitely before the final vision occurs. We need not expect perfection therefore in a Sannyasi. It is enough if he is absolutely sincere in the quest and is

fully qualified. At the moment of *sakshatkara*, when it comes, all the aspects of personality are unified. The Supreme Self or Reality is seen to penetrate all things with its own ineffable splendour; the warmth of feeling and the urge of will are transfigured. What is the course of life *thereafter*? Here comes the *change in emphasis that is really required.* Instead of hesitatingly urging that the Jivanmukta condition and activity are not incompatible, it is necessary to push the logic of the theory to its culmination and to claim that *after sakshatkara the Jivanmukta will necessarily*, though he will not feel the necessity as an external compulsion, *express his jnana or beatific vision in a life of abounding joy and creativeness.* The idea of *lila* as applied to Brahman must mean something; some echo or analogue of it must appear in the Jivanmukta. In fact Madhva declares, that though Karma is not necessary to knowledge, it is helpful towards making the object or fruit *complete.* Further, he goes the length of declaring that failure to do the good will result in the *dwindling* of bliss and performance of good will enhance bliss (*vide* Bhashya on Vedanta Sutrās 3-4-33). It is not easy to derive this conclusion from Advaitic premises, because of its traditional identification of Avidya and the world. On this basis Jnana destroys the world, dissolving it like the baseless fabric of a dream. Critics point out that there is no room for the Jivanmukta condition on this hypothesis. But I believe it is possible to reinterpret the basis of the system so as to eliminate this difficulty. If the Absolute is *satchidananda*, he who is one with it must necessarily overflow into joyous activity. Activity cannot be regarded as an ultimate factor only in the sense of being

goaded by emptiness and imperfection. But the activity of the Free Man will be different from the Karma preceding the act of renunciation. Preparatory Karma is one thing. Post-Sakshatkara "Karma" is quite another. It is an outflow of abundance, marking no imperfection whatsoever. It may express itself in poetic utterance like the hymns of the Rig Veda; it may issue in the joy of service or thought. A necessary distinction should here be made between mystic ecstasy and the steady *mystic state* illuminated by a *fixed light*, showing all things in the light of eternity. Madhva points out that the Jnani is quiescent in Samadhi but is active during the rest of life. The spasm of emotion may be passing, even the vision may vanish, but the sense of direction and scale of values must be permanent possessions. Otherwise the *sakshatkara* has no value, rather it is *not sakshatkara*. Thus the permanent light installed in the soul of the Jivanmukta will spontaneously seek to pass into life, into acts of ever-widening ranges of influence. The man is perfect, but his perfection will issue into joyous activity to save the imperfect. If the Divine is Bhakta Parādhīna, as it is so movingly described, it is no wonder if the joy of the Free Man is "three parts pain." To the dictum of Spinoza, that the intellectual love of God is the love wherewith God loves Himself, it is necessary to add that it is also, by the same token, the love wherewith He loves His children. In such a state of freedom, the partial categories of end and means are transcended in an undivided cycle of Jnana, Bhakti and Karma. These will be Viseshas mutually implying each other but inseparable. I believe the modern social conscience will be satisfied with this extension of emphasis

in the traditional account, and that far from being an illogical concession, it is the necessary culmination of Hindu Ethics. Hence we may conclude that *preliminary Karma Sannyasa is necessary; that lokasangraha may best be furthered by it, but that, after sakshatkara, the Jivanmukta's life will be a revelation of a new kind of Karma*. Adapting the words of Prof. Hariyanna*, we may say that the prior Karma helps the "realisation of Brahman," while post-sakshatkara "Karma" will constitute the "revelation of Brahman." There need be no fear that such activity will entangle the soul in the toils of Samsara, for ex-hypothesi, *sakshatkara* occurs only when there is *sufficient chitta sulldhi*. It is not a mere fleeting glimpse, it connotes the "direct instalment of the self, soul, mind and body, in the very heart of reality." Prof. Radhakrishnan would go a step further and urge that the Jivanmukta is not utterly released at death, will not wish to be released but will come back to the scene of life again and again for service till all people are released. In the Upanishads there is an idea that the released will wait with Chaturmukha Brahma (Maheswara or Prajapathi) till the end of the Kalpa, when they will all go to the Supreme by the presiding deity of this epoch. It is far more important to develop this strand of thought than to tilt against Karma Sannyasa under the mistaken notion that it is against social service. It is far more important to urge that after *sakshatkara* knowledge is *achieved* only in *outline* (though an outline that is final and unchanging) and that a series of lives are necessary, not

* See Introduction to his edition of Vcdanta Sara (Poona).

only for helping others as Radha-krishnan suggests, but also for achieving the uttermost *fullness of detail in knowledge* possible to human capacity. The glory of God is not fully known, even as much as is possible to our capacity, until He is seen indwelling and translucent

in the infinite web of life and matter. As Madhva insists, knowledge of difference is necessary to enhance the knowledge of identity (Tattva Sankhyāna). We must put the mind of Einstein in the Soul of Buddha to derive our ideal of Jñāna for the future.

NOTES AND COMMENTS

The Nature of the Soul

[We reproduce below an extract from the monthly Bulletin of the Vedanta Society of San Francisco, managed by Swami Ashokananda. The extract is interesting in as much as it has strung together some of the most important utterances of the Swami Vivekananda on "The Nature of the Soul"].

The Hindus say that the Soul is absolute and all-pervading, therefore infinite.

There is no change in the Soul whatsoever — Infinite, Absolute, Eternal, Knowledge, Bliss and Existence. Neither can there be birth nor death for the Soul. Dying and being born, reincarnation and going to heaven, cannot be for the Soul. These are different appearances, different mirages, different dreams.

It cannot be that the Soul knows, but it is knowledge. It cannot be that the Soul has existence, but it is existence. It cannot be that the Soul is happy, it is happiness. That which is happy, has borrowed its happiness; that which has knowledge, has received its knowledge; and that which has relative existence, has only a reflected existence. Wherever there are qualities, these qualities have been reflected upon the substance, but the Soul has not knowledge, existence and blessedness as its qualities, they are the essence of the Soul.

The Soul is not a force; neither is it thought. It is the manufacturer of thought, but not thought itself; it is the manufacturer of the body, but not the body.

The real Perceiver, the real Ruler, the Governor, the Creator, the Manipulator of all this, is the Self of man. The Self of man being beyond the law of causation, is not a compound. It is ever free and is the Ruler of everything that is within law. It will never die, because death means going back to the component parts, and that which was never a compound can never die.

You are only One; there is only one such Self, and that one Self is you, standing behind this little nature is what we call the Soul. There is only One Being, One Existence, the ever-blessed, the omnipresent, the omniscient, the birthless, the deathless. "Through His control the sky expands, through His control the air breathes, through His control the sun shines, and through His control all live. He is the reality in nature, He is the Soul of your soul, nay, more, you are He, you are one with Him."

The Soul is not composed of any materials. It is unity indivisible. Therefore it must be indestructible. For the same reasons it must also be without any beginning. So the Soul is without any beginning and end.

In every man and in every animal, however weak or wicked, great or small, resides the same omnipresent, omniscient Soul. The difference is not in the Soul, but in the manifestation.

The Soul is also sexless; we cannot say of the Atman that it is a man or a woman. Sex belongs to the body alone. So are the ideas of age. It never ages; the ancient One is always the same.

We all hold in India that the Soul is by its nature pure and perfect, infinite in power and blessed. Only, according to the Dualist, this natural blissfulness of the Soul has become contracted by past bad work, and, through the grace of God, it is again going to open out and show its perfection; while according to the Monist, even this idea of contraction is a partial mistake, it is the Veil of Maya that causes us to think the Soul has lost its powers, but the powers are there fully manifest.

The Self is the essence of this universe, the essence of all souls; He is the essence of your own life, nay, "Thou art That." You are one with this universe.

The Background, the Reality of every one is that same Eternal, Ever Blessed, Ever Pure, and Ever Perfect One. It is the Atman, the Soul, in the saint and the sinner, in the happy and in the miserable, in the beautiful and the ugly, in men and in animals; it is the same throughout. It is the Shining One. The difference is caused by the power of expression.

You are everywhere. Then what is this coming and going? It is the hallucination produced by the change of this fine body, which you call the mind. That is going on. Just a little speck of cloud passing before the sky. As it moves on and on, it may create the delusion

that the sky moves. In reality you are neither going nor coming, you are not being born, nor going to be reborn; you are infinite, ever-present, beyond all causation, and ever-free.

Macnicol on Inter-religionism in India

Rev. Nicol Macnicol has made some interesting remarks on the Christian conception of harmony between religions in an article entitled 'Inter-religionism in India' originally published in the 'Congregational Quarterly' and re-printed in the National Christian Council Review for October. In the first place he points out and criticises what he calls the two prevailing ideals of inter-religionism in India. The first which he attributes to the Ramakrishna movement is that all religions are equally true, and the second for which he gives the credit to Mahatma Gandhi, is that there is so much mixture of error or uncertainty in them all that Hinduism is good enough for a Hindu, and even animism for the animist. To us who think of man as rising from truth to truth, from lower conceptions of it to higher conceptions, and not as Christians think, from error to truth, there is little difference between these two conceptions.

Macnicol criticises these as being the outcome of a pantheism that looks upon the world as an illusion, or as due to despair of attaining to religious truth. He remarks, "If there is such a thing as truth, then it must be a standard for the whole human race. If there is a road by which men have travelled to eternal reality, a road which has led them into fellowship with a God who is 'the eternal home of values, the Supreme worth,' then that road must be the road that every son of man should seek to travel." We

have no hesitation to accept this in a general sense, but beyond this, can the learned writer show any criterion, except his own dogmatic assertions, to which all religionists may be made to agree? Evidently every one of us has got some particular prejudices and a particular outlook due to our education and up-bringing which gives a colouring to all our thoughts and which thereby make it impossible for us all to view the same thing in the same way in all respects. Only in science there is not this difficulty, because science relates to quantitative measurements which will be registered in the same way for all by the instruments. But when qualitative measurement is our source of knowledge, as it is the case in our religious life, differences of conception in details cannot be avoided owing to the subjective character of the interpretation. When Hindus say that all religions are true or that absolute truth cannot be found in any religion, it is this unavoidable colouring of the instruments of knowledge that they have in mind, and not that they want to preach a gospel of despair or of moral sluggishness.

Macnicol remarks: "If we can believe that a truth exists which is not wholly unattainable, then we cannot be content that we should abandon the endeavour to attain it, nor can we be indifferent if others are not sharing with us the experience of it, so far as it has been attained....." If the Christian Missionary goes about with this egocentric notion of religion that what is good for one must always be good for others also, he can expect to become the fruitful source of hatred and fights wherever he goes with his religion of peace and love. While the solicitude for others is commendable in one sense, Chris-

tian Missionaries have to this extent abused it wherever they have gone.

Christian Conception of Inter-Religionism

As against the Hindu conception of religious universalism, Macnicol states the Christian conception of it as consisting in what he calls the sharing of religious experience. His explanation of this sharing process is rather ambiguous. He first seems to say that there is an element of devotion and prayer in non-Christian religions similar to that of Christianity and that by cultivating this in their followers they are preparing them for the final acceptance of Christianity. If this is the hope of the Christian Missionary, non-Christian religions can point out in their histories to cases of men who have attained the highest ideal of devotion without any Christian aid.

Immediately after, Macnicol states his view in a rather different way. "To try to come together with non-Christians so as to reach down to this common basis of dependent creatureliness in the hope that God may break forth upon us and we may together know Him—that is an 'inter-religionism' that some earnest spirits in India, Christian and non-Christian, are seeking to make use of." If the Christian is ready to admit, as is implied in this statement, that his religion is as imperfect as that of the non-Christian, and that they both alike have to wait for God to 'break upon' them, then we find very little difference between Macnicol's view and the Hindu view of universalism which he seems to reject scornfully. The chief difference that remains consists in that the Hindu likes to place his theory against a philosophic background, while Macnicol will have his supported by dogmatism or mysticism.

Japan and India

The *Advance* publishes the report of a conversation between the 'United Press' representatives and two Buddhist monks from Japan who are on a visit to Satyagraha Ashrama at Wardha. In reply to a question as to what the Japanese think about India, the monks are reported to have said:

"Buddhism spread to Japan some 1300 years ago and Japanese civilisation came from it. Therefore the Japanese think that India is the mother of the Japanese civilisation. At present all Japanese look upon India as a beautiful garden of God, and a place radiating spiritual peace to mankind. We feel for India because it is the birthplace of Buddhism, our sacred religion. We are praying for Buddha's blessing every morning and evening to see India attaining her national goal.

On further questioning the monks assured that this was not their personal opinion, but the general feel-

ing among the Japanese people. Japan had hitherto carried great prestige among Asiatic nations, but her recent high-handed policy in China has greatly undermined the faith of other Asiatic peoples in her. It is none the less gratifying to note that the Japanese people have not forgotten their cultural and spiritual contact with India in the past, and that they still love and revere India as the birth-place of Buddha. These cultural ties that India had contracted with the past with other Asiatic nations stand to this day as a reminder to us of our once vigorous cultural life which influenced other nations, not through fire and sword but through the love and blessings of India's great spiritual sons. In the turmoils of our modern political and economic life, the words of these Japanese monks ask us, as it were, to remember that the conquest of the spirit is far more enduring and beneficial than those of military and naval expeditions.

REVIEWS AND NOTICES

PLOTINUS ON THE BEAUTIFUL AND ON INTELLIGIBLE BEAUTY: *Published by the Shrine of Wisdom, Ahlu, 6, Hermon Hill, London. Price sh. 2-6 (Cloth)*

The Editors of the Shrine of Wisdom Quarterly have published excellent translations of these two essays by Plotinus in a single volume which forms Manual No. 13 of the Shrine of Wisdom series.

The conception of beauty is both external and internal. Externally beauty appeals to the sight, to the hearing through compositions as in poetry and music. But beyond the external, that is, sense perception, there is the beauty of the virtues, for every virtue is a beauty of the Soul, as it partakes of the nature of the Soul. Such beauty the eye of sense cannot contemplate,

but the soul without need of sense organs beholds and pronounces beautiful. Thus we behold ourselves beautiful *within*, when the Soul gets purged, as it were, of dross and is beautified. Well has the author said that the beauty and good of the Soul consist in her assimilation to God, who is Beauty and goodness. And closely following the inimitable words of the author in another place, it may be postulated that in order that each one of us may be enabled to see beauty within ourselves, that is God, each one of us should become beautiful, God-like. The idea is elaborated in both the essays. The object of the second essay is particularly to point out the way of approach to the vision of the beauty of Divine Intellect and to the still more glorious realm of Intelli-

gible beauty to which it introduces the Soul.

A. S.

THE SACRED KURAL: By H. A. Popley, B. A. Published by the Association Press, Publication Department of the National Council of Y. M. C. A.'s of India, Burma and Ceylon, Calcutta. Price: Cloth Rs. 2. Paper Re. 1-4.

This small treatise is an introduction to the study of the famous Tirukural or the Tamil Veda, as it is sometimes called, and belongs to the 'Heritage of India Series.' It contains an English rendering in verse of a few choice Kural couplets and a fairly lengthy introduction dealing with the date of the Kural, its ideals and teachings, the character of the poet, and the South India of his times. The explanatory notes at the end and some illustrations including the traditional figure of the sage add to the value of the book.

About the interest the author has taken in mastering the original in Tamil he himself says in the Preface: "Ever since I began to study this little book twenty-eight years ago, it has been with the New Testament my daily companion in all my travels, and I have learnt to love it and to rejoice in its homely, high-minded teachings." "It is impossible," he continues, "in any translation to do justice to the beauty and force of the original.....I realise that I have failed miserably again and again and can only hope that those who read this translation may be able to gain at least a glimpse of the inimitable style of the Tamil Author."

Leaving aside this humble self-estimate of the translator, we find that the selection has been carefully made. The verses have been arranged neatly according to topics, as 'Domestic Virtue,' 'Ascetic Virtue,' 'Kingship' etc. The translations too are not without a ring and a music all their own. On 'Conduct of Affairs,' for example, we light on the verse:

"Sleep on those things that slowly may be done,

Sleep not on those that sleepless promptness need."

The editorial preface says that in every volume that is brought out "everything must be scholarly, and everything must be sympathetic. The purpose is to bring the best out of the

ancient treasures, so that it may be known, enjoyed and used." This treatise fulfils all these conditions.

SHIVAJI THE GREAT: By Balakrishna, M. A., Ph. D. Published by D. B. Taraporevala Sons & Co., Kitab Mahal, Hornby Road, Bombay. Price complete set in 2 Volumes, Rs. 15.

This book is issued in two volumes. Volume I contains two parts: The first part attempts to arrive at a correct genealogy of Shivaji and gives an account of the career of Shivaji. The second part follows the history of Shivaji up to his coronation and is entitled "Shivaji the Uncrowned King of Maharashtra." Volume II is entitled "The Crowned King" and does not appear to have been released from the press yet. The book is declared to have been in preparation for seven years. It contains an introduction explaining the nature of the records explained. It is a research volume and the specialist on the subject will find much valuable information in the book.

To the available sources of information on the Life of Shivaji in Maharashtra, Persian and English, the author has added the Dutch factory records preserved in Batavia and the Hague. While the Mahratta chronicles abound in fable and fiction, the European material available in the Despatches of the East India Company, and the Dutch, French and Portuguese records refer only to isolated events without giving exact dates. The author has found it necessary to supplement the indigenous with the foreign material.

A correct account of Shivaji's genealogy is still to be arrived at. When on the one side he is connected to the Rajput family of Chittore by some, he is referred to as belonging to a family of agriculturist Patels or village officers by others. A Rajput descent is certainly more appropriate to a warrior and a hero of such eminence as Shivaji. History however cannot have its judgment on a sense of appropriateness, but has to do it on documentary evidence. The author has worked at it with great assiduity and is of opinion that Shivaji's descent from the princely house of Chittore can now be considered as established. One of the Ranas of Chittore, Sajan Sinha, who was disinherited by his father, went to

Deccan and entered into the service of Hasan Gangu, the founder of the Bahmani kingdom. His descendants thrive well in his court and in time became the Rajas of Mudhol. One Shubha Krishna, a younger son of this family separated himself from the ruling family and settled in Devagiri. Shivaji is connected to this younger line but the connections are not all distinct and beyond doubt. The author has collected a number of references to prove that the family to which Shivaji belonged are Rajputs and has added the list as an appendix to Part I of Volume I.

The career of Shahji has been described at length. What to him was a life-long dream was left to be accomplished by his gifted son. We read that Shahji paved the way and created a favourable atmosphere for the successful rebellion of his son against the foreign rule. That the father and son were not on friendly relations has been ably met by the author. We have it on the evidence of Chitnis that the father gloried so much in his son's successes that he vowed to donate a golden idol worth a lakh of rupees to the temple at Jejuri for the fulfilment of his son's mission in founding an independent kingdom.

Some of the other important features of the book are that the date of birth of Shivaji is proved to be 19-2 1630, as against the traditional date 6-4-1627 and that his illiteracy is repudiated. Several references such as the English instructing their envoys to deliver their letter into Shivaji's own hands "for we fear these Brahmins make letters speak what they please," have been collected from contemporary documents to support Shivaji's literacy.

The murder of Afzal Khan is one of the darkest points in Shivaji's career. Many accounts of the same are extant. The Dutch records have helped the author to relieve the treacherous act of a part of its cold bloodedness. Shivaji's action is justified as treachery playing against treachery. It appears to us that an admirer of Shivaji should be accustomed to look without honour on such acts of murders. When one is in sympathy with the mission for which he worked, namely, to root out the foreign rule as far as possible and protect Hinduism, the Brahmins and the sacred

kine, it is not difficult to understand that the times required strong and decisive action above all considerations of ethics, for any measure of success. While reading about this and the other seemingly dark points in his life, if we can remember that it was the same man 'who made it a rule that wherever his followers went plundering they should do no harm to Mosques, the book of God, or any one's woman, who was ready to renounce his kingdom and all in a trice, and that it was the same man, again who rose so much above the temptations of the flesh that when the beautiful daughter-in-law of the Muslim Governor of Kalyan was presented to him as a captive maid, he only gently remarked that had his mother been half so beautiful, he himself would have been less ugly, and sent her back to her parents,—then we can have a far more balanced estimate of him.

The book has a good get up and we trust it will be studied with interest.

ACHYUT : Published by Sri Krishna Pant, Achyut Granthamala Karyalaya, Lalita Ghat, Benares City. Annual subscription (Inland) Rs. 6.

The 'Achyut' is a Hindi monthly unique of its kind. The subject it will mainly deal with is Hindu Philosophy with an elucidative explanation of Sankara's commentary. The style is simple but exhaustive, elegant and pure. It is hoped the contemporary will attain an eminent rank among journals devoted to philosophy and create an ever-increasing interest among the Hindi-knowing public.

J. M. SEN GUPTA : ANNIE BESANT & V. J. PATEL : By C. S. Venu. Published by R. K. Raja & Co., 2, Nammalvar Street, G. T., Madras. Price One Anna each.

In these pamphlets of the 'Mother India' Series, the lives of these three great fighters for India's freedom have been narrated. With an unprejudiced mind, the writer has touched on all the points of importance in their noble careers.

THE COMPLETE WORKS OF H. P. BLAVATSKY : Edited by A. Trevor Barker, Vol. II. Published by Rider & Co., Paternoster House, London, E. C. Price 15/-Net.

The modern Theosophical movement was begun in New York in 1875 by Madame H. P. Blavatsky, a Russian, and Col. H. S. Olcott, an American, "under the inspiration and teaching" of certain "Oriental Spiritual Adepts". The method determined upon by the two founders was that of arresting the attention of the world by displaying laws denied equally by orthodox materialism and dogmatic religion. To those who have had no access to the two great works of this gifted and versatile Russian lady.—'The Secret Doctrine' and "Isis Unveiled"—the articles contributed by her to various newspapers and periodicals, English and foreign, and which are republished in the handsome and well got up volumes before us should prove highly useful. The material has been arranged in chronological order according to the date of original publication from 1874 onward, thus adding greatly to the historical value by enabling students of Theosophy to trace the gradual unfolding of H. P. B.'s mission from her first contacts with the spiritualists in America to the day of her death in 1891.

The history of the Theosophical movement has, as may be expected, shown familiar human characteristics. Criticisms there have been to the doctrines propounded by H. P. B., and as we stated in noticing the first volume, several of the contributions are replies to critics who ranged themselves on the side of science in questioning the genuineness of spiritualistic phenomena. A number of the articles are by way of furnishing information on various aspects of the movement and clearing misunderstandings. As we have stated, students of Theosophy will find in these volumes material regarding the evolution of the life-work of Madame Blavatsky. The volumes contain also other articles which will be of great interest to non-Theosophists and general readers as well.

In an article on "The Arya Samaj" (1879), H. P. B. says that the Theosophical Society is in organised affiliation with the Arya Samaj of India, its eastern representative. A younger society

than Brahmo Samaj, it was instituted, "to save the Hindus from exoteric idolatries, Brahmanism, and Christian Missionaries." The author adds that the Theistic movement connected with the Brahmo Samaj had its origin in the same idea. Tributes of respect and admiration are paid to Swami Dayanand, Raja Ram Mohan Roy and Babu Keshab Chunder Sen. Speaking of Swami Dayanand the author says, "Wherever Swami Dayanand goes, his splendid physique, his manly bearing, eloquence and incisive logic bear down all opposition. People rise up and say: 'We shall remain no longer in this state for ourselves, we have had enough of a crafty priesthood and a demoralising idolatry, and we shall tolerate them no longer. We shall wipe off the ugliness of ages and try to shine forth in the original radiance and effulgence of our Aryan ancestors.'" Not less hearty is the author's admiration for Ram Mohan Roy. Her eloquent praise of him is topical, the centenary of the Brahmo Samaj movement having been celebrated in this city and elsewhere a few days ago. "A Rarhee Brahmin," "and one of the purest, most philanthropic and enlightened men India has produced.....His intellectual power was confessedly very great while his manners were most refined and charming and his moral character without a stain. Add to this a dauntless moral courage, perfect modesty, warm humanitarian bias, patriotism, and a fervid religious feeling, and we have before us the picture of a man of the noblest type."

Among other noteworthy articles may be mentioned "The Popular Idea of Soul-Survival," "What is Theosophy?" "Antiquity of the Vedas," and "Indian Metaphysics" which show the deep scholarship and polemical skill of the author. We have perused with great interest the volumes covering the period 1874-1881 which throw considerable light on the activities of the founders and their co-workers in the early years when the movement was being consolidated in America, Australia and India.

A. S.

NEWS AND REPORTS

Ananda Ashrama, California

Swami Paramananda, returning from his visit to India, passed quickly through Europe and reached America in May. The first two months after his arrival he spent at his Centre in Boston, the establishment of which is almost coincident with his first landing in America twenty-seven years ago. He reached Ananda Ashrama, his California centre in July. In the many unusual meetings that followed, attendance throughout was large and many friends were gained for work.

The Swami conducted the two regular religious Services each Sunday and a Class for practical spiritual instruction every Thursday. On two successive Thursdays there were special moonlight Services in the court of the Temple. One evening was devoted to India, and the Swami told with deep feeling of the warm welcome he had received there, and of the ever-growing call of the Motherland which was sounding in his heart. After his address, there was a reception at which refreshments were served. Everyone present was also warmly interested in seeing the addresses of welcome and the gifts received by the Swami during his Indian visit. The demand was so insistent, it became necessary to arrange a second "India Night." This too began with a dinner given to a large number of people. The Swami himself prepared the dishes, and there was great appreciation both of his hospitality and of the dinner itself. At the close of it, all those present again gathered in the court of the Temple to hear the Swami tell once more of India, especially of the work done for women. He dwelt with special pleasure on the new Ashrama recently started at Dacca, East Bengal, by Srimati Charushila Devi, for giving a home and vocational training to over sixty women of all ages and castes. He also spoke of the day school of two hundred and seventy-five, which carries its pupils to University matriculation.

R. K. Vidyalaya, Podanur, (Coimbatore)

The management have issued the report of this institution from the day of its opening, 3rd February 1930, up to 30th September 1933. Starting as a mere boarding arrangement for 3 boys, it soon developed into a residential school, and has now on its rolls 42 boys and teaching facilities from the fifth class to the seventh. There are 4 teachers and a secretary who acts both as the warden and religious instructor. The work of the Vidyalaya is divided into several departments, each under a captain and a batch of boys. Even cooking is done by them. Caste prejudices are not at all respected, among the pupils being representatives of all the main castes including the Harijan. Neither is any differentiation made among the boys on grounds of wealth. Love of country and service are taught through national songs and a variety of other means such as cleaning of slums. Attempts are also made to develop the power of initiative in the boys through their own court where they settle their disputes with the aid of a panel of elected judges and through their monthly meetings where they represent their difficulties and suggest improvements. The management hope with the help of the public to raise the Vidyalaya into a residential High School with a well equipped industrial section which can train up a hundred boys.

Cheris' Address to Mahatmaji

During his short stay in Madras, Mahatma Gandhi responded to the call of the Harijan inhabitants of three Cheris in which the Thondar Sangam, organised by the R. K. Math, Madras, has been doing reconstruction work on the lines laid down by Swami Vivekananda. The Servants of Untouchables Society, Madras, has placed the Sangam as well as the Harijan residents under a deep debt of gratitude by their very generous gift of about two hundred sets of excellent Khaddar dress to the most deserving families of these Cheris. At

about 9 a. m., on the 21st of December 1933, Mahatmaj motored to the place and was received by the Swamis, the members of the Sangam and the Harijans. An address was presented and the Mahatma gave a fitting reply which will be enshrined in the hearts of all those present on the happy occasion. He congratulated the Mission on the good work it is doing throughout India, and stressed that the Ramakrishna Mission is a "movement for self-purification within Hinduism." In the end he exhorted young men to take part in larger numbers in this noble work of uplift.

Swami Vijnananandaji in Madras

Swami Vijnananandaji and party arrived in Madras from Calcutta on 24th December 1933. Two years ago, when this disciple of Sri Ramakrishna visited the South, numerous devotees flocked to him and got the rare privilege of hearing from him his personal reminiscences of the Master and of Swami Vivekananda. On that occasion he saw many of the important places of pilgrimage, like Conjeevaram, Rameswaram and Kanya Kumari, and gave the benefit of his holy company to the inmates and devotees of our Ashramas like Trivandrum, Ootacamund and Mysore. The Swami had a great desire to finish his South Indian tour by crossing over to Ceylon and seeing Colombo and other places of importance on the other side of Pamban. But on account of heavy rains the steamer service got suspended for a time, and the Swami had to postpone his trip. This time, therefore, he left Allahabad with the definite intention of visiting Colombo—the place which got the blessed opportunity, before all others, to welcome the Swami Vivekananda after his signal success in the West.

On the 21st and 22nd the devotees of Madras flocked to see Swami Vijnananandaji and sat round him by the hour listening to his witty, brilliant and inspiring discourse. Often when he

talked of his Master and of Swami Vivekananda the "reminiscences" that poured forth from him had a directness and vigour that could not but impress the minds of the listeners with the grandeur of the Self that is "beyond the passions," the Self that is "transcendent", and at the same time "immanent in the hearts of all."

As the invitation from Colombo was pressing, and as arrangements had already been made for the reception of the Swami there on the 27th the party left Madras on the 25th by the Indo-Ceylon Mail. They are expected back in Madras in the beginning of January 1934.

R. K. Mission Flood Relief in Orissa and Midnapur

Our relief work is going on from eleven centres in the Districts of Cuttack, Puri and Midnapur. Two weeks before we started a new centre at Chalisimultalia in the Sub-division of Tamluk in Midnapur. In two weeks ending 11th and 18th November we have distributed 957 mds. 6 srs. of rice among 6958 recipients belonging to 315 villages from Niali, Baliana, Balikuda, Kapileswar, Fatehpur and Chitreswari centres in Orissa. During the same period 248 mds. 24 srs. of rice and 161 pieces of new clothes were distributed among 2494 recipients of 96 villages from Balighai, Pratapdighi and Balyagovindapur in Contai Sub division and 99 mds. 20 srs. among 995 recipients of 53 villages from Barabaichberia and Chalisimultalia of Tamluk Sub-Division in Midnapur District. Besides, 455 mds. of bran were supplied for cattle from the centres of Contai. Our work in Contai Sub-division will be closed shortly. But the work of other centres will be continued some time yet. So help in the shape of money or new clothes will be thankfully received and acknowledged.

(Sd.) SUDDHANANDA,

28-11-33.

Secretary, R. K. Mission,
Belur Math, Howrah.



Let me tell you, strength is what we want, and the first step in getting strength is to uphold the Upanishads and believe that "I am the Atman."

—Swami Vivekananda

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HINDU ETHICS



अहःसु गण्यमानेषु क्षीयमाने तयायुषि ।
जीविते लिख्यमाने च किमुत्याय न धावसि ॥
पुरा कुसङ्गतानि ते सुहृन्मुखाश्च शत्रवः ।
विचालयन्ति दर्शनात् घटस्व पुत्र यत्परम् ॥
धनस्य यस्य राजतो भयं न चास्ति चौरतः ॥
मृतश्च यन्न मुञ्चति समर्जयस्व तद्भनम् ॥

As the days are going one after another, the period of thy life is being lessened. Indeed, when thy life is being incessantly shortened, why dost thou not run to preceptors for learning the means of rescue ?

Very soon will those evil companions and foes of thine (*viz.*, the senses), dressed in the guise of friends, swerve thee from correct vision. Do thou, then, O son, strive to achieve that which is of the highest good.

Do thou earn that wealth which has no fear from either kings or thieves, and which one has not to abandon even at death.

SHANTI PARVA (CH. CCCXXII, 9, 45 and 46.

SRI RAMAKRISHNA THE GREAT MASTER

By Swami Saradananda

With gradual progress in spirituality an aspirant arrives at the Stages of Dualism, Qualified Monism and Non-dualism one after another

OUR reader may remark: "Was not your Master then a true Advaitin? As he accepted the internal differentiation in the Divine Mother and realised Her as possessed of attributes as well as without them, it must be admitted that he did not believe in the absolute Non-dualism, as propounded by Sankara where the very existence of the world is denied altogether." But this was not the case. The Master admitted all systems—Dualism, Qualified Monism and Non-dualism. But, he would add, the aspirant passes through all these systems one after another in accordance with his mental development. At one stage he believes only in Dualism and the other two systems appear to him to be wholly erroneous. At a higher stage of spiritual development comes the belief in qualified monism when the aspirant realises that the same Ultimate Principle which is eternally free from attributes, is also possessed of infinite attributes.* Dualism at this stage

seems to him as positively false. Neither does the truth of the non-dual system occur to his mind. Lastly, when a soul rises to the highest culmination of spiritual unfoldment he realises the attributeless aspect alone of the Divine Mother and remains forever identified with Her. All the distinctions between the subject and the object, the living and the non-living, devotion and liberation, virtue and vice, merit and demerit are then completely obliterated.

Hanuman the Great Sage on these Three Stages

The Master used to illustrate these three stages in spiritual life with the story of Hanuman who was a great Jnani and a devout servant of the Lord in one. The Master would say, "Once Sri Ramachandra asked His servant, Hanuman, how he worshipped or meditated upon Him. 'Oh Rama!' replied Hanuman, 'When I identify myself with the body, I think thou art my Master and I am thy servant, thou art the Object of worship and reverence and I am thy worshipper and devotee. Again, while I consider myself to be an individual being possessed of soul and mind, I realise that thou art the Whole and I am a part of thyself. Lastly when in Samadhi I know myself as Pure Atman trans-

* This presentation of Visishtadvaita is, of course, not as the orthodox Visishtadvaitins would have it, but as viewed by an Advaitin. Orthodox Visishtadvaitins never believe in the attributeless aspect. Consequently they interpret the term '*Nirguna*' with reference to Brahman : meaning 'free from evil attributes.' (Translator)

ending all limitations, I find that I am the same as thyself; there is no distinction whatsoever.' "

The Non-dual State is beyond all words and thoughts. So long as one deals with others one is bound to accept both the Eternal as well as the Changing Aspects of God

The Master used to say : " A real Advaitin must remain speechless. Non-duality is not a thing to be described; so long as a person speaks or behaves he is involved in duality. So long as thinking and imagining continue the duality is there, the perfect knowledge of non-duality is not yet reached. Of all objects in this world, Brahman or the attributeless aspect of the Divine Mother alone has never been defiled by human tongue. " Language has ever failed to express it. For how is it possible to communicate through words that which is beyond the pale of mind and intellect? So the Master used to say repeatedly with reference to the non-dual state, " It is the last stage in spiritual progress. " Thus it is clear from his teachings that so long as the distinctions of the subject and the object and any form of behaviour persist, one has to admit in practice both the aspects namely, those with attributes and without them, permanence as well as change in the Ultimate Principle. At this stage non-duality may be professed in words but in behaviour one must follow qualified monism.

Some Illustrations cited by the Master to prove this Truth

How variously would the Master illustrate this truth! He used to say, " As in music the tone gradually rises from the lowest to the highest scale and again comes down in the reverse order, similarly after experiencing non-duality in Samadhi one descends to a lower plane and lives with the ego-consciousness. "

Or : " While examining a *Bel* fruit one analyses it into its constituent parts, the shell, the seed and the pulp. Now, which of these is the *Bel*? First he rejects the shell as inessential, then the seeds, and lastly takes the pulp separately and considers that alone as the real fruit. But then the after-thought comes that the same fruit which has the pulp, has the shell and the seeds as well. All these together make the whole fruit. Similarly after having directly perceived God in His attributeless aspect one realises that the same Deity who is eternal by nature has assumed the world form in a playful mood.

" One reaches the stem of the banana plant after divesting it of all the sheaths one after another, and takes that alone to be the essential part. But later he considers that the sheaths are of the stem itself. Both of them are necessary to make the trunk a complete whole.

" If one goes on removing the scales from an onion one by one nothing remains ultimately. Similarly, if a person enquires into the

nature of the individual self and discriminates it from all the not-selves, as for instance, the body, the mind, etc., lastly he will find there is nothing called the individual self as distinguished from

God who is in reality everything.

"The idea of an individual ego is just like enclosing a portion of the waters of the Ganges and calling the enclosed portion one's own Ganges."

A REVERSAL OF THE SITUATION

Christianity and the Pre-Christian Religions of Europe

WE hear nowadays a good deal about the passing away of religion from the life of Europe. It is worth remembering that the people of the West are, as a rule, endowed with great religious fervour, as their history up to the nineteenth century will show. As long as their intellectual attainments had not outrun the rationality of their religious thought, they remained faithful to the teachings of the Christian Church. That the modern apathy of the West towards religion is not due to any irreligiousness ingrained in the people there, but because of this great disparity between their present intellectual and social attainments on the one hand, and the age-old traditional religious conceptions of the Christian Churches on the other, is the view held by many cultured and sincerely religious spirits of the West. Such is the thesis of a remarkable book entitled "The Faith of the Future" by J. H. Tuckwell, an Englishman of great piety, who himself began life as a devoted adherent of the Christian Church, but who, under the stress

of the intellectual life and cosmopolitan thought of modern times, has outgrown the Church mentality and risen to a level of thought strongly influenced by Platonism and Vedantism. His survey of the religious thought of the West in the past, of its trend at the present and of its possibilities in the future, is so profound and prophetic in itself, and above all so significant with regard to India's religious thought, that we wish to share its salient features with our readers.

Christianity, Tuckwell points out, was not born into a virgin soil but into one abounding in cults of various kinds, some intellectual, and others ritualistic and mystic. At the head of all these stood Platonism and Stoicism, the most refined products of the spiritual genius of the Greeks. In the thinkers of these schools human thought had, after passing through many intermediary stages of polytheism and anthropomorphism, reached that level of higher pantheism which looks upon God, not as a personality apart from the world but as the One in the many, as the all-embracing Self of the universe, wholly immanent in all its particu-

lars. God is here not simply an object of worship or a mere postulate of ethical life. He is an *experience* imbedded in the very structure of Reality, giving rise to the sense of order and harmony observed in Nature and revealed by the light of purified reason. The direct ethical consequence of this is the recognition of the divinity of man; for God being the immanent principle or Self, He is present in the human spirit. Man, as Plato said, is according to this view "a celestial, not a terrestrial plant," "a child of earth and starry heaven," and the purpose of life is merely the ex-foliation of the divinity already in him. Spiritual life, though progressive in character, ceases to be a vain attempt to gain infinite wealth by heaping up countless finite additions, and turns into an endeavour to appropriate an infinite inheritance of which we are already in possession.

It was only men of high mental development who could experience the immanence of God in nature and the divinity of their own selves. The masses, however, required some device by which God may be brought down to them, since they could not themselves reach out to Him. Hence arose the several Mystery Religions of the pre-Christian era, Mysteries like those of Osiris, Mitra, Attes, Adonis, etc., the favourite themes of which consisted in the story of a divine incarnation who, after being slain, had again risen from the dead. Their chief ritual consisted in the par-

taking of consecrated bread and wine which were mysteriously conceived to be the blood and flesh of the incarnate Deity, and thought to impart His divinity to those who partook of them. The thirst for union with God was in the heart of the wise as well as of the masses, but the former with their enlightened understanding could realise man's implicit divinity while the latter had to infuse the divine spirit into themselves *from outside*, through identification with an incarnate Deity and the mysterious ritual of bread and wine connected with Him.

It was in the Graeco-Roman world replete with these Mystery Cults and with an under-current of the high intellectualism of Platonism and Stoicism that Christianity was born. The original teachings of Christ, whatever they be, underwent great transformation in the hands of their great Apostle, St. Paul, who preached them to the Graeco-Roman world and whose professed motto was to be "all unto all men." Himself conversant with the Mystery cults and anxious to spread Christianity among their votaries. Paul preached a religion substituting Christ for Mitra or Isis, and incorporating their essential mythical beliefs and mystical rites. Thus Christianity as we know it today had very little to do with the human Jesus. It was a product of the Graeco-Roman religious mentality. The Greek converts, who swamped into the Christian fold, interpreted Christ

as the head of a cult superior to all others in as far as salvation could be had only by joining it—a belief which finds expression in the Acts, “there is none other name under heaven given among men whereby we must be saved.” The essential beliefs and rituals of the Mystery Cults also found ready entrance into it. Christ, its leader, was proclaimed as incarnate God, dying and rising for our salvation, into whose life, being and experiences, we enter by partaking of the consecrated bread and wine in the firm belief that they form His very flesh and blood.

Roman Catholicism

From these two fundamental beliefs, those of the incarnation and sacramental food, adapted from the Mystery Cults of the ancient world, was developed the Christian theology and rituals, which, when first formulated into a dogma in Europe by the Church, came to be known as Roman Catholicism. Immortality, that divine spark which Plato and the Stoics thought as inherent in man and realisable through the eye of reason, the new religion, following the mentality of the work-a-day masses of Corinth, Thessalanisia and Rome, undertook to impart to people through faith in its teachings and rituals. Immortality thus became something externally introduced, a supernatural gift bestowed through grace and not the inherent nature of man. “The gift of God is eternal life through (or in) Jesus Christ, our Lord,” says Paul. And St. John

puts in the mouth of Jesus: “Verily, verily I say unto you, Except ye eat the flesh of the Son of Man and drink His blood, ye have not life in yourselves, he that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day.”

Catholic Christianity has faithfully preserved the beliefs of these old Mystery cults in its ritual of the mass in which the Divinity enters into the consecrated bread and wine and imparts His being to all who open their hearts and partake of it, His very flesh and blood, irrespective of any attribute of culture or wisdom. The effect of this ceremony on the recipient is evident from the prayer after the communion: “I adore Thee, now reposing within my breast, O my God and my all; A thousand times welcome.....Thou hast vouchsafed to heap Thy favours on dust ashes; to come into this poor cottage, this house of clay, my earthly habitation; and to feed my soul with the heavenly banquet of Thy most precious body and blood. O teach me to entertain Thee as I ought.”

The power and efficacy of a ritual like this cannot be minimised. Faith strengthened by the hoary antiquity and great traditions of the Catholic Church, will act as a very powerful suggestive influence and produce the sense of holiness and piety in the sincere participant. But its weakest point is that it can work on men only as

long as they are at the suggestive level, that is, as long as they do not exercise the truly divine eye of reason. Reason, as Plato and the Stoics maintained, perceives divinity as the very nature of man, and can never reconcile itself to the idea of introducing into us, as Christianity supposes, a nature that is not essentially ours, of making us immortal through rites, beliefs and intermediaries. The common mind, however, incapable of rising to this level of enlightenment and of perceiving the divinity of man, but none the less desirous of at-onement with the Divine, needs this method of suggestion, so that the mind may feel that the divinity, which, it believes, is not its nature, is somehow infused into it from outside through the descent of God as an incarnation and the ceremonial participation of His flesh and blood. The thirst for union with the Divine is the same in both cases, but in one it takes an enlightened form while in the other it assumes an extremely crude shape. Christianity, by its very origin, as the successor of the mass religion of the Graeco-Roman religion, has formulated its teachings not to meet the needs of cultured intellects but the undeveloped minds that cannot feel their own inherent divinity. Hence Tuckwell calls it an Inter-rim Religion, highly efficacious as long as humanity is at its intellectual infancy, but bound to lose ground and eventually pass away as man becomes more and more of a thinking being.

The Protestant Movement and Scriptural Interpretation

Depending as it did on the historical fact of a divine incarnation and the mysterious ritual connected with him, Christianity relies ultimately on a revealed scripture for the justification of its dogmas. As against what is called natural religion, which looks upon Reality as a cosmos, or a unity without contradiction in it, understandable to reason in its real nature, a revealed religion like Christianity maintains that there is an ultra-rational region in the nature of God, from which the revelations come. If faith is to rely wholly on revelation, the scripture must be infallibly recorded and also infallibly interpreted. Multiplicity of interpretation and the questioning of its authenticity are bound to shake the foundations of faith. Hence Christianity had from very ancient times recognised the sole authority of the Catholic Church to interpret the scriptures and uphold their authenticity. But when the intellect of the West began to get gradually emancipated from the thralldom of credulity and acquire a spirit of enquiry, it found it no longer possible to allow itself to be blindfolded and led by Rome, or to believe that the body of the Saviour which was in heaven could at the same time be present in the consecrated bread and wine at the altar. In other words, reason began to assert itself, and as a result took place the great Protestant schism as a consequence of which a large body of men in Europe ceased to recog-

nise the right of Rome to be the sole interpreter of the scripture or to look upon the bread and wine as the flesh and blood of the Saviour. The Protestant movement was thus an assertion of the human intellect, but the assertion related only to the right of interpretation. While rejecting the authority of Rome to interpret the scriptures, the schismatics accepted the scriptures of Rome *in toto*, together with the doctrine of the natural depravity of man, from which he can be saved only by the incarnate Deity. Reason did not however receive full recognition in a compromise of this type. The only result of it was that innumerable interpretations happened to be given to the scriptures, and innumerable sects began to spring up, as it is inevitable when a revealed scripture is left without a central authority to interpret the same.

Unitarianism

A more radical attempt at intellectualising Christianity has been made by Unitarianism. Going further than the other Protestant sects, Unitarianism rejects the doctrine of Trinity and looks upon Jesus only as a human being, however perfect, and not an incarnation, unlike the other Christian sects. First the Mass, and then the incarnation and the Trinity are progressively rejected. Yet the Unitarian remains a Christian, since he calls himself so, and holds the Bible to be an inspired scripture, given by God to mankind through the perfect man, Jesus. The Unitarian must still

be looked upon as under the tutelage of the Church, because he still clings to the old Christian monotheism that views God as a personality external to man and the universe. With the rejection of the doctrine of incarnation and real presence, Christianity wholly loses the character of a Mystery Religion, but at the same time its pure ethical monotheism fails to be a vital religion in as far as it ceases to satisfy the inherent yearning in the human heart for union with God, to have His very presence in us, which Catholicism used to fulfil, however crudely, through those two rejected doctrines. True it is that Unitarianism insists less upon the corrupt nature of man, and preaches the dignity and glory of human nature, but this is with the Unitarian not so much a metaphysical doctrine implying the natural divinity of the very essence of man, as a belief in man's capacity to know and love the Highest, to live and die for a high ideal. The yearning for unity, the urge of divine reason in man, is unrealisable according to the Unitarian ideal.

New Thought and Spiritism

What the Protestant movements left half-done was accomplished in a greater measure as time went on, due to the influence of Emersonianism, Berkelian idealism and Vedantism. The movements that have risen under these influences, movements which, when carefully studied, are seen to re-unite the European religious consciousness with the old Platonic tradition of a

rational spiritual idealism, are Mind Cure and New Thought movements and the modern cult of Spirits. Both New Thought and Mind Cure are forms of higher monistic pantheism, which disclose the deep cravings of man's rational soul to have not only fellowship with God, but complete identity with Him. They have abandoned the traditional Christian conception of an extra-cosmic Personal God in favour of the Immanent Divine Principle—not one principle among many, but the Ultimate Reality, all-embracing, the Great Self of the cosmos and the deeper Self of every man. Reality is therefore not a dualism of mind and matter, of good and evil, of God and the devil, but One monistic Principle of Goodness, the apparently opposing dual principles being only a nightmare, something not positive, belonging to the dark times of man's ignorance, which true knowledge will disperse. There is no such entity as Sin, and no real enmity in the human heart towards God. Sin is only a missing of the mark, the cure for which is to aim better next time. Punishment should therefore be only corrective, not vindictive. Man is not a creature 'conceived and born in sin,' as the Christian priest has to declare regarding every child presented at the font at baptism, but a being whose deepest, most essential nature is already divine,—a fact of which he has only to be convinced in order to get rid of the appearance of sin and weakness. That Impersonal and Immanent God exists in every

being, more manifested in man, as the immaculate principle of reason and harmony which New Thought terms specifically as the Truth of Man. This Divine Principle is not, as Christianity conceived it to be, to be communicated or conveyed to our being from without. It is already within us, and the purpose of human life and evolution is to exfoliate it. Hence 'the Truth,' says New Thought, is for each man his own divinity, and that divinity is rational, a principle of harmony. We need not, it tells us, go outside to find this principle. It is within. In stillness and silence alone can its voice be heard. It is our Divine Self, ours and yet far more than ours, or it would not be Divine. Through my Divine Self, it says, I am one with all that lives, nay, with the universe itself. And the evolution of this Divine Self within us is the sole end and purpose of our being, in this and endless worlds to come. Then go, it bids us, into silence, be still, and hearken to the voice of Divinity within, 'I give Thee rest, I set Thee free, I make Thee whole.'

A doctrine like that of New Thought depends very little on the historic Christ, the mainstay of orthodox Christianity. Christ is not for it the externally revealed incarnate Deity, the vehicle of divine love to undivine humanity. He becomes an embodied ideal of men, an embodiment and revelation of what is already in man. As Edison is to a student of electricity, so is the historic Jesus a source of encour-

ragement and inspiration to every man who seeks to understand the soul and its possibilities.

The other movement referred to, *viz.*, Spiritism, is a necessary outcome of the findings of New Thought. If there is in man a divine principle conceived as an entelechy that uses the organism of the body and the mind for its purposes and can cure them of their diseases, then its survival after the dissolution of the body has to be taken for granted, and the spiritualistic phenomenon revealed by psychical research is only the demonstration of that fact through modern scientific methods. If mind-cure shows the supremacy of the entelechy over the body through its curative power, Spiritism shows the same through the demonstration of its survival. They both thus constitute an assertion of man's divinity as well as a refutation of materialism.

The Trend of Religious Thought in the West

Thus the history of religious thought in Europe shows that Christianity, as it was originally understood, was an Inter-rim religion meant for the edification of minds at a low intellectual level. An extra-cosmic God conceived as a Trinity essentially different in nature from man and the world, the doctrine of incarnation according to which God became human at a particular point of time so that man may become divine, the Mass at which He daily incarnates and changes the consecrated food into His very flesh and blood so that

His worshippers may take Him into themselves, a historically revealed scripture with a Church to interpret the same, the doctrine of the essential sinfulness of human nature, the conception of immortality as a special gift of God,—these are all features of a religion that arose for satisfying the thirst for union with God of an intellectually undeveloped humanity, who could not rise to the level of thought attained by Platonism, Stoicism or Vedantism and discover the essential divinity of man as revealed by his rational nature. With the dawn of intellectual maturity, reason gradually begins to assert itself in European religious consciousness and eliminate one after another those features of Christianity that find their fullest expression in Roman Catholicism, until we come at last to the modern New Thought Movement in which reason realises its consummation in a philosophy of higher pantheism—an essentially monistic philosophy that conceives Reality as the principle of rationality and coherence, and looks upon God as the One in the many or the immanent Essence of the universe, upon human nature at its basis as an essentially divine and immortal principle, upon scripture as the revelation of the divine principle of reason and upon religion as the manifestation of the divinity already in man. In this tendency of religious thought, Tuckwell finds the growth of the religion of the future which will be entirely free from all entanglements, from all irrelevant appeals to tradition and authority,

and will be grounded solely on man's ever-growing knowledge of himself and his place in the universe. With F. W. H. Myers, he says: "I would have science, first sublimated into philosophy, and then kindled into a burning flame by religion." This ideal means the reconciliation of religion with reason.

This considered opinion of a cultured mind of the West, trained in the best traditions of Christian theology, comes to us in India as a reassuring message. Christian missionaries in this country have often been preaching to us that Christianity is to be the crown of Hinduism, in other words, that the religious evolution of India in the past is only a preparation for the advent of Christian theology into this country. But the progress of religious thought, as Tuckwell has pointed out in his masterly book, indicates that quite the contrary is going to

take place in the long run. In Vedanta India has got a system of thought that is akin to the best principles of the Platonic and Stoic philosophers of old, to which Christian Europe has been slowly but surely moving after the Reformation in preference to the Inter-rim religion, Christianity. While Platonism and Stoicism are no longer live systems of thought, Vedanta has still the advantage of a living and vital spiritual philosophy in this country, and Europe can therefore draw inspiration from it to a greater extent in reconstructing a faith that is in harmony with reason, the underlying principle in the constitution of man and the universe. Why should we not then reverse the favourite expression of the Christian missionary "Christianity as the crown of Hinduism" into "Vedanta as the crown of Christianity"?

THE FUTURE OF HINDUISM

By S. K. Maitra, M. A., Ph. D.

WHAT is the future of Hinduism? At the outset, I must say that there are some men (happily, their number is daily diminishing) who think that Hinduism is only one-dimensional in time, that is to say, that it has a past but has neither a present nor a future. They are very good people, honest people, pious people, who sincerely regret the modern tendencies in Hinduism and want to keep it as ancient as possible. For them Hinduism has only a past and noth-

ing else. They seem to have a peculiar pleasure in living in the past. At a certain stage both in the life of the individual and in that of the race, the past monopolises the attention to the exclusion of the present and the future. Old men are proverbially fond of living in the past. So, too, are old races.

Do you wish that Hinduism should exhibit such signs of senility? I am sure I have only to put the question in this way to get an emphatic 'No' from you. You

certainly do not want that it should be a living specimen of decrepitude, dragging on a weary existence. But have you ever cared to investigate what can give it life and vigour?

The vegetable, as well as the animal kingdom, shows us as clearly as possible what conditions are essential to a vigorous growth and what conditions lead to decay and death. In a vigorous plant as well as in a vigorous animal we notice that there is the power to utilise the resources of nature for the building up of the body. The plant draws from the earth as the animal draws from its food the nourishment which it requires for the maintenance of its life. The characteristic of a vigorous life, therefore, is the capacity to mould nature according to the needs of life.

This condition of life is very wrongly stated as the capacity to adjust oneself to the environment. It is just the reverse. It is the capacity to adapt the environment to the self. The self must be triumphant. It is Nature that must be made the slave of ourselves and not ourselves the slaves of Nature. Life is not a passive adaptation of the organism to the environment but the conquest of the environment. As Fichte said, the world is not given but has to be conquered. It is conquest, not surrender, which is the principle of life. The evolution of life is not a passive but a creative process. This is the great truth which Swami Vivekananda preached.

Do not for a moment think that we have suffered on account of our spirituality. We have suffered just for the opposite reason. We have suffered because we have lost our spirituality, because Matter is subjugating us and we are becoming inert fossils. The first thing which

Lord Krishna said to Arjuna was “क्लृप्यं मास्म गमः पार्थ” “O Son of Pritha, do not become inert.” Spirituality is just the reverse of a tame submission to evil. It stands for the conquest of evil.

Rightly understood, this is the true form of अहिंसा. Ahimsa does not mean toleration of evil, it means just the reverse. It believes in removing evil, not by killing the evil-doer but by transforming him. Evil, it thinks, cannot be met by evil but only by good. It is not tolerant of evil, rather it employs the subtlest means for completely eradicating evil.

Moreover, it is only the strong that can practise अहिंसा. There can be no greater mistake than to suppose that *ahimsa* makes a virtue of weakness. On the contrary, *ahimsa* is totally incompatible with weakness. Ahimsa implies two things: The power to kill and the consciousness that the exercise of this power is incompatible with the sovereignty of Spirit. It is, in fact, another name for the affirmation of the Spirit. It is only unshakable faith in the power of the Spirit that can enable a man to resist the temptation to kill his adversary and transform him by love.

If Hinduism is to be again a living force, it must give up absolutely its present attitude of complacent acceptance of the inevitable. We should banish the word ‘inevitable’ from our dictionary just as Napoleon wanted to banish the word ‘impossible.’ What we require more than anything else is the spirit of the late Swami Vivekananda, that “Vedantism on Horseback” (as a distinguished countryman of ours described this philosophy) which refuses to accept any defeat of the Spirit. “Up, India,” said the late Swami, “and conquer the world

with your spirituality...The only condition of national life, of awakened and vigorous national life, is the conquest of the world by Indian thoughts." It is this virile faith in our own destiny and in the power of our culture that can alone save us.

Hinduism can be great again by being a creative force. New problems will ever be coming before it and it must be in a position to tackle them in ever new ways. It must possess always the vitality to rise equal to new situations. It must discard the prejudices and superstitions that masquerade under the garb of religion. Above all it must make short work of all forms of 'don't-touch-ism.' Talking of this particular evil in Hindu society, Swami Vivekananda declared: "We are orthodox Hindus, but we refuse entirely to identify ourselves with 'don't-touch-ism.' That is not Hinduism: it is in none of our books; it is an unorthodox superstition which has interfered with national efficiency all along the line."

We should not hesitate to take from the West whatever is of real value. But we are terribly mistaken if we think that what is needed is a gramophone reproduction of the West. We can only command respect if we boldly put before the world the Hindu view of life. It is a sign of our slave-mentality that we hesitate to place before the world our outlook upon life. Do not think that the West has no need of it or that it will reject it with scorn. The world has always need of truth. The West has never hesitated to proclaim its truths to the world and we see the result. The world has accepted its truths and has been conquered by them. What we find today is not merely the political conquest of the world

by the West, but what is of far greater importance, the spiritual conquest of the world by Western thought.

There was a time when Indian thought conquered the whole civilised world. The great king Asoka laid the foundation of a spiritual conquest of the whole of Asia by Indian thought. How much he succeeded is seen from the fact that it was a religion which became the accepted religion of far-off China. India will again occupy the position of a spiritual conqueror of the world if she again acquires the courage to affirm her truths boldly.

"नायमात्मा बलहीनेन लभ्यः!" The realisation of the soul is not possible to the weak. This means that weakness is destructive not merely of the moral but also of the intellectual life. A fearless pursuit of truth is what alone is compatible with a spiritual life.

The late Swami Vivekananda was emphatic in asserting that India's regeneration could only take place by re-asserting her own ideals and not by a slavish imitation of the West. Let India, he declared, cling once more to the ancient ideal of renunciation and service and the world would once more be hers. Happily, as Prof. Radhakrishnan has pointed out, the Hindu way of life is gradually gaining ground. The West is gradually getting disgusted with its outlook upon life. There is slowly creeping into it a world-weariness which is the inevitable result of a headlong march towards a mechanical view of life which characterised the previous century.

Everywhere there is evident a growing protest against a mechanical scheme of life. In the nineteenth century mechanism invaded the realm of Science. In the twentieth century it has invaded the realm of social and domestic

life. The machine rules the hearth today as completely as it does the organisations of labour and capital. It has assumed such gigantic proportions that it is fast becoming a menace to civilisation. This is the Nemesis of Western civilisation. It is now being slowly devoured by the very child which it reared with so much affection and care in the last century.

The evils of the mechanical civilisation of the West form the theme of two of Tagore's plays. In the "Waterfall," as well as in the "Red Oleanders" he has dealt a terrible blow at the modern mechanical civilisation of the West. The present civilisation, says the poet, is a completely dehumanising civilisation. It reduces man to a mere number. He is either 69A or 72B. It is only that aspect of man in which he is not a man which interests the modern Western man.

In the name of democracy the West is perpetuating imperialism. Capitalism is imperialism in industry, just as the world-empires are imperialism in politics. It is often said that more crimes have been committed in the name of religion than in any other name. I would make an exception in favour of democracy. It is an undoubted fact that in the name of democracy the West has perpetuated more

outrages upon humanity than has ever been done in any other way. It is therefore no language of exaggeration when I say that the greatest menace to world-peace and world-progress is the so-called democracies of the West.

To use a beautiful illustration of Tagore's, Western civilisation is like a mountain that is crumbling away under its own weight. We seem almost to hear the cracking and bursting of this gigantic mountain-mass.

Oswald Spengla is a prophet of the present age. I only want to brush up his picture, to retouch a line here or a line there, and to say that the West must look to the East for salvation. But the East must make itself strong to be able to impart a message to the West.

The lesson of Amanulla ought to be enough to teach us that no progress is possible which runs counter to the spirit of one's culture. If India is to advance, she can only do so by being true to her own spirit. By this I mean, of course, the eternal and undying spirit of her culture and not any particular custom or institution. Let India realise her destiny, let her shake off her age-long inferiority-complex and the leadership of the world will once more be hers.

THE GITA AN APOSTLE OF PEACE

By Prof. P. M. Bhambhani, M.A.

MAN must acquire the attitude of disinterested performance of one's function. The tree, the sun, the moon and the stars have already got this in the form of a natural tendency, but man, having self-consciousness, must acquire this attitude *by volition*. Hence the need of knowledge or *Jnana* and self-discipline or *Tapasya* through the mastery of the flesh, in order that he may burn his desire and yet awaken his consciousness of the need of duty and acquire the readiness to do it through Dharma.

One difficulty, however, remains. It may be said that if I disregard the consequence of action, it means that a motiveless action is possible. "Nothing of the kind," is the answer. What I disregard is only a part of the consequence and not the whole of it. In my place in the universe I have a function and the consciousness of this function leads to the consciousness of the effect of this function; as that, as true as the law of cause and effect, the fruit of my actions is bound to follow both for me, the doer, and for the organic unity of which I am a part; and yet while I have the fruit, it is possible for me to form an attitude in which I personally do not care whether I have the fruit or not. What I care for is the doing of my duty and if in spite of it or consistently with it, the pleasure of my actions comes, well, let it come as long as I do not directly and wilfully desire it. Supposing I am working for the uplift of the poorer classes by giving them education, their uplift is the motive

of my action. If with the realisation of the motive comes also some gain without my wishing it and, what is more important, without allowing my personal gain to interfere with my duty to the business I have undertaken, let it come; for I lose nothing as long as my adherence to duty remains. For on the contrary this attitude of disinterestedness and detachment also keeps me equipped with the power to suffer pain if my duty entails it. The man who does it for the pleasure of pursuit, will resign his action if pain follows from it or even if the expected pleasure fails to come. On the other hand the man with the attitude of doing duty at any cost and by a thorough disregard of personal consequences will hold on, come what may to himself. That we ourselves act up to this principle even in ordinary affairs to which we attach any value, is clear from the rules that a flag-bearer in war must keep on holding the flag at the cost of life; a soldier must keep on fighting until he dies; a man must defend his family honour even if he has to give up his all, including his life, or he is a coward; and so on. This implies a disregard of consequences *for one's own self and not with respect to the ideal*. It is clear therefore that the action enjoined by the Gita is not motiveless.

Again, the disregard of personal consequences implies *Vairagya* (feeling of distaste for sensualism and indignation for all evil) or a recognition of the frailty, evanescence and ephemerality of the

world and its things, an attitude of refusing to regard these as more than what they are worth, much less to fall in love with them and count them as the be-all and end-all of life. 'Vairagya' literally means "without love" and indicates a feeling of indifference to the objects which make for sensual satisfaction. It is not indicated by this disposition that the objects of sense-satisfaction must be shunned without cause or occasion and a pure puritanic attitude observed; but, true to the spirit of the Gita, it does imply that while considering sense-satisfaction as having some life-value in the economy of nature, we should realise that after all they are not all, and being changeful and transitory, do not in themselves form the *permanent*; although they may be utilised as means to the attainment of the permanent. They are therefore to be had recourse to only as means to this end or at least when they are not inconsistent with it. It also implies that if resorted to as an end-in-itself, sense pleasure makes us blind to the real and true object of life and forms an obstacle to the attainment of the same ideal of liberation for which the school of thought recommending the elimination of all action, stands. A human being has its source in the eternal and the unchanging, so that the life of pleasure, though not alien to the true spirit, is, if divorced from its superior influence, yet far apart from it and does him the service of brutalising and *in a great measure dehumanising him*. Man has therefore to understand the worth of the sensual side of his life in its true perspective, to know its real worth and value and keep it within its bounds; so that while we have it, we yet remain above it, and on the occasion of a call to duty prove

ourselves too strong for its insinuating, benumbing and succumbing influences. That is why Gita recommends the spirit of *Vairagya*. Thus Gita wants us to acquire a sort of feeling-tone which holds the world, worldliness and their goods as after all not of a lasting value and as considerably of an inferior order when compared to the goods of man's *superior self*. It is with the true apprehension of the comparative merit of life's goods that man is able to rise superior to the fruit of his action and be able to have the feeling of complete abandonment of the desire for it. It is the feeling of the surrender of one's entire self and its duties to the Eternal Self or the God within, so that to a man of this temper of mind, being and non-being, pleasure and no pleasure, life or no life, riches and no riches, power, position and other acquisitions of the world and their absence feel all the same; *in the sense that* in the varied conditions of life he remains in a balanced state of mind, in which his reason does not fade the lamp of his understanding does not flicker; and seeing *the real and its truth*, he occupies a height at which his mind and spirit are in a state of constancy and unchanging perception of truth. In such a state of mind, difficulties affect him not; failure and pains move him not; success, power and prosperity swell him not; so that in life and death, in health and disease, in joy and sorrow, in youth and old age, in royalty and subjectivity, he is one. To him all men have access, he is all men's man—a true cosmopolitan or one to whom the false distinctions of race, colour, caste, creed, religion and sex are nothing because he has transcended them all. His patriotism is universal love, his politics a world-Government in

which superiority and privilege by conquest, self-aggrandisement and power are deemed a nonentity, his brotherhood that in which all human beings are looked upon as of one blood.

Thus the Gita is an apostle of peace, because it is in a state of peace alone that the arts of the attainment of this ideal can be cultivated and fostered. The state of war is a state of unrest and draws the mind away from the purposes of life and liberation. We want on the contrary to rise into the region which transcends earthly life and makes for freedom from attachment. And *the science of salvation can only grow in the garden of peace.*

Then why war? "Then, why, Oh Krishna, are you goading me on to fight when you yourself maintain that peace is superior to war? Pray reveal this truth to my confused mind." The answer is simple. The Gita, like all other books of Indian literature, is literal as well as figurative in its narration. It indicates that on account of man's partially material nature which causes him ignorance and illusion, a war between Good and Evil is always going on, and will go on, until Good triumphs over Evil and masters it completely. The *Kauravas* and *Pandavas*, the two opposing armies in the great war of the Mahabharata, represent the sides of the *Good* and *Evil* respectively; and, decidedly, it is every man's duty to engage in this righteous war against evil and to overcome it. It is clear that Krishna the great Teacher, sides with the party representing the Good and persuades Arjuna who was at the head of this party to fight bravely against his enemy, *the Evil, no matter who and however related to him the fighters on the side of Evil may be—kinsmen or no kinsmen.* The words in italics declare the great truth that the Gita

stands for justice and knows no favouritism, patronage or partiality. Whoever does wrong has to reap the fruit of his wrong, and the disbursor of justice must be impartial even when his own kinsmen or friends are involved.

Again, this kind of war has two sides: the inner and the outer. The former represents a fight within man's own heart between his sensual and ideal nature, and inasmuch as this is the war which every one must wage for himself, it cannot be eliminated as long as the human race continues to exist. But the question really pertains to the second or outer side, namely the war in the world outside; and even this, so long as men continue to be blind to their lasting permanent good and look upon the world merely from the private point of view in its separation from the social and universal one, *so long* the war between good and evil cannot end. But even in this case the question is asked whether the war involving bloodshed is justified; and this question certainly remains to be solved with reference to the present-day movement to *abolish war.* The answer is that there is no look which speaks more *than the Gita* in support of this new movement; so that there is no doubt that war as a social institution *ought to go.* But the attempts on the part of the more sympathetic, honest and disinterested section of mankind have so far failed in achieving the object, because the more selfishly-minded class of men is loud in its cries for self-satisfaction and would not let it be abolished due to their encroachment on others' rights which they will not give up. Now if such people, by organising armies or otherwise come and encroach upon our rights and privileges, invade our hearths and homes, and

violating the higher principles of human life, truth and justice, become a danger to our institutions, traditions and culture which are admittedly good for the realisation of human ideals, then the question is raised whether it is not time to realise our duty and stand up against the wrong and be ready to fight. And the answer that the Gita gives is in the affirmative. The Gita then permits defensive war in circumstances which create a call to righteousness and condemns offensive war in every form. And once the need for a defensive war arises, i.e., if after attempting all conciliating means to avert it, we find that it is necessary and have decided to enter into it, then, it is opposed to the true nature of a Kshatriya (warrior), who has been trained into a warring personality and whose duty it is to go to war in time of need, to lag behind, whatever may be the consequences. "Once you decide to go to war, then, do your duty regardless of the consequence: *"कर्मण्येवाधिकारस्ते मा फलेषु कदाचन"*; for then it is below the dignity of a true soldier to lag behind for any ulterior reasons. But we must be sure that it is war from duty and not from the motive to gain a selfish advantage. Therefore *"First determine your duty carefully and once you definitely know your duty to go to war, once you find that Dharma-Raksha demands it, then fail not; for a call to duty is supreme and you must swerve not."*

There is yet a higher reason why Arjuna is persuaded to fight; and that is in accordance with the doctrine of Karma and based on the belief in the presence of the Divine Hand behind all the scenes of the world's great drama. "You falsely think, O Arjuna, that it is you who are killing and being killed, for it is

the Unseen Hand behind the curtain of appearances that holds the key to all these appearances." Arjuna should therefore have nothing to fear so long as his movements are controlled by the Hand of the Invisible and so long as the consequences of his action are dedicated to Him, the Prime Mover.

Nor, again, is any one really killed; for the real dweller in the body is immortal. "You are unnecessarily afraid, O Arjuna, of the death of your kinsmen; in fact no one is really born, nor does any one die." The true man is immortal and lives on through ages. "Nor can any one work the destruction of the imperishable one." (II, 17)

अविनाशी तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥

"He who regardeth this as a slayer, and he who thinketh he is slain—both of them are ignorant. He slayeth not, nor is he slain." (II, 19)

य एनं वेति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतौ नाथं हन्ति न हन्यते ॥

"He is not born, nor doth he die; nor having been, ceaseth he any more to be; unborn, perpetual, eternal and ancient, he is not slain when the body is slaughtered." (II, 20)

न जायते म्रियते वा कदाचि-

न्नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे ॥

The apparent changes are, thus, an appendage of the body alone. "Who knoweth him as indestructible, perpetual, unborn, undiminishing, how can that man slay, O Partha, or cause to be slain?" (II, 21)

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पाथं कं घातयति हन्ति कम् ॥

"As a man, casting off worn-out garments, taketh new ones, so the

dweller in the body, casting off worn-out bodies entereth into others that are new." (II, 22)

वासंसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही ॥

"Weapons cleave him not, nor fire burneth him, nor waters wet him, nor wind drieth him away." (II, 23)

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मासतः ॥

"Uncleavable he, incumbustible he, and indeed neither to be wetted nor dried away ; perpetual, all-pervasive, stable, immovable, ancient." (II, 24)

अच्छेद्योऽयमदाह्योऽयमक्लेशोऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥

"Unmanifest, unthinkable, immutable, he is called." (II, 25)

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥

"These bodies of the embodied one, who is eternal, indestructible and immeasurable, are known as finite. Therefore fight, O Bharata." (II, 18)

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीराणि ।
अनाशिनोऽप्रमेयस्य तस्माद्युद्धयस्व भारत ॥

Does the Gita permit killing then ? This question is really unnecessary, if not irrelevant. What the Gita wants is a faithful discharge of duty without care or concern for personal consequences and with the willingness to suffer everything and to make all sacrifices for its sake ; and if perchance the perception of one's duty point to the necessity of killing, 'Well, then, kill ;' although at the same time one should be ready to be killed if that is the duty indicated. What is really important

here is the necessity of realising the nature of one's duty and this is a very hard task and requires knowledge. Some men ask such questions, however, with a view to serve some ulterior motives, *as they have some private axe to grind*, and wish, on the pretext of permission from the Gita, to excuse themselves for doing everything. But in this sense we must remember the Shakespearean adage that 'the devil may quote the scripture for his own advantage.'

There may be indeed men who can with the power of their *yoga* deal with the most incorrigible of creatures and sometimes even with the most ferocious of animals and just by a sign of the hand make them powerless to do harm. A story is told of the Buddha that at one time one of his cousins, who was jealous of him on account of the great following he had, let loose a ferocious and badly drunk elephant to kill him. But the Buddha, who was then going to take his food in a place where he was invited, just made a sign of hand to the huge animal as he approached, and it is said that he quietly stood before him like a docile, domesticated animal and, during his march to the house of his host, followed him with his trunk spread out over his head for his protection ; so that the animal who came to kill him became his friend and protector.

Is it then possible that even such men may sometimes find it their duty to kill ? It is clear that the duty of such powerful men is not the same, if, perchance, such men there be. For, then, as they can do without killing, it is no more their duty to kill, their purpose being served without killing. But even here it is a question of relativity and susceptibility. There may be men worse than brutes and not suscep-

tible of such influence; and if that be so, *when such men stand in the form of an organised army* they cannot be rendered harmless until removed from the stage of human action. The Gita will not forbid killing in such extreme cases and the duty is obvious. But, as it has already been said, the knowledge of the duty on a given occasion is necessary, for it is by means of knowledge only that killing or being killed can be resorted to when duty demands it. The emphasis is on duty, and the more practical point of view is that there are multifarious vocations and that each vocation has its duties. Now this should be recognised, and in each vocation our duty understood relatively to its different occasions. The Gita recognises a division of mankind into four classes as has been said above, and this division apportions duties in an appropriate manner. But there are also emergent or casuistical duties which should be understood in their true perspective, so that they may be done at the right time. And it is on such occasions that the method of performing an action may depend on the power and capacity of the man called on to perform that action. If therefore you are luckily a sage and can avert an impending evil due to an offensive attack without killing or entering war, well then, there is no need of killing or starting a war.

It is therefore important to notice that the Gita does not enjoin a useless waste of life. It is a mistake to suppose that because killing or being killed may be indicated by duty, therefore suicide or homicide is recommended by the Gita. Far from going forward in the fight for the triumph of the Good over Evil, regardless of the chances of death in the struggle, suicide is, on the

contrary, an attempt to run away from the pain of duty and therefore to act like a coward: "He who relinquisheth an action from fear of physical suffering, saying 'painful,' thus performing a passionate relinquishment, obtaineth not the fruit of relinquishment."

Nor is a useless wasting of the body and bodily comfort indicated by this message of duty. Some persons think that trying to give pain to the body and denying it all kinds of comfort is meritorious as an aim or end in itself and not as a means to an end. But such people misunderstand the spirit of the Gita. This kind of denial is certainly welcome as a method of self-discipline and a means to attainment of self-control, or for the sake of training the mind to a readiness to respond to the call of duty whenever it comes. But without having such an aim, putting the body to pain and suffering of all kinds, with the idea that this course of conduct is in itself a form of religion, is the most mistaken way of behaviour. *On the contrary this great book would have us live in the world and in the midst of all our surroundings which are sometimes painful and sometimes pleasurable, with such an attitude of the mind as to remain free from its attachment to their fruit, so that when Dharma (Duty) calls we may leave them and we may be able to do so without regret.* Even the Buddha hesitated a little, while renouncing his hearth and home, his baby and its mother, but he hesitated because he had not yet gone through the stages of *Tapasya* (austerity or self-discipline) which he practised after he left his home and went to the forest. But when the training has been acquired such a regretless resignation should be possible in the midst of all the joys of the earth. Live in the world, therefore,

in a disinterested manner, having the fruits of the earth and yet remaining unattached to them, so that when it is time to leave them you may lose them without a tear; just as when our journey is over we leave the railway train not only without a pang, but with pleasure because we are proceeding homewards or to a place of greater importance. Let us live with the star of duty ever before us above the horizon of our worldly life and ever on the ascendant; and when this star twinkles and points to another direction, let us move with it like the sun-flower turning its face to the sun to which-ever direction he may turn.

This is the renunciation that the Gita enjoins—the renunciation not of the world or its duties requiring action, but of the fruits of that action for personal pleasure; a dedication of all activity and its fruit to God and doing them in His name, and living in the world in such a way that the mind remains unaffected by its binding influences: “He who acteth placing all actions in the Eternal, abandoning attachment, is unaffected by sin, as a lotus leaf by the waters.” (V, 10)

ब्रह्मययाधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मात्रमिवाम्बसा ॥

“Renouncing mentally all works in Me, intent on Me, resorting to the Yoga of discrimination, have thy thought ever on Me.” (XVIII, 57)

चेतसा सर्वकर्मणि सयि सत्यस्य सत्वरः ।

दुर्व्रियोगमुपाश्रित्य रुद्धितः सततं भव ॥

Such is the man, then, who sees himself and sees God, for he lives in his life the gospel of duty and becomes to others an embodiment of it. But as there is duty-to-do for all men, so is the Gita intended for all men, of all ages, professions and vocations. Every one conversant with the Indian lore knows

that human life is divided into four great periods, each of which has its duties and discipline. These are—*Brahmacharya* or the period of adolescence, education or student life during which sex-life is forbidden until 25 years; *Grahashta* or the family-life entered into by marriage; *Vanaprastha* or retirement from the worldly duties to acquire spiritual attitude for the sake of absorption into the Deity; *Sannyasa* or the renunciation of the world and its connections and relations *in toto* and acceptance of disinterested service, *Paropakara*, for the remaining period of life. These periods of life are called *ashramas* and have duties and disciplines assigned to them, which must be carried out by every man at these stages of his life.

These four periods indicate functions or duties for every human being in any walk of life he may be pursuing; for even when some men do not stick to this sort of distribution of their lives into periods, they must nevertheless follow some kind of vocation or other. Then, again, since every one in this world is found to be bound up in various relations, namely, those of brother and sister, parent and child, husband and wife, master and servant, king and subject, the social functions cannot be well performed and social peace cannot be attained unless we have good brothers and sisters, good parents and children, good husbands and wives, good masters and servants, good kings and subjects,—in one word, good citizens realising their private and public duties and doing them well by means of proper discrimination in the names of social and domestic happiness. Family and society, the world and the individual are inter-related terms and react upon each other for mutual benefit. Good individuals,

therefore, make for good families and happy homes, and the latter in their turn make efficient units of the society and respond to the requirements of a true citizenship in which the family affections expand into an attitude of love and service to the motherland and humanity at large, fulfilling at once the ideal of patriotism and cosmopolitanism, both in one. And it is for the attainment of this great height, this high peak on the mountain of human evolution that the Gita stands like a lustrous star in the firmament of Eastern literature : "Man reacheth perfection by each being intent on his own duty." (XVIII, 45)

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥

So does Krishna, the Lord, trumpet his clarion call to *Duty* and so

does the Gita, His Great Song, end declaring peace to all the world : "Wherever is Krishna, Yoga's Lord, wherever is Partha, the Archer ; assured are there prosperity, victory happiness and righteousness. So I think."

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीविजयो भृतिर्ध्रुवा नीतिर्मतिर्मम ॥

(XVIII, 78)

Therefore, O Arjuna, do thy duty without caring for the consequences.

And perchance, I hear a western muse sing in the same strain :—

"Glory of virtue, to fight, to struggle, to right the wrong,

Nay, but she aimed not at glory,
no lover of glory she;

Give her the glory of going on, and
still to be."

BUDDHISM IN JAVA AND SUMATRA

By R. C. Majumdar, M. A., Ph. D.

(Continued from previous issue)

WE may now survey a few texts belonging to Buddhism. The earliest and best-known works in this field are Sang hyang Kamahayanan Mantranaya and Sang hyang Kamahayanikan, both Mahayana texts.

The first work consists of Sanskrit verses with Javanese translation while the second consists of a somewhat free Javanese version of a Sanskrit original interspersed with a number of original Sanskrit verses. The latter text is known in several redactions. It was probably composed in the Sailendra period and modified at a subsequent date. During or shortly after Sindok's reign, in the first half of the tenth century A. D., it was further modi-

fied in a manner which has been regarded as a Hinduised or Saiva version of a Buddhist original. This in itself is of great significance, as marking an important landmark in the religious evolution of Java.

As to the two texts, one may justly doubt how far the Sanskrit original really portrays the actual faiths and belief in Java. But the selection of one or more particular Mahayana texts for commentary and translation and their currency in Java for a long period undoubtedly entitle us to regard them as giving a fair picture of the Mahayana doctrines prevalent in Java.

The Sang hyang Kamahayanikan is a much larger text than Kamahayanan Mantranaya, and as the

preamble says, is an exposition of the sacred principles of Mahayana. It begins with an admonition against austerities and torture of the body, and sums up its views in this respect as follows: "Take care of your body, because, on the welfare of the body depends happiness, happiness leads to a fixed mind, fixed mind is the means to Samadhi and Samadhi is the means to the attainment of Nirvana."

The ultimate aim is to get rid of the passions, Raga (anger), Dvesha (jealousy or envy) and Moha (infatuation). For this purpose one should not be attached to the various branches of learning such as Tarkka (logic), Vyakarana (grammar) and even the Puranas, Agamas, the religious texts of Samayakosa, Tantra, etc. One should equally avoid stories, recitations, music, dance and similar things.

But one should follow the six great virtues (Sat-paramita). These are defined as (1) Dana (2) Sila (3) Kshanti (4) Virya (5) Dhyana and (6) Prajna. Dana or gift is of various degrees beginning from the offer of food and drink to that of son, wife and even of the flesh and blood of one's own body. Sila is explained as abstention from doing evils in body, speech and mind, evils done by body being further defined as slaughter of living beings, taking of what belongs to another, sexual pleasure and telling lies. Kshanti is explained as that attitude of mind which makes no difference between friends and foes, or high or low, and which is calm and friendly even to the angry. Virya is constant effort to do good deeds both day and night. These good deeds are enumerated as the writing of sacred texts, the worship of the gods, reading of sacred texts, the installation of Stupa and images of Buddha, practice of Yoga, recit-

ing Mantras before the images of Buddhas and the Devis, contemplation of the welfare of all created beings, etc. Dhyana is explained as a realisation of unity between oneself and all other created beings, attachment to truth, and mercy for all, both high and low. Prajna is defined as the realisation that Sunya (void, emptiness) is the essence of all existing things. To these six Paramitas are added four others, Maitri (friendliness), Karuna (mercy), Mudita (joy) and Upeksha (even-mindedness) making a total of ten Paramitas.

Five goddesses represent the essence (Tattva) of these ten Paramitas. The goddess Vajradhatvisvari, wise, beautiful and devoted to her husband, is said to be the six Paramitas. Of the remaining four Locana, Mamaki, Pandaravasini and Tara represent respectively Maitri, Karuna, Mudita and Upeksha.

The author then proceeds to explain the four Yogas, taught by Dignaga, the four Bhavanas leading to them, and the four Arya-satyas. The four Yogas are belief in the existence of the Great God (Bharala) (1) in the Akasa (firmament), (2) in our body, (3) in the world and (4) in the Sunyamandala (circle of emptiness). The four Bhavanas are possibilities of getting rid of Raga (anger), Dvesha (envy), Moha (infatuation) and the Klesas (sufferings). The four Arya-satyas (sacred truths) are Duhkha-satya (truth of the sorrow), Nirodha-satya (truth of its suppression), Samudaya-satya (the truth of its origin), and Marga-satya (the truth of the ways). The ten Paramitas, the four Arya-satyas, together with Yoga and Bhavana constitute the Maha-guhya or the great mystery.

Then comes the Parama-guhya or the excellent mystery, which

concerns itself with the body of the Great God (Bharala). Here we get an interesting account of the theology of Mahayana according to the Yogācāra system. The starting point is Advaya, whose union with Advaya-Jnana created Divarupa. From Divarupa sprang Bhatāra Buddha, and from the latter originated Sakyamuni. From the right and left sides of Sakyamuni originated Lokeshvara and Vajrapani. These three had respectively white, red and blue colours and Dhvaja-, Dhyana-, and Bhuhsparsha-mudras. They were called Ratnatraya, the Buddha, Dharma and Sangha.

From the face of Sakyamuni originated Sri Vairocana. Lokeshvara divided himself and created Akshobhya and Ratnasambhava. Similarly from Vajrapani originated Amitabha and Amoghasiddhi. These five Tathagatas were named Bhatara Sarva-jnana.

From the all-embracing knowledge (Sasvata-jnana) of Vairocana originated the almighty gods, Isvara, Brahma and Vishnu. At the command of Vairocana they created the three worlds, Svarga, Martya, and Patala.

The text then proceeds to give an account of some of the Buddhist philosophical conceptions such as the five Skandhas (Rupa, Vedana, Samjna, Samskara and Vijnana), the five Bijaksharas (Aum, Hum, Trau, Hrih, Ah) ; Trikhala (Raga, Dvesha, Moha) ; Trimala (Artha, Kama, Sabda) ; Trikaya (Kaya, Vak, Chitta) ; Triparartha (Asih or love, Punya, Bhakti) ; Panchadhātu (Prithvi, Appu, Teja, Vayu, Akasa) ; Pancharupaskandha (Kalala, Arbuda, Ghana, Pesi and Prasakha) ; Panchajnana (Nishprapancha or Sasvata, Prabha-svar or Adarsana, Grahya-grahaka-rahita or Akasamata, Sarvadharmā-nairatmya or Praty-

vekshana, and Kṛtyanussthana or Kṛtya-jnana).

The text concludes with an account of the Tathagata-Devis or the female counterparts of the Buddhas. These are Dhatvisvari, Locana, Mamaki, Pandaravasini and Tara, wives respectively of Vairocana, Akshobhya, Ratnasambhava, Amitabha and Amoghasiddhi. The last four goddesses have as their essence (Tattva), Maitri, Karuna, Mudita and Upeksha. The first two, Dhatvisvari and Locana are really one in essence (Tattva). They are co-workers of Vairocana, possess Sasvata-jnana, and have the forms of the omnipotent *vi*, Satvabajri, Ratnabajri, Dharmabajri, and Karmabajri.

This short account of the text would give us a fair insight into the leading conceptions of Mahayanism in Java. Its close resemblance to and minor differences from, the form of the religion current in India are interesting subjects of study but cannot be attempted here. Specially noteworthy is the attempt to bring the Hindu Trinity, Isvara, Brahma and Vishnu, into organic relation with the Buddhist Pantheon. It is also remarkable that these Hindu gods are admitted to be the creator of the three worlds. We thus get a valuable evidence of the syncretism of the gods of different sects which formed a conspicuous feature of the religious spirit of the age.

A more popular but degraded form of the Mahayana doctrine in Java is preserved in the Kamahayanā-Mantranāya. It contains a short preamble, followed by forty-one Sanskrit verses with Javanese commentaries. The preamble refers to the mystic syllables Aum, Ah, Hum and also to their equivalent words 'Paramartha, Kaya, Vak, Chitta and Vajra.' The first verse

is a sort of introduction in which a preceptor addresses his disciple, "Come, my boy, I shall teach you the Mantrācāryanaya rules of Mahayana (Mahayanam Mantrācāryanayam Vidhim)." This Mantrācāryanaya is evidently a full form of Mantranaya, the title of the book. This Mantranaya has been rightly identified with the Mantrayana. About its nature and origin Waddell observes: "The excessive use of the mystic Mantras, consisting mostly of unmeaning gibberish, resulted in a new vehicle named the Mantrayana which is a Tantrik development of the Yoga-phase of Buddhism." It teaches that one can attain the Buddhahood by the mysterious knowledge of Kaya, Chitta and Vak.

As a matter of fact, the text is throughout devoted to an exposition of the Tantra cult both in its theoretical and practical aspects. The ideal of the attainment of Buddhahood is clearly expressed in the following verse :

एष मार्गवः श्रीमान् महायानमहोदयः ।

येन युयं गमिष्यन्तो भविष्यथ तथागताः ॥

"This is the famous Mahayana system which yields both material and spiritual bliss (Bahya-adhyatmika sukha, as explained in the Javanese commentary) and by following which you will become Tathagata (Buddha). A clear reference to the five kinds of sensual enjoyments is continued in the following verses :—

नास्ति किञ्चिदकर्तव्यं प्रज्ञोपायेन चेतसा ।

निर्विशोकः सदा भूत्वा प्रभुङ्क्त्व कामपञ्चकम् ॥

The plain meaning of the above seems to be that a votary who has attained Prajna, can do everything and should always fearlessly enjoy the five senses. The Javanese commentary on this verse is a characteristic one. It says that since it is difficult to avoid Karma, he should work for the possession of the high-

est spiritual knowledge and the sensual enjoyments are forbidden to him.

It is definitely said in other verses that one should not torment his body by austerities (तपोभिः नातिपीडयेत्) but should become a Buddha by following pleasurable ways (यथासुखं सुखं व्रियम्).

There are references to Mandala and several verses refer to the high honour which should be shown to Guru (preceptor). The Guru is equal to Buddha and should never be despised. A devotee should dedicate to his Guru not only his own life but also his son, and even his wife, not to speak of material wealth. For while Buddhahood is normally attainable only by immense troubles through millions of births, the Guru enables the disciple to attain Buddhahood even in this life. Thus we read :

यश्चावमन्येदाचार्यं सर्वबुद्धसमं गुरुं ।

सर्वबुद्धावमानेन नित्यं दुःखमवाप्नुयात् ॥

नित्यं स्वसमयाचार्यं प्राणौगपि निर्जर्मजेत् ।

अदेयैः पुत्रदांश्चैव किम्पुनर्विमर्शयैतलः ॥

यस्मात् सुदुर्लभं नित्यं कल्पासंख्येयकोटिभिः ।

बुद्धत्वमुद्योगवते ददातीहैव जन्मनि ॥

The text concludes with the exulting description by the Guru of the Buddhahood to be attained by the devotee on that very day.

अथ वः सफल जन्म यदस्मिन् सुप्रतिष्ठितः ।

समाः समा हि देवानामथ जाताः स्वयंभवः ॥

अशामिपित्ता युष्मन्तः सर्वबुद्धः सर्वज्ञिभिः ।

त्रैधातुकमहासाय्ये गन्धविपनयः स्थिताः ॥

अथ मारं विनिर्जित्य प्रविष्टाः परमं पुरम् ।

प्राप्तमयैव बुद्धत्वं भवद्भिर्नात्र संशयः ॥

In addition to the above, the text of Kamahayanam Mantranaya contains clear references to Mahayanist conceptions of various Buddhas, and particularly to Bajrasattvas. The

esoteric character of the teaching is clearly indicated by a verse which forbids the devotee to communicate the secrets of Vajra, Ghanta and Mudra to those who do not belong

to the Mandala. It is not necessary to go into further details, but on the whole the text gives a very interesting picture of the Tantrik form of Mahayana, called Mantrayana.

(Concluded)

[From the author's forthcoming work, "Ancient Indian Colonies in the Far East, Vol. II—Suvannabhumi or Malayasia (Malay Peninsula and Malay Archipelago)."]

THE SYSTEM OF THOUGHT REVEALED IN THE BHAGAVAD GITA *

I LOOK upon it as a great honour and privilege to be asked to address the members of the Sanskrit Academy on the system of thought in the Bhagavad Gita. The Gita forms an integral part of our scriptures from which all our notions of Vedanta are derived and takes equal rank with the Upanishads and the Brahma Sutras. Each of these sources has unique virtues of its own and they confirm or supplement one another. The Upanishads lay stress on Knowledge and Meditation. The Sutras give a systematic and rational exposition of the Great Truths and the Gita discloses the spirit in which they are to be applied to practical life, the spirit of love and devotion which ought to inspire our acts and purposes. While the central truth is never lost sight of, we find in the Gita no abstruse principles elaborated by subtle reasoning, no conscious attempt to justify every point by reference to a higher scriptural basis, but an insistence throughout on the control and purification of mind, on single-hearted devotion and on righteous action, in a tone of absolute authority warranted by the situation. Its teaching is modulated to suit the capacity of all and the popularity it

has won is due to its theological aspect and the prominence it assigns to devotion, above all meticulous and mechanical performance of works and a passive absorption in abstract speculation. The generality of men and women delight in concrete images and crave for a Personal Being to whom they would offer worship in all meekness of soul.

In dealing with the subject of this paper, namely the system of thought expounded in the Gita, I know I am sailing not on "smooth seas" but on tempestuous billows created by the numerous and powerful interpreters whose conclusions are at open war with mine. A word on interpretations will not be out of place. Now, interpretation of scripture is no doubt necessary and helpful to comprehension, but its guiding principle must be furnished by Life, not by Scripture. Otherwise we shall be involved in the fallacy of mutual dependence. One part of the scripture cannot be reconciled with another part, apparently opposed to it, except by subjecting both to interpretation. Surely there must be an external standard by which we judge the statements. We are not unthinking

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machines to accept the arbitrary doles from the hands of the interpreter who, as a man, ought also to depend on some objective criterion on which he relies for common acceptance. What is this objective standard? It cannot be tradition which is many-tongued, being subject to change by time and social contingencies and divisions. It cannot be individual predilection which will not appeal to all minds. It cannot be perception or inference, as these are confined to a narrow part of Life, while the Truths disclosed by the scriptures relate to all Life. The only trustworthy point of reference, the only basis on which all interpretations must take their stand, if they are not to be of a merely scholastic sort, must be Life and Experience as a whole. The dicta of Texts must be checked by experience which includes our intuition of the three states, waking, dream and dreamless sleep. A harmony between these two terms of the equation establishes the authority of the scriptures, whose service in enabling us to realise the highest Truth becomes thereby invaluable and incontrovertible.

In my work entitled 'VEDANTA or THE SCIENCE OF REALITY' I have endeavoured to show by reasoned steps that the voice of Life is clear in pointing to the unmistakable unity which it presents, and which is in perfect accordance with the teaching of the scriptures. The system of Truth is known as Non-Dualism or what I call 'Vedic Monism.' Its main doctrines briefly are (1) the empirical reality of the Non-Self, (2) the absolute reality of the Self, and (3) the identity of the individual soul with the Supreme Spirit or Pure Consciousness. To explain the appearance of the Non-Self a

principle is assumed known as Maya, and a Ruler known as Iswara. Since this implies the reality of Maya and God as distinct entities, the reality so granted is only of the empirical grade, for all assumption of empirical life is due to ignorance of our real nature, to realise which is to dispel that ignorance and get rid of the fancied second element. All, then, which appears to favour multiplicity, God, Maya, the external world and the human soul—are, both collectively and individually, in the highest sense, Reality which abhors a second entity. This knowledge that we are essentially Brahman, or Reality, strikes at the root of narrow views based on selfishness, and is the foundation of ethics. This Higher Self is of the nature of Bliss, as displayed in our instinctive love of Self; and to recognise it in others is to bring about social harmony, for no one will be inclined to harm himself. It paves the way for spiritual and moral perfection, and no higher destiny can be conceived for man. Action based on desire leads to pain; and the soul is visited with repeated births and deaths, so long as desire originating from ignorance is unextinguished. I shall now proceed to show that the divine utterances of Lord Krishna inculcate beyond doubt this doctrine of Vedic Monism. To imagine that they endorse Dualism or Pluralism or Qualified Monism, is to seek the pitfall of grammar and misapplied logic, and ignore the straight road of facts and reason. The path of devotion which the Gita emphasises, demands, not that the manifold must be absolutely real, but relatively so, is real for the time being; and devotion is not only perfectly possible but only possible on the supposition that the soul and God are essentially identical, as otherwise no reason can be shown why

God must be merciful to man, or how man can cultivate the deepest love to an alien entity. The popular figures of speech by which God is represented as Father, Mother, Protector and Grandfather, would still leave a chasm of distinctness unbridged, and no real comfort or consolation can be achieved by an afflicted soul, or depressed heart, from metaphorical conceptions. God is our Saviour, because, in truth He can never cease to be our Self. We can never cease to love God, for He is our Own Self.

Some scholars are of the view that the Gita teaches mysticism. The stress laid on meditation on God and the reference to Samadhi would seem to support the position. But this meditation is simply a theistic form given to the various meditations dealt with in the Upanishads, and is evidently meant for those that wish to be engaged in some kind of mental activity sanctioned by scripture which they regard as the practical way in which to intuit metaphysical truth. If they attain to Samadhi or trance, they feel their end accomplished. But as all meditation presupposes duality, the activity is still within the region of Karma and therefore of ignorance, and can never take the place of direct knowledge. In the Gita, accordingly, we find knowledge elevated to the first rank, and the Lord identifies Himself with the Jnanin.

We may here dispose of the question how far Sri Krishna's system was influenced by (1) the Upanishads, (2) the Sankhya, and (3) the Bhagavata systems. As to the first, verbal reproduction of the views of the Upanishad Seers, is an incontestable evidence of their influence, and I believe that the fact is indisputable. As to the second, references to *Prakriti* and

the *Gunas* place it beyond controversy that the Sankhyas can claim a reasonable share in determining the position of Sri Krishna. One pre-eminent feature, however, should not be lost sight of. Whereas the Sankhyas declare the independent reality of Prakriti, side by side with that of Purusha, so that their view is plain, unvarnished dualism, Lord Krishna concedes to it but a subordinate place, and makes it subservient to the Will of Iswara. And as He claims that the whole phenomenal world, dyed in the different colours of the *Gunas*, proceeds from Himself and is absorbed in Himself, He becomes the only Reality, and Monism is left intact. Coming now to the Bhagavata system, I must insist that its existence previous to Sri Krishna has got to be wholly discounted. It is putting the cart before the horse. Although in the uncertain condition of Hindu chronology, it would be dangerous to dogmatise, yet having an eye to facts, I must say that in the Gita there is very little justification for the view that the system known as the Bhagavata preceded it and influenced it to any sensible extent. On the contrary, the omission of Sankarshana, Aniruddha and Pradyumna, which are names imbedded in the technics of the Bhagavata system, and the absence of the doctrine of God's embodiedness, are irrefragable evidences of Sri Krishna's system being totally innocent of the Bhagavata touch. "All this is Vasudeva," is too wide a statement by itself to support that system exclusively. In the Vishnu Purana, incidents in Sri Krishna's life are pointed out in which He acquired the various names by which he is now known and the names Sankarshana &c., as those of members of His family, occur in it. The more probable view is that Sri

Krishna Himself is the origin of the Bhagavata system which developed after him into all the details which characterise it. Its popularity was increased by its emphasis on the independent reality and distinction of the souls and matter, and on theistic devotion which appealed to the emotions, and demanded no intellectual strain, in any high degree.

To determine the system of Truth advocated by Lord Krishna we have to bear in mind the epic setting in which it is disclosed. Arjuna, placed between the two forces, marshalled on opposite sides, casts his eyes on the figures of the Great Heroes who were to take part in the fatal fight. There were Drona, Bhishma, other relations and friends ready to sacrifice their lives in the struggle. Naturally, Arjuna is overcome by humanity, throws down his weapons and exclaims, "How can I, Oh Lord think of slaying my preceptor and my own grandfather who are entitled to my reverence and affection? How can I knowingly commit this atrocious sin? I should sooner die myself than engage in such a brutal act. I feel I am confused. I know not if it is not preferable to retire from the field, even at the cost of my life. My sense of Duty is disturbed and I would fain withdraw from the contest. Do tell me, O Lord, what I'd better do." The poet's sense of humour is notable here. Although the smoothness of the flow of Sri Krishna's words, pregnant with wisdom, is never ruffled, He is shown to have been rather warmed to a mild heat on two remarkable occasions. This is one of them. "Whence," says Sri Krishna, "this wretched hesitancy at the wrong moment, which no self-respecting man would approve, which slams the door of Heaven in the face of the Hero approaching it and which

would redound to your eternal infamy?" The second occasion presents itself at the close of the Lord's teaching. "If you fail," the Lord warns, "to follow my directions, you will surely make your way to perdition." With these exceptions, the current runs smooth and deep throughout.

Now let us ponder the situation. Arjuna does not wish to kill Drona, Bhishma and others. He does not solicit a discourse on philosophy. But the Lord knows that Arjuna's error lies deeper. He has confounded the physical body with the Spirit. Drona is not the figure standing before Arjuna's eyes, but the Spirit which lies within. Now Arjuna has to learn that though the physical appendage may be subject to change and destruction, the Spirit is eternal.

If so, Lord Krishna's first care must be to disillusion Arjuna of his grave error and unwarranted sorrow. The soul was to be shown to be eternal and the body perishable. Accordingly he addresses himself to the task, and throwing himself into the common category of souls, denies the non-existence at any time, of himself, of Arjuna, or of the royal heroes. He then makes an axiomatic statement that the real can never cease to exist, nor the unreal ever have being. In illustration of this truth, he says that the soul, which is a reality, can never perish and the body, being unreal, must be subject to destruction. The terms in which the soul is described—immortal, all-pervading, uncognisable constant, immutable—are such as can be indifferently applied to the finite soul or the Absolute Spirit. This indiscriminate depiction of the soul would have created the greatest confusion, if Sri Krishna meant to draw a sharp line of distinction between the individual soul and the Supreme Self. Besides, it would not

be pertinent to the occasion to refer to the Divine Nature at all. Arjuna showed no solicitude to know the nature of Iswara. His anxiety lay with the fates of Drona and Bhishma, who were but individual souls. Lord Krishna's directly launching into panegyrics on the glory of God's being would have been particularly out of place. Yet the Gita is called *Brahma Vidya* or the Science of Brahman, and there are many texts in which Brahman is named and identified with Sri Krishna Himself. In the whole work we never meet with a question from Arjuna relating to the nature of Brahman except incidentally at the beginning of Chap. VIII, arising from the Lord's suggestion at the end of Chap. VII. This fundamental fact must receive our first consideration in disposing us to affirm or deny the identity of the soul with God.

Besides this circumstantial evidence, there is that of the intrinsic nature of the soul itself, which is the basic argument, a clincher, on which its eternity is founded. Lord Krishna describes the soul as "*Aprameya*" (II, 18), uncognisable, "*Drashta*" (XIV, 19), the Seer, and Himself as "*Sakshi*" (IX, 18), witness, "*Atman*" (X, 20), Self. Now the concept underlying these terms does not by its very nature admit of plurality. It baffles all the commentator's ingenuity and learning to smuggle plurality into the concept. "*Aprameya*" is that which cannot be an object of knowledge, being the eternal subject. The mention of this characteristic feature of the soul within the body is portentous. It knells the conception of plurality. "There is no other Seer than the *Atman*," declare the Upanishads. *Nānyōtōsti drashta*; '*Drashta*' or witness can be but one. '*Self*' cannot be pluralised as, to the Self, all else is "*Non-Self*." Hence if

the soul is *Drashta*, and God is the *Witness*, they can be but one, for, a distinction between them is unimaginable. Also the characterisation of the soul as '*Nirguna*' is just in keeping with its nature as the witness. For the soul as witness naturally isolates itself from all qualities and *Gunas*, of all attribution.

The third evidence is in the form of authoritative statements made by Sri Krishna Himself. In II, 45, the Vedas relating themselves, as they do, to the *Gunas*, Arjuna is urged to rise above them. Now it is impossible to conceive plurality in the plane in which the *Gunas* are wholly absent. In II, 72, Arjuna is advised to attain to a position of desirelessness by true knowledge which Sri Krishna calls the stand in Brahman, for, that would secure the Peace of Brahman. ब्रह्मी स्थितिः, ब्रह्मनिर्वाण (II, 72). In III, 42, a profound psychic analysis is made, in which we rise from the objects to the senses, from these to the mind, and then to the intellect and lastly to the Reality beyond. The guiding principle is one of greater and greater inclusiveness, and of a nearer approach to Unity from multiplicity. From the infinity of the objects, we are led to the senses which are definite in number, from these we are taken on to the mind with its multiple functions, then to the intellect with its judgments, and lastly to the unchanging Witness, the deepest element in man, the all-inclusive '*Self*.' The realm of plurality is thus transcended and we are set down on the shore of Reality, Bliss-Eternal. One commentator on this profound teaching which is a variant of what is to be found in the Upanishads, identifies the sense-objects, mind, *Buddhi*, *Mahat*, and *Avyakta*, with *Parvati*,

Rudra, Sarasvati, Brahma and Lakshmi; and intimates that Sri Krishna's aim is to show the superiority of Vishnu over all these deities. This unfortunate blinking of the real issue has frightfully punished itself. In an analysis of man's nature, his very soul fails to claim a place—a tragedy of scholasticism to which the history of thought scarcely furnishes a parallel. The pernicious tendency reappears in Chap. XIII where the division of all existence into Kshetra and Kshetrajna, is confined by the commentator to God and inanimate nature, to the utter exclusion of the individual soul. Another commentator regards the whole group of the senses, etc., to be foes to the struggling soul, and the greatest of the foes, greater than the intellect, is desire, which Arjuna is enjoined to vanquish. On this line of interpretation, we should expect the mention of Rajoguna, parent of desire, as the worst of the lot. Besides, "Kama" being a mental function cannot overpass the mind in its entirety. Such interpretations miss the essential truth conveyed by the verse, namely, the identity of the soul, as witness, with Reality.

Lord Krishna's Statements

In IV, 10, the enlightened one is stated to have attained the nature of Sri Krishna or the Godhead. In IV, 14, those that realise that God is unaffected by acts or is unattached to results, are said to be themselves not bound by action (Karma). This is impossible unless the identity of the nature of both is presupposed. In IV, 24, it is said that he who identifies all accessories of sacrifice, the sacrifice, and the sacrificer himself with Brahman, attains to Brahman. In V, 2, the self of the Yogin, is identified

with the Self of all beings. In V, 24, it is said that the Yogin, who realises the light within himself, being Brahman, attains to the Peace of Brahman. In VI, 14, Sri Krishna says, "The Yogin ever absorbed in the contemplation of Brahman, attains the highest bliss characterising Me (Sri Krishna)."

Extracts

- IV, 35. Thou wilt see all beings in thyself and likewise in Me.
- VI, 27. The pure-minded Yogin who is Brahman, attains the highest happiness.
- VI, 31. The Yogin who meditates on Me lives in Me, the Lord, for he is established in Unity or Identity.
- VII, 18. The enlightened is Myself (the Lord).
- X, 20. I am the Self residing in the heart of all beings.
- X, 37. I am thou among the Pandavas.
- XIII, 2. Know Me as the witness in the body.
- XIII, 16. I remain undivided among beings, though seeming to be divided.
- XIII, 18. Knowing this, one attains to My nature or essence.
- XIII, 28. He who perceives the one Lord dwelling in all beings as their Self cannot harm another, for the Self cannot harm itself.
- XIII, 30. Who perceives that the manifoldness of beings has its locus in the One, attains Brahman.

- XIV, 19. When the soul as the witness refers all agency to the Gunas and realises what is beyond them, he attains to My nature (Godhead).
- XIV, 26. My devotee transcends the Gunas and becomes fit for Brahmanhood.
- XVIII, 16. He that looks upon the *secondless Self* as the agent is deficient in understanding.
- XVIII, 20. That is pure knowledge by which the undivided One existing in all beings is realised.
- XVIII, 55. My devotee enquiring into My nature, and knowing Me as I really am, enters Me.

It may occur to one that the Lord's statement that the Jiva is a part of Himself,—in XV, 7—militates against the idea of perfect identity. But we must not overlook the fact that the Jiva spoken of is the Spirit individualised by the mind, the senses and the body, and acting in Time and Space; and a Jiva is certainly one among many such. But the Spirit, which is the essence of the Jiva, which is not limited by the *Upadhis*, cannot be divisible or partible by Time, Space or any other circumstance; and this indivisibility of its nature is explained in both XIII, 16 and XVIII, 20, particularly because, the witness

cannot be conceived to allow of division. The concept of Reality as the witness is thus the keystone of the monistic edifice and no arguments or interpretations can prevail against this fundamental law of thought.

The charge of Solipsism is easily met. When one realises himself as Brahman, he identifies himself not as one being with another, but with all Reality. For Brahman includes all, and, as individuality is so transcended, there will be no unreality to be negated or vetoed.

The opponents of Non-Dualism may set some store by the division of Purushas into Kshara (the Varying), Akshara (the Constant) and the Supreme Atman, the Highest, different from the two former. But this distinction need not present any difficulty, when Purusha in its primary sense is understood to be the witness dwelling in the heart. As there can be no other witness, the term Purusha applied to the rest is only by courtesy, and the Atman's title to it is established not by comparison but by its absolute nature. For there can be nothing common between the witness and the objective element. *Uttama* Purusha would only mean Purusha in reality. Thus the Gita indubitably teaches the identity of the individual soul with the Supreme Spirit. The reader who cannot break with his own nature or cease to play the role of witness, must realise himself to be Lord Krishna.

(To be continued)

NOTES AND COMMENTS

A Shastric Challenge

The Hindu of 20-12-33 gives a report of a lecture delivered at the Madras Sanskrit College premises the previous day by His Holiness the Sankaracharya of Puri on "The Present Situation." Just prior to this there had been published an account of an open challenge thrown out by certain learned Shastris and Pandits to Mahatma Gandhi to meet His Holiness by appointment, and discuss with him, on the basis of the Shastras, the justification for demanding the admission of Harijans into the temples of the orthodox party. If the Mahatma was worsted in the duel, he was, as the spirit of chivalry must dictate to him, to make public acknowledgment of the blunder he had been committing all along in preaching his pet dogmas. The challengers ensured the acceptance of their challenge by the Mahatma by issuing it in the name of the latter's "sincerity," regard for "truth," etc., etc. In spite of the generous intentions of the scholars, the public of Madras were not destined to witness what would have become a meeting of "modern gladiators," although they were moving in circles which often crossed and even overlapped.

We were unable in this instance to make out whether the challengers meant that they were economising the personnel of the whole show by constituting themselves the judges as well, or they were prepared to make either of the combatants, and preferably the Sankaracharya, the sole authority to decide the issue. It was not known also whether they had in mind another

alternative, a very democratic alternative and one consistent with the gladiatorial shows of good old Rome, to make the spectators themselves, although undoubtedly inferior to the challengers or the combatants in point of learning, to sit in judgment and announce who won.

Un-Sanatanist Jumbling up

Anyway, as the parties did not meet as intended, the Sankaracharya's performance had perforce to end in a few studied strokes. His Holiness began by pointing out that in modern India "all the various branches of life, religious, political, social or economic, had not merely been mingled together but actually jumbled together." "There was a time," he reminded his hearers, "when they had great leaders of the Congress, beginning from Dadabhai Noworojee, insisting that the Congress should deal with purely political and economic matters and absolutely refrain from interfering in matters relating to religion and to socio-religious order." But "at the present day they had, in the name of the Congress, persons encroaching on the field of religion and socio-religious affairs of the various communities." "This jumbling up of socio-religious questions with politics has been responsible for sounding the death-knell of nationalistic politics in the country." This pronouncement he was competent to make, "having been and still continuing to be a Nationalist with nationalistic views all the time." His settled opinion and advice to the country, therefore, was that "Indian nationalism could only be built on the basis of injunc-

tions and prohibitions contained in Sanatana Dharma."

With due deference to His Holiness' learning and authority we beg to point out some serious flaws in his reasoning. If His Holiness has been, and can continue to be, a nationalist all the time, and this involves no contradiction to his evolution into a religious leader at the present time, why should not the same privilege be conceded by him to others who are yet in the Congressite stage of nationalism and are "picking up" the threads of religious life, although they may not aspire ultimately to blossom into World Teachers? Religious men can lawfully preach and organise in matters national or political, for H. H.'s own "scientific reasoning" ended with his declaration that "Indian nationalism could only be built on the injunctions and prohibitions of Sanatana Dharma" and with an appeal to all Sanatanists to "organise" their forces forthwith. The question now is whether Mahatma Gandhi and "others," individually as nationalists of a particular type, or collectively as the Congress, are entitled to "mix up" politics and religion—the "pure" religion which, on H. H.'s own admission, condescends to form an alliance with society and create a "socio-religious" category, but refuses to "touch" the same society in the matter of its governmental machinery lest it should form an unorthodox "politico-religious" category!

Sanatanic Precedents

Well, if we are to judge from precedent, not merely of H. H., but also of the old heroes of Sanatanic mythology, "mixing up" appears quite lawful. Krishna, the religious Teacher who taught his Gita on the battlefield, was throughout

a politician and "King-maker," and the same might be told of Rama, son of Dasaratha and slayer of Ravana, Bali and Tataka. Any reader of the Mahabharata will also be struck by the fact that the best discourse on Dharma proceeded from the lips of Bhishma lying on his bed of arrows,—Bhishma who carried off princesses from the place of Swayamvara for the sake of his brother, Bhishma who acted as "King-preserver" all along, and even fought to the last on the side of wickedness although he knew that his Lord himself was on the opposite side. There is no need to mention King Janaka, for his is an oft-quoted example showing that religion and "other" affairs can be "mixed up."

On analysis we shall find that "mixing up" has been of great significance in the life of the pious Hindu. To him there was no airtight compartment among the Purusharthas necessitating, for instance, that he should look upon Artha and Kama as having no business to "encroach upon" Dharma or *vice versa*. In the pursuit of the Purusharthas every activity was to be performed, not merely lightly but fully "mixing up" religion. For "Man attains the Highest Good by doing all his actions in the spirit of 'offering' to the Lord." Indeed it has been told of the Hindu that he eats "religiously," sleeps "religiously," and does everything else "religiously." How is he, then, consistent with Sanatanic "injunctions and prohibitions" to cease carrying on his educational, economic and political schemes and campaigns "religiously"?

Rigidity seen Less where Profit is More

The truth is that religion has ever been making itself elastic enough to

cover every conceivable act in life, be it the first or subsequent shaving, the first or subsequent marriage, or meeting and dealing with people, or eating, dressing, travelling about, etc. Naturally whenever a new force was generated in society or an innovation was attempted it has been religious orthodoxy's special characteristic invariably to take fright and make violent protests; but it has nevertheless yielded and cooled down finally on coming to know of the material advantages certain to accrue from such yielding. Study in English schools is a case of this type. Manu lays down clearly that "The Dwija who, not having studied the Vedas (as prescribed), tries to acquire other forms of secular learning, is degraded to the status of a Sudra with all his progeny in this very life-time" (II-168). Yet with what rapidity of adaptation the orthodox mind has come to consider Vedic study as perhaps too "light" an item to be allowed to stand in the way of education, high, higher and highest—education accompanied, in the beginning, by a compulsory vaccination of "poisons" no doubt, but bringing in due course Artha and Kama, which, according to the convenient and "unmixed" compartmental theory, can with perfect equanimity be clean divorced from religion!

Actual Level of Enforcers

Now, however, the printing press has made the scriptures accessible to all, and people have begun to find that these books aim not at perpetuating distinctions between man and man on the ground that they have bodies, but at unifying them by making them conscious, first of their own "soul nature" and then of their Eternally *Pure Common Background*. It is also seen that the Smritis which the orthodox party

bring forward to support their treatment of the Harijan, were primarily meant solely for checking the undue competition, etc., of the upper castes who alone were then considered eligible to read them. His Holiness himself laments that "The moment they fell down from Sanatana Dharma they had declined all round." All impartial observers will realise, in addition, that these same upper castes have now given up ninety per cent of the *essential* principles of the Smritis (like entering on the stages of Vanaprastha and Sannyasa), and at present retain intact only the holy resolve to enforce the maximum possibilities of the "law" upon the defenceless Harijan. It is quite well known how the Adi Sankara and the Advaitic school of Vedanta interpreted the Vedas in their own way; even now the mutual bitterness of the various schools must be manufacturing "poisons" in the fanatically boiling blood of many of their respective followers, although we suspect there may be in some quarters a temporary rallying around the "Banner of Advaita" to combat the Harijan movement. What crime is there, then, if modern "scientific" reasoning of the Congress camp proposes to interpret some of the Smritis and if necessary, refute and overthrow them? There is only one reply possible: That the Mahatma and "others" who support the Harijan are not "religious men" of the type that can be safely allowed to interpret the Shastras. Well, if this position is taken up without sufficient proofs, reasoning will be substituted by dogmas.

Inevitable Multiplication

His Holiness, we read, dwelt "elaborately on the question of castes". Multiplicity of castes, ac-

cording to him, was a "necessary and inevitable consequence of the existence of four castes. If all had been of one caste it would have been a different matter, but even if there were only two castes, there were bound to be any number of combinations therefrom." This is tantamount to saying that even in their best days Sanatanists were constitutionally incapable of adhering strictly to marriage, etc., "within" the prescribed circles. It would also lead to the unwelcome inference that the practice of this "splendid" Dharma which, in the inimitable words of H. H., "has been conquering not a few mighty enemies nor many feeble enemies," and could lead its votaries to the *summum bonum* of life, Moksha, was yet never, and will be never, able to conquer this single enemy, *viz.*, the habit of "mixing up" in the matter of marriage! When therefore we see H. H. using "scientific reasoning" and exhorting his flock not to "fall away from the knowledge and practice of Sanatana Dharma," we wonder whether we shall be witnessing anything but a fresh enthusiasm on the part of the hearers to imitate their ancestors and continue the "inevitably" Sanatanic multiplication of castes by a theoretical marriage "within" the same caste!

The Poison Theory

Once the castes were formed, however, all further contacts had to be shut off, for we are told, with the force of a revelation, that "poisons have been discovered in human being by modern scientists, where it was not individual but tribal poison, and had to be taken into account not merely for purposes of marriage, nor merely for purposes of associating in social

functions, but even for purposes of approachability. There was such a tremendous difference between blood and blood, race and race." And with the same breath we are assured by H. H., that "there was no question of inferiority or superiority involved. The question simply was whether two bloods were of such a nature as might be mixed up without injury to the race." Granting this theory of "poisons" and absence of inferiority and superiority, we wish to know what scientific research has been made with qualitative and quantitative tests, etc., to prove that Harijan blood is of such a nature that the blood of the Sanatanist group, with its "inevitable" non-condemnable habit of "mixing up" by Anuloma marriage, will develop injurious and fatal poisons when Pratiloma marriage is attempted. Experiments *must* have been made with Harijan and Sanatanist blood; else the particular assertion of H. H. that "Pratiloma caste alone was described as untouchables; modern science has its own confirmatory evidence" would be without "scientific" basis. It would at any rate be quite interesting and profitable if, under the able guidance and unerring spiritual vision of H. H. and other certified religious Teachers, a scientific association is tagged on to the Sanatanist party to publish periodically the results of *actual* research into Harijan "poisons" and their alleged effects upon the four "God-made" and more than four thousand "Sanatanist-made" castes.

In all this "jumbling up" talk of poisons, etc., one misses the main issue shining once through H. H.'s question: "If the Avarnas had no faith in Sanatana Dharma, were the Sanatanists to offer them bribes

to keep within its fold?" Even admitting that poisons may get "mixed up" to the detriment of the race (Sanatanist?) by inter-marriage, what actual experiments have demonstrated that Harijan poisons are so deadly that by a few minutes' approach in a temple, the poisons of Sanatanists would acquire race-ruining properties? We do find that every approach of Harijans *real*, and of Harijans *transformed* into Mussulmans and Christians, necessitated by train journeys, marketing and school studies (the modern money-making Sadhana for most Sanatanists too) is tolerated and connived at by the orthodox. Are Prayachittas, like doses of Panchagavyam, administered to neutralise these "inevitable" con-

tacts? If it is true that some holy remedies have been in use throughout these ages, then why not extend their use to effectively neutralise the contacts of Harijan poisons expected to take place in temples as well? Or does research reveal that Harijan poisons are more irremediable than "small pox poisons," etc., which every Sanatanist schoolboy, even, complacently takes directly into his blood through vaccination and other processes compulsory in the earlier stages of life-pilgrimage in modern times?

Anyway, Sanatanists, nationalists and "religious" men of all types will eagerly await further developments, scientific and philosophical, of this "Poison Theory" of castes.

REVIEWS AND NOTICES

ROMANCE OF THE FORT OF GWALIOR: *By Hem Chandra Rai, M.A., Ex-Senior State Secretary, Sirmoor State, with a Foreword by H. L. O. Garrett, M.A. (Oxon), I.E.S. Price Rs. 1-4-0.*

In this little monograph of 74 pages the author has set out in clear, accurate historical detail, what he characterises as the romance of the Fort of Gwalior. Yes; it is a romance. The origin of the Fort, according to tradition and folklore, is romantic and its subsequent history is equally romantic. This famous rock-fort which lies on the confluence of the high roads into Central India from the North is a stupendous structure and is described as "the pearl in the necklace of the castles of Ind." As for its origin, it appears that Dev Nag, the last of the Nag Bansi Kshatriya kings who ruled over Central India and Bundelkand in the beginning of the 3rd century A.D., was overpowered by Torman, the Kutchwaha general of Gopal Rai, a neighbouring potentate. Gopal Rai was so pleased with his general that he granted him and his heirs a large fief in perpetuity, round a flourishing village

named Sehonja, situated at a distance of 30 miles from the present site of the Fort. Thakur Sur Singh, one of the lineal descendants of Torman, was afflicted with leprosy, but like all true Rajputs, he was a keen lover of the chase. While out on a hunting expedition one day he was overcome with thirst and fatigue, but no water was to be seen anywhere near. Suddenly he descried a holy man, an aged Sadhu, whom he begged for a drink of water. The Sadhu not only helped Thakur Sur Singh to quench his thirst in a neighbouring spring, but also advised him to bathe in it. As soon as the Thakur dipped himself in the water of the spring he found himself cured and clean. At the command of the Sadhu, Thakur Sur Singh widened the bed of the spring, built a masonry tank over it and erected a fort round it about the year 274 A. D. The ancient spring of water is now the pucca built Suraj-Kund inside the Fort of Gwalior. It is unnecessary to follow the fortunes of this interesting Fortress. It has passed through many vicissitudes. "First the Rajput fortress,

then the Bastille of the Moghuls, its ramparts have more than once rung to the foot of a British sentry. It played its part in the Great Mutiny also, and was the scene of the last stand of the mutineers under the warlike Rani of Jhansi. Today it stands a venerable relic of the past, the precious possession

of the historic House of Scindia." This quotation from Mr. Garrett's Foreword sums up in a few words the history of the fort from the time it was founded by the Rajput, Thakur Sur Singh, to the time it was handed to the House of Scindia, the friend and ally of the British. A. S.

NEWS AND REPORTS

Miraculous Saving from Fire

On the night of November 22nd, 1933, a devastating brush and forest fire, which had started the night before, swept over the Ananda Ashrama, Swami Paramananda's beautiful Peace Retreat in California. By the grace of God, however, it spared the lives of the resident members as well as all the buildings with one or two minor exceptions, and the beehives. Writes Sister Dovamata in *The Message of the East*: "These lovely mountains, fragrant, sequestered, upon which the Ashrama has lain like a jewel, will never more lure the eye and invite the soul as they once did. They lie stripped and naked, bare to the bone, and generations must pass before men will see them again as they were. The setting is gone, but the jewel remains, glowing with a new lustre, vibrant with a new meaning. Beauty can be reborn, and on that night of terror when it seemed that all was lost, it was reborn in an ethereal form of enduring loveliness, built from the faith, the devotion, the unshakable poise and consecration of the human beings concerned—the men and women resident there, and the hundreds of fire-fighters who with magnificent courage were ready to be consumed in their efforts to save the place and the people." Ananda Ashrama stands strengthened by what it has been through.

About the terrors of the fiery ordeal the Sisters wrote: "The fire began this way. George left the Cloister at half past eight to go to bed. He hurried back to say there was a terrific fire quite near us...It was in the Bissell property just next to Oak Canyon...The fire crept nearer and nearer. We

gathered together a few holy things that we would not have destroyed...Men were working then on the fire from our end. Although Mr. Bissell's place lay waste and was still smouldering, he came to help us. They put their picked men from the Fire Department here and gave us the finest fire-fighters they had.

"Through the night we watched the fire creep down the mountain-side to the reservoir and to the tunnel. They caught it just before it reached the reservoir and a hundred feet below the tunnel. At dawn it seemed as if the fire had abated and the danger passed.

"Firemen began to come down the mountain-sides to refill their canteens with water. Hilda offered them hot coffee. That was the signal. On her own initiative, she opened a commissary department, and with the help of Mrs. Rhail, Sister Achala, Jessio, Amala and Alice, served one continuous line of men coffee, potato soup, bread, fruit, eggs and fried potatoes from Wednesday morning until Thursday noon. There was plenty of dish-washing and plenty of serving.

"We felt the danger over but the firemen did not. All Wednesday afternoon they were making preparations for a possible return of the blaze. They laid over a mile of fire-hose around the property...They stationed men all along the line and at sunset the much feared wind came up at fifty miles an hour. We could see Oak Canyon a blazing furnace. Flames leaped fifty feet in the air, then spread to Quail Canyon. Then they crept up the back of the Canyon to the reservoir the roof of which caught and fell in. The flames leaped across to the unburned part of Ward

Canyon, went further over towards the Temple. The solarium went down, the barn was threatened, the stone-house was on fire. Ward Canyon was a fiery furnace.

"As soon as the alarm of the fresh outbreak reached us, every one went to his post. George let loose the animals and tried to chase them to the vineyard...He stayed with them until the flames passed. They came within fifteen feet of the barn, but he kept it wet and saved it. Mr. Kissan watched the Community House and Lower cabins...Mr. Carlson guarded the upper cabins and garage. George acted as foreman...All the men were wonderful. The women were busy feeding the men and looking after the Cloister. In a short time the fire-engines and tanks began to come up the hill.....Later the fire-hose was burned in two and they had to stop to mend it. Our water (the Ashrama has its own water supply from the hills) did wonderful service and did not give out.

"As soon as the cry of new fire-outbreak was given, I went to the Temple to pray and guard the holy things...I refused to leave until Sava came to guard the Temple....Those few minutes out off all chance of escape: flames were on every side.

"In a moment the fire-chief came in and said, 'The fire is going to strike us, but we will do our best to save you.' He spoke very quietly and went out. Then there was a roar and shower of flaming cinders, a rush of flame. We sat and repeated the chant until the whole house seemed to vibrate with it.....In an instant the bushes on the front terrace bank were aflame. The flames leaped twenty-five feet up into the air. Twenty picked men around the house lay on their faces and kept the hose playing on the vegetation and the windows. They literally risked their lives.

"In a short time the fire-chief returned and said in almost trembling voice, 'The fire has gone over you and your lives are saved.' The next morning he said to me, 'You have a mighty fine lot of people up here. The way they have gone through those two days is wonderful.' And another fireman said to Alice, 'We boys have been talk-

ing about you people. Although we do not know anything about your philosophy, we said it must be pretty fine to make people like you.'...All the men with one voice said it was the Hand of God that saved us: they had little hope of doing so....

"We are the one green spot in a desert of ashes and every one who looks up at the Ashrama says, 'It is a miracle, a miracle!'.....

"When morning dawned, the Ashrama property lay waste, nothing but charred branches of bushes, scorched trees and white ash. Ward Canyon was completely burned. Oak and Quail Canyons were gone, all our supply of wood for many years was burned, several thousand books in the store house and all of Sava's book supplies were gone, and yet we were safe and the beauty of the Ashrama is not wholly lost. It was a great miracle to have the flames leap over us and not burn the vegetation or houses.".....

To complete the picture one must needs have a glimpse of Swami Paramananda in his Vedanta Centre at Boston. On the night of the 22nd the Swami retired early, after conducting the usual weekly class. "He spoke of feeling strangely restless, even weary; also the next morning at six-thirty he was expecting as his guest Swami Nikhila-nanda...of New York."

At one o'clock, midnight, came the telephone information of a wire—signed 'Ashrama.' It read: 'Terrific fire on Bissell property. Going up mountain, North east wind. Pray.'

In the dark he (Swami Paramananda) listened to the message...Then very quietly he said, 'All right.'...

When the third wire reported "Danger abating," a great weight seemed to slip from the Swami's shoulders and the Centre breathed again. "It was then that the long distance telephone was mentioned again.....Little did he know, as he spoke to the Sister at the other end of the wire, and to the little group clustered around her to get the echo of his voice, that they were about to face the supreme crisis of their fiery ordeal, that even then the flames were burning the telephone poles, which shortly afterwards crashed to the ground, cutting

the Ashrama off from outside contact, and from electricity.

" 'Never mind if the whole Ashrama is wiped out,' the Swami told them, 'take no risk. Your safety is paramount.'.....at midnight, when he tried once more, the wires were silent, and the only word that came was from the Central, that the house had been abandoned and the people had all left. This was disquieting, and the more so because at half past ten o'clock the fourth wire had reached him.....'New outbreak. Oak, Quail Canyons gone. Valley in flame. Feel safe.' He had smiled at the anomaly—'Valley in flames. Feel safe.' But his heart yearned over his Ashrama children..

"About 11 A.M. a friend who was calling, announced that she had just seen a newspaper with a big headline about the California fire. It said that a hundred and seventy men were trapped by the flames, so that they could not get out and no one could get to them..... The household could only guess how these reports were torturing the Swami's heart—the depth of his inward prayer. He grew very silent, deeply indrawn, but did all the things that had to be done with a dignity and a control and a careful attention to detail that never wavered. He was a true King Janaka, watching his kingdom burn to ashes with magnificent detachment of spirit...As Swami Nikhilananda expressed it afterwards, he exemplified the great ideal of the Bhagavad Gita—equal-mindedness in pain and pleasure. Yet he was suffering profoundly. The human side of him recalled a recent tragedy in Hollywood, when a score or so of men had been trapped by just such flames, and had burned to death. He knew that if his workers had left the Ashrama and even one of them were conscious, word would be sent to him. In desperation one of his household wired a La Crescenta friend, the eminent artist, Mr. Seymour Thomas. The reply came within the hour: 'Ashrama all safe from fire. No buildings burned.' This brought assurance. But why was there no direct word? Why?

"One o'clock came—two—three. There were many in the kitchen now, assisting the Swami, who was stirring the big cooking pots. Four o'clock!

The doorbell rang. One went to answer. It was the longed-for wire! "the wire announcing how all was safe and the buildings were intact except stone-house, solarium, etc.

"As the words were read aloud, the Swami's face was lighted with a great exaltation. 'I always told you,' he said, 'that they were golden souls, and now the fire has proved it.' The tension broke and tears flowed freely from many eyes, with a sense of thankfulness of awe and wonder."

While addressing the group at the Vedanta Centre of Boston on the morning of 26th November, Swami Paramananda referred to this "Miracle of Faith" and said amidst other things: "Sometimes I have heard a person say with a sense of pride, 'I have the faith I was protected, but my neighbour was consumed.' Do not allow your faith in Divinity to cause you to feel set apart from your fellow-man, even when you feel that he is walking in blindness. It is misguided superiority complex."

Announcement

The Tithi-Puja in connection with the 99th Birthday Anniversary of Sri Ramakrishna Paramahansa will be performed this year on Thursday, 15th February 1934. The public function will be held on the Sunday following, i.e., 18th February.

R. K. Mission Earthquake Relief in Muzaffarpur

Immediately on receipt of the news of the terrible earthquake havoc in the Muzaffarpur District, the Ramakrishna Mission despatched its representatives to Muzaffarpur on the 17th January to organise relief. They have wired to us that they have started work. Acute distress is prevailing,—shelter, food, water and medical relief are urgently needed. Further details will be published in due course. Contributions in aid of the sufferers will be thankfully received and acknowledged at the following addresses:

1. The President, Ramakrishna Mission, Belur Math P. O., Dt. Howrah.
 2. The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.
 3. The Manager, Udbodhan Office, 1, Mukherji Lane, Baghbazar, Calcutta.
- (Sd.) SUDDHANANDA,
21—1—34. Secretary, R. K. Mission.



Let me tell you, strength is what we want, and the first step in getting strength is to uphold the Upanishads and believe that "I am the Atman,"

—Swami Vivekananda

THE VEDANTA KESARI

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HINDU ETHICS

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यो न पूरयितुं शक्यो लोभः प्राप्त्या कुरुद्वह ।
नित्यं गम्भीरतोयाभिरापगाभिरिवोदधिः ॥
न प्रहृष्यति यो लोभैः कामैर्यश्च न तृप्यति ।
स लोभः सह मोहेन विजेतव्यो जितात्मना ॥
दंभो द्रोहश्च निन्दा च पौशुन्यं मत्सरस्तथा ।
भवन्त्येतानि कौरव्य लुब्धानामकृतात्मनाम् ॥

Covetousness, O best of Kurus, is like the ocean that can never be filled by the constant discharge of even innumerable rivers of immeasurable depth.

But that covetousness, which is never gratified by acquisitions and satiated by the accomplishment of desires, should ever be conquered by a person of cleansed soul, along with the folly which invites the heart to the unrealities of the world.

Pride, malice, slander, crookedness and base rivalry are vices, O descendant of Kuru, that are to be seen in persons of uncleansed soul under the domination of covetousness.

SHANTI PARVA (Ch. CLVIII, 12, 13 and 15)

SRI RAMAKRISHNA THE GREAT MASTER

By Swami Saradananda

By his mere will or touch the Master could awaken spiritual energy in others; an instance—the incident on the first of January in 1886.

IT was the first of January in 1886. A little more than two weeks ago the Master had been brought from Calcutta to a garden house on the North of the city, belonging to Sreejut Gopal Lal Seal, son-in-law of Rani Katyayani. This change of place was according to the advice of Dr. Mahendralal Sarkar. The doctor's idea was that the atmosphere of the locality of this garden house, being much purer than city atmosphere, might effect some improvement as regards the Master's cancer. A few days after this shifting, Dr. Rajendralal Dutta came to visit the Master and prescribed *Lycopodium* (200) which showed some good result. But, nevertheless, since his coming here he had never come down from the first floor or walked about in the garden. On this day as he was feeling much better, in the afternoon he expressed his desire to take a short walk in the garden. Hence the devotees were specially in a joyous mood.

Swami Vivekananda was at that period imbued with an intense spirit of renunciation. He had given up all desires for worldly welfare and was living with the Master and going through various practices

under his guidance for God-realisation. Whole nights he was spending under a tree by the side of a fire, deeply engrossed in meditation, prayer and study. A few others also, as for instance, Gopal the junior, Kali (Swami Abhedananda) and so forth, were assisting him in these practices by supplying the necessary things and engaging themselves too in prayer and meditation according to their respective capacities. The lay disciples, busy as they were in their worldly affairs, could not remain with the Master at all times. But they would come as often as they could make time and spend a day or two with the Master occasionally. Moreover they arranged for food and other necessities for those who had devoted themselves entirely to the service of the Master. It being New Year's Day, there was public holiday. So, many of the devotees now assembled in the Cossipore garden.

It was three o' clock in the afternoon. The Master with a loin cloth and a thick shawl, both with red borders, a shirt, a cap with a flap covering the ears, and his usual slippers on, came slowly down the steps and after having a look at the down-stairs hall, went out through the western gate for a stroll along the garden walks. Some of the lay disciples saw the Master thus going and followed him with great delight.

Sreejut Narendranath (Swami Vivekananda) and other young men, tired with their whole night vigil, were taking rest in the small room adjoining the hall. Seeing the devotees following the Master, Sreejut Latu (Swami Adbhutananda) thought it unnecessary to proceed with him any further. So he turned back and engaged himself in cleaning the Master's room and sunning his bedding, etc. with the help of another young man.

Of all the lay disciples Sreejut Girishchandra had the intensest devotion in those days. Once the Master told the other devotees in high appreciation of Sreejut Girish's unparalleled faith, "Girish's faith has exceeded all measures. Hereafter people will be struck with wonder at the sight of his high spiritual attainments." Impelled by his strong faith and devotion Girish would thenceforth always look upon the Master as God Himself incarnated on earth for the salvation of humanity and publicly express his belief before one and all though forbidden by the Master to do so. Girish too was present on that day. He was engaged in conversation with Sreejut Ramchandra Dutta and some other lay disciples under a mango tree.

The Master, surrounded by the devotees on all sides, was slowly proceeding along the spacious garden path towards the gate when in the midway he saw Sreejuts Ramchandra and Girish by the roadside under the shade of the mango tree and thus addressed Sreejut Girish,

"Hallo Girish, what have you seen (about me) that you talk about so glibly (that I am a divine incarnation and so on) before anybody and everybody?"

Though thus interrogated all of a sudden, Girish did not waver in the least in his faith. With great reverence he stood up and coming near the Master on the road, knelt down at his feet and said with folded palms and choking voice, "What more can my humble self speak of Him whose glory even the great sages like Vyasa and Valmiki failed to exhaust with their description?" At this uncommon faith of Girish, the heirs all over the Master's body stood on end and his mind soared up to high spiritual planes; he was merged in Samadhi. Girish too, mad with joy at the sight of the divine glow on the Master's face, began to sprinkle his body again and again with the dust from the Master's feet with repeated shouts of 'Glory to Ramakrishna.'

Meanwhile the Master's external consciousness partly reappeared and with a divine smile on his face he looked at all the devotees present and said, "May you all have illumination! What greater blessing can I give unto you?" This assurance of redemption made the disciples quite beside themselves with joy. Some began to prostrate themselves before him, others to offer flowers, and some others to touch his feet. When the first man who thus touched his feet stood up, the Master passed his hand over the devotee's chest from the bottom upwards

with the blessing, "Let there be illumination!" The second, the third, the fourth—all the disciples present were thus blessed with his touch one by one. This brought about a unique revolution in their thoughts. Some began to laugh, others to weep, some to meditate, and some others, themselves filled with joy through the grace of the merciful Master, began to call aloud the other devotees that they might also come and partake of this divine grace. Surprised at this loud noise and the shouts of "Glory," the monastic disciples left their rest or work in hand and hurried to the spot to find the devotees thronging round the Master and behaving like lunatics, and at once understood that the same divine power that would appear in the Master at Dakshineswar out of mercy for particular individuals, was again manifested that day before the whole gathering for showering his blessings on all of them together. By the time the monastic disciples reached the place the Master reverted back to his usual mood.

The experiences of the Devotees in consequence of the Master's Touch

Later, on inquiry it was known from the lay disciples regarding their realisations at that time, that some felt a sort of intoxication like what one feels under the influence of hemp, and a sense of joy along with it; while others had a vivid perception within themselves of the Divine Form which they used to

meditate upon every day without ever being favoured with Its vision. Some perceived some unique current of energy proceeding upwards, as it were, and simultaneously with it, a feeling of delight. Some others saw a sort of light, never experienced before, whenever they closed their eyes, while their minds were filled with a sense of bliss. Though the visions, etc. of each of the devotees differed from those of the others, all of them had a common experience of being permeated with divine bliss. Not only that. They all knew equally well that these unprecedented mental changes and realisations were produced by the Superhuman Power residing in the Master, which was transmitted to them through the physical touch. Among the devotees present, there were a few whom the Master refused to touch with the remark, "Not now." On that day of universal rejoicing these people alone felt themselves unlucky and miserable.*

It was beyond anticipation when the Master would bestow his divine touch and on whom

This fact also was revealed by this incident that there was no knowing when the Divine Power would manifest Itself through the Master and for whose sake. It is doubtful whether even the Master himself could foresee it when in his usual mood.

* These persons too were on another day favoured in the same way by the sacred touch.

TO THE ASPIRANT AND HIS CRITIC

When the means to union have been steadily practised and when impurity has been overcome, enlightenment takes place, leading up to full illumination.

(*Yoga Sutras*)

Prevention of Duping

MANY people are under the impression that a life of meditation is a mere show, a pretence whose underlying motive is a desire to become the object of the reverent gaze of the public and secure from them a reputation for piety with the utmost ease. To arrive at such a conclusion is quite natural when one's contacts with religious men have been restricted to particular groups or types, and when, in the few cases in which closer observation and scrutiny became possible, the veil of holiness was often seen to slip down revealing the dissembler beneath. Dissemblers there have been, and there will be, in every walk of life as long as there is a chance of gaining much from a society which happens to be credulous and chooses to remain so in spite of repeated experiences of being exploited. The only unfailing remedy to purge society of impostors in the religious line is for society itself to acquire an intellectual grasp of the essentials of religious practice and learn to recognise which of the persons moving about or staying within its jurisdiction lead a life of genuine spiritual endeavour. Till general education progresses to such an extent, dupers are bound to flourish; but the evil can be minimised if, instead of condemning meditative

life itself, the already educated members of society would make a thorough study of the principles of mind control, realise its possibilities in the case of proper aspirants and make effective arrangements to see that society as a whole is benefited as individuals evolve with the facilities provided.

Where the Critic may Err

It has to be borne in mind, however, that all cases where the mantle of holiness has appeared to slip down need not necessarily be instances of fraud. For it is quite possible for slips to occur not merely in the case of the raw beginner in spiritual life, but also in the case of persons who have been long "in the field" and whose persistent inner struggles to achieve self-mastery have been rewarded with a fair measure of success in many of the items of daily conduct. Habits of a long-standing character have enormous power of resistance; and even the most well directed attempts at overpowering them cannot achieve victory *on all fronts* as quickly as the aspirant himself or his critics may desire. It is thus perfectly possible for a person who is endeavouring to attain complete mastery over his mind in half a dozen directions to find himself occasionally slipping in one of them while his vigilance, kept ablaze all the

time, is powerful enough to burn up the resistance offered by the rest. If a critic, unable to fathom the depths of the struggle within such an aspirant and to appreciate the conquests being effected by him, happens to scan only the horizon in which the slips are occurring, he is sure to commit the grievous mistake of branding the heroic soul a fraud. Criticisms, to be fair, must in all such cases, be based upon observations carried on sympathetically over a sufficient period of time, and embrace not merely the slips and the intervals between them but also the battles won and the resistance overcome in each. The experienced eye can readily see the manly efforts the sincere put forth to quell their mental storms, and does invariably translate its criticism into words of encouragement, if not of benediction, to relieve the excessive strain entailed by the struggles.

Depression Misinterpreted

Often, too, in spite of unwavering sincerity and vigilance on the part of the aspirant, there do come to him periods of what may be called "depression" characterised by an apparent lack of interest, and it may look as if he has given up the quest for ever. Nay, the behaviour may be in such striking contrast with the previous declarations and attitude of the man that the undiscerning critic may even be deluded into the conclusion that he had never been a seeker at all. But this outward expression of indifference, this standstill, in most cases turns out

to be the result of "permanent settlements" being accomplished deep down in the recesses of the aspirant's personality. The very conception of a "spiritual" as opposed to a "worldly" life, that gave him the initial impulse to embark on a course of arduous struggles, was the direct outcome of a new sense of values that dawned on his mind. He thought, perhaps, that a life of prayer and of service like the one which, he believed, was led by some saint whom he had either met or read about, would be the source of greater satisfactions to him, of greater "bliss" or "ecstasy" than he felt himself enjoying at the time. This would no doubt constitute a stimulus of sufficient strength to start him on the spiritual path; but certainly it would not be enough to make him understand forthwith all the implications of genuine "prayer" and of "service". A period of steady practice, however, is bound to bring about an expansion of his awareness and to make it so subtle as to enable him to discover new meanings in situations and actions which he had hitherto been regarding as "common" and devoid of any spiritual worth. He might, for example, realise that many of his dealings with his neighbours had all along been conducted on a basis of indifference or of scorn, flagrantly contradicting, though unwittingly, the mood he was trying to keep up during the moments of his daily religious practice. Such a realisation must set up a variety of

conflicts in the sincere aspirant, conflicts which can cease only when a "re-assessment" has taken place and he overcomes all hesitation to bring his accustomed responses within his widening spiritual vision for analysis, modification, neutralisation or sublimation. It is a pity that this period of "labour" and inactivity preparatory to the birth of a new outlook, is often misinterpreted and classified as the product of an irremediable spirit of laziness or an unpardonable shirking of normal responsibilities. In a sympathetic atmosphere, on the other hand, with kind suggestions lighting upon him like the gentle dew upon the blades of grass, the aspirant gets over this period of "confinement" in an amazingly short time, and emerges with a broadened heart and a greater readiness to serve.

Defects of the Aspirant

It is of course not the critic alone that is liable to go wrong in his estimate, for the chances of blunder and pitfall are much more in the case of the aspirant himself. Indeed almost all the failures in meditative life are due to maladjustments on the part of the aspirants, and not unoften to their ignorance of the main principles of mind control. For many the immediate occasion for resorting to a life of prayer and meditation may be some domestic calamity or some bereavement which shook them rudely out of their habitual outlook and made them painfully conscious of the Higher Power that shapes all human ends. A good number of these that

"labour and are burthened" would undoubtedly work upon this initial experience of the transience of earthly pleasures and utilise all subsequent incidents to purify their motives until the quest of Truth dominates other aims in life, and pervades their entire inner being, as incense does the House of God. But we do find that in a fair number of cases the enthusiasm gets spent up after a few days of manful endeavour, and in spite of "protesting" much, they slowly succumb to the silent pulls exerted by old loves and old hatreds upon the as yet unrecognised strands of their personality. The old passions, choked as it were by the newly risen hankering for self-purification and driven to stand at bay and fight for their very existence, appear as though pooling their resources and bent upon making a desperate effort to re-establish their once undisputed sway. Unable to locate the source of this fresh resistance, and not having acquired the skill to overcome it by systematic steps, many an aspirant finds himself compelled to revert to his old habits and to extend his eager hand once again across prickly contacts of the earth for a few cooling drops of enjoyment to sprinkle upon his overwrought nerves. It certainly gives some consolation to think that all is not lost, and that a rude shock or two more from nature would invariably fan into flame the covered-up embers of the previous spiritual struggles. But for the present, at any rate, the mood has changed and

the man has to that extent failed. Thus failure comes when the strength of initial emotions subsides and the aspirant has let slip the opportunity to analyse his personality, take stock of its contents, and, like any wise man of business, get rid of the undesirables and procure more of the desirables.

Imaginations and Contact of Thought-forms

For, success in meditative life does not differ from success in other spheres of human activity in respect of the thoroughness with which the right steps are to be ascertained and applied as occasions arise. The strange consequences of attempting exercises in meditation without understanding and trying to set right the defects of one's mental equipment have been beautifully illustrated by Mrs. Bailey in her valuable book, *From Intellect to Intuition*, to which we referred some time back. In a chapter entitled "The Need for Care in Meditation" she speaks of how students often misinterpret the phenomena of the lower mind and tell, for instance, of a "rapturous encounter with the Christ or with some Great Soul, who appeared to them when meditating, smiled at them," asked them to be "of good cheer," and so on and so forth. "They thrill to the event," she adds, "they record it in their diary, and they write joyously to me that the occurrence is a most momentous happening in their lives." She then adds a significant remark, "It may be, if they

handle it right and learn its lesson." But has the student really seen the Christ? By way of reply she tells us that as the creative imagination of the student slowly unfolds, it often becomes possible for him to see just what he desires to see, even if it is not there at all. Due to his eagerness to make rapid strides in meditation and due also to the strenuous efforts he puts forth, he has probably become awake or aware upon what she calls "the psychic plane," the plane of vain imaginings, of desires and their illusory fulfillments. "Thoughts are things" and the world of illusion has in abundance thought-forms not merely of the Christ but of many other great and revered Teachers, built up by the loving thoughts of devotees down the ages. The aspirant, "working through his own psychic nature (the line of least resistance to the majority), contacts one such thought-form, mistakes it for the real, and imagines it saying to him all the things he wants said." After quieting his brain, he has gently slipped across the border into a psychic or negative condition in which the imagination slowly begins to function on the basis of the latent desires with the result that he seems to hear the magnificent words of recognition for which he has been yearning. This example is closed by her with the interesting comment that even if the students are so advanced and so highly evolved as to win the privilege of making such a contact, "the Master would not waste His time and theirs by

patting them on the back and pronouncing high-sounding but inane platitudes. He would improve the brief moment by pointing out some weakness to be eliminated or some constructive work to be undertaken."

World Teachers to Come

Often the latent ambition of the aspirant, when unsublimated, assumes gorgeous attire and struts forth before the world with a show of pomp and grandeur. It is not uncommon to find some aspirants declaring, for example, that during the solemn hours of their meditation, a "Force" outlined to them a great work that they had been chosen to carry out, perchance a new message that they were born to give and to which the whole world was to listen, or an invention by which humanity as a whole was going to be benefitted in the future. "Gladly," says Mrs. Bailey in a humorous vein, the aspirant "grasps the mantle of the prophet, and with unshaken belief in his capacity, his ability to influence thousands, even if he is relatively impotent to influence those around him at present, he prepares to carry out his divine mission." Let us listen to her remarks and watch the sequel. "In one year," she says, "three 'World Teachers' who have been studying meditation in some school or other, made application to the group with whom I was associated. This they did, not because they wanted to carry their meditation forward, but because they felt they would be happy to have them

'feed' into the group some of the many hundreds they were to be instrumental in saving. I had to decline the honour, and they disappeared, and nothing has since been heard of them. The world still awaits them. Of their sincerity there is absolutely no doubt. They believed what they said. Neither is there any doubt of their being hallucinated. All of us are in danger of being deluded in just the same way, when we start to meditate, if the discriminating mind is not on the watch, or if we have a secret longing for spiritual prominence, or suffer from an inferiority complex which must be offset."

Inspired Writings

Another effect of meditation, and a prevalent one in these days, says Mrs. Bailey, has been the tendency to flood the world with so-called inspirational writings. "Men and women are busily writing automatically, inspirationally and prophetically, and giving to the public the result of their labours." Issuing from diverse interior sources, they yet appear curiously alike; "they indicate a lovely aspirational spirit"; and though, of course, they tell nothing new they show remarkable similarities to the writings of ancient mystics. Some contain prophecies, too, as to future events—"usually dire and dreadful, and seldom, if ever, of a happy nature"—foretelling great and immediate cataclysms capable of frightening the world. "Their name is legion" and certainly they "carry much comfort to the writer and make

him feel he is a great and wonderful soul." Whether what they record is good or bad, comments Mrs. Bailey, whether happy, "which it seldom is", or unhappy in character, and whether they generate fear and foreboding, "it is all psychic stuff" and in no way "indicates the revealing quality of the soul." Mrs. Bailey should not be misunderstood as denying the possibility of a few of these sincere aspirants having made a "real contact with the soul." They have perhaps had a flash of its omniscience but are swept off their feet by the very wonder of the vision and knowledge which, as it were, they "stumbled upon". They have a grossly exaggerated estimate of their capacities. Their brain is totally unable to "measure up to requirements"; there are aspects of their life "upon which the light may not shine; there are secret faults which they know but cannot break; there is the desire for fame and power; there is ambition." Hence "they crash through their failure to see the personality as it is."

Importance of Preparatory Steps

Pilgrims travelling on the path of meditation have thus to equip

themselves with something more than mere sincerity. For as Mrs. Bailey rightly puts it, meditation can be very dangerous work and may land a man in serious difficulties. "It can be destructive and disrupting" and it can do more harm than good if a person enters upon it without a proper understanding of what he is doing and where it will lead him. Just to love God and worship Him is not entirely sufficient. It is no doubt a step in the right direction, and a very important one too, which many may not be able to take; but devotion "unbalanced by good sense and brains," and unaccompanied by a cleansing of the main strands of the personality, "leads to much stupid action and much unconsidered effort." Many are the wrong notions to be removed, not only regarding the ultimate goal of meditative life and the important landmarks on the way, but also regarding—and this is of vital importance—the qualifications which an aspirant must necessarily possess before he can expand his powers of awareness with the help of graded exercises in formal meditation. These preparatory steps we shall discuss on a future occasion.

RESISTANCE TO EVIL

By Nicholas Roerich

“**D**EPART from evil and create good”, ordains the apostolic wisdom. In this short canon is contained two definite actions: “Depart” and “Create”. Here “Create” does not mean only a departure. “Depart” and unfailingly “create good”. The departure from evil is but half the work. But also “create”, make, build well, as a counterbalance to evil. It is indicated thus tersely and absolutely to create bliss. Without action, without consciousness, without striving of the spirit, there can be no achievement and fulfilment of the covenant. But how often for the sake of self-satisfaction this vigorous and commanding covenant has been transformed into a bitter departure, inflexible in essence! If one make a departure, is the good already created? No, dear readers, would not this be too easy? For the good, it is necessary also to exert all the forces of the spirit and body. The good is not a nut demanding only a strong tooth. Not out of thoughtlessness, nor of a drowsing consciousness, shall good be created. The pastures of good must be sowed and harvested according to the covenants of the apostle in the true omniscient knowledge of life. And let us raise another question: when is there more sweat upon the brow, in the time of sowing or of the harvest? The very same untiring call towards active labour is spread through all the apostolic calls. Because evil by its nature is active. It departed from good and in this departure already manifested the sustenance of activity, which means that the counterbalance must also be active.

Evil is self-assertive because it cannot otherwise attract to itself. So also must good and bliss affirm themselves, because without works, these are dead.

The apostle ordains not the battle with evil—thus exalting the enemies—but creatively to build bliss. Light does not battle with darkness but consumes it and forces it out. But for such a victory there is demanded an attacking swiftness of light. And what swiftness and irresistibility? The apostle ordains a noble resistance to evil through the construction of an act of great bliss which, like light, pierces and disperses the darkness of evil. Of course without resistance and aggressive action evil will inevitably overtake retreating bliss, because all space is full. By retreating we therefore enlarge the field of the enemy.

How then to define evil? The eastern wisdom indicates it in the following way: “The resistance to evil is manifested as one of the fundamental qualities of those who seek Hierarchy. No physical property offers resistance to evil, but the spirit and the fire of the heart create an armour before the cunning of evil. But how to understand evil? Of course, it is, first of all, destruction. But the replacing of a new and better house for a crumbling one is not destruction. Destruction means decomposition which brings an amorphous condition. Such decomposition one must know how to resist. It is necessary to find the strength of the spirit to conquer the fear which is characteristic of non-resistance

to evil. Thus let them be ready to resist evil."

As a voice of prophets wisdom forewarns: "Are there not enough earthquakes? Are there not enough disasters, storms, frosts, and excessive heat? Has not the fiery cross been raised? Have not the stars shone by day? Has not the fiery rainbow glowed? Are there not enough signs which continue to multiply? But mankind does not want to know the manifestation before the reality amidst chaos. Thus let us not insist upon a visible sign when doubt has blinded the people. But amidst the blind and deaf ones are the children of fire. To them we are sending the signs that they should discern the approach of Light."

Thus again without the realisation of what happens, without activity, we should again succumb to evil. Again we shall touch the senseless destruction with the disgusting return of amorphousness and unmanifestness. Who has the right to return into the darkness of the unmanifest that which has been manifested by the greatest creativeness? Who in the name of darkness can then extinguish the light? And was it not indicated to form and deepen one's consciousness by actions? Without consciousness how shall we understand where is bliss? Sir James Jeans has remarked that if typewriters would be given to monkeys, perhaps in a million years of unceasing and accidental thumping they would also type out a sonnet of Shakespeare. But what would be the value of this unconscious thumping?

A blind archer who shoots his arrow into the space may also sometimes get his prey, but he shall not be party to this success.

For millions of years mankind has spread the space with arrows,

but only a few of them are sent consciously in the name of bliss. And therefore instead of a crowding out of the darkness, we have disturbance and self-destruction in a greater measure. Let us acknowledge with full conscience whether mankind has lightened or solved its daily problems. Just the opposite. All are in debt, materially and spiritually, all are overmortgaged, so one cannot even establish where is the end and the beginning of this universal mortgage. Even materially people have lost account of their possessions because they have subjected them to an unlimited amount of burdens invented by themselves. Just as with a business contract in which they wanted mechanically to foresee all the conditions and amidst those overburdens they calculated five-fourths instead of four-fourths—to one whole. Without the realisation of bliss the meaning of outlines is being lost.

What then is bliss? If evil is decomposition and lethargy, then bliss must be construction, creativeness, complete understanding of general usefulness. The same wisdom ordains: "Labour, create bliss, revere the Hierarchy of Light. One may inscribe this canon of ours even upon the palm of a newborn child. Thus the beginning which leads to light is not complicated. In order to accept it, it is necessary to have a pure heart."

And still further: "I shall tell the zealots and hypocrites about treason. They regard treason only a matter of thirty shekels, but they forget that it exists in every blasphemy and slander. One should not think that a hateful word is not treason. Namely, malice is often inseparable from treason and slander. The one black tree nurtures these shameful branches. And the

fruits shall be as black as the roots of shame. It is necessary to tear oneself from the horror of malicious words."

Thus is separated the darkness of evil from creative bliss. One of the most interesting chapters in technological studies is that concerning the resistance of materials. One can easily translate these calculations into the language of human relationship and receive instructive conclusions about the vitality of resistance. Whoever wants to die shall die most easily of all. Vitality is in wholeness, in motion, in permeating the space. Permeating the space with bliss, with the sending of thoughts of bliss, we receive a cosmic support for our resistance to evil. In this magnetisation there is received an energy which grows unlimitedly, therefore bliss-creativity is the most worthy and practical occupation. And how many possibilities, great and small, measurable and immeasurable, contain bliss-creativity in themselves! And how many purely medicinal values the prophylaxis of bliss carries in itself! Besides, in its substance, bliss-creativity, like progressive energy, directs us unalterably forwards. In this sacred progression, no darkness is feared.

Let us not forget that the very same apostolic wisdom which speaks about "the spirit" which consoles,

also affirms "the indignation of spirit." Without this sacred indignation the waters will not revolt and no healings will result.

Yow know that the most active safeguard at night from leopards and tigers is a powerful electric light. The spawn of darkness retreats in dread and disappears, when the flood of light is directed fearlessly into its eyes. The human heart irradiates a still more powerful light. This ray transfixes the darkness if the indignant spirit has shot it unwaveringly without grey doubts.

Swami Vivekananda, this powerful lion of Bliss and Light, explained the same resistance to evil in his exposition of Karma Yoga. His benevolent teaching is indeed a real noble stronghold.

"The deadly eye" of the Yogi is unfailling if he defends bliss. But the Yogi is not a Yogi if he falters in bliss. The chief thing is not to extinguish the "electric" light of the heart. Before its glow, all the off-springs of darkness will retire. They will retire and array against themselves everything which they prepare against bliss.

Resistance to evil will be that noble action which was ordained by the highest teaching. From the noble magnetisation of energy is born that exalted refinement which is manifested by the foundation of Culture.

UNITY OF RELIGIONS*

By Swami Jagadiswarananda

DR. Bhagavan Das needs no introduction to the Indian readers. He is a profound thinker and the eminent author of a number of books of acknowledged scientific merit. His brilliant treatise on psychology of emotions earned him fame both in India and abroad about three decades ago. Since then it has run into several editions and has been translated into French, Spanish, Dutch and Norwegian.

Dr. Das has deeply penetrated into modern western thought as well as ancient eastern wisdom and has the remarkable dexterity of interpreting the profound wisdom of oriental seers into the scientific language of the West. His brilliant erudition, charming style and lucid manner of expounding subtle problems of Hindu metaphysics have been very highly spoken of by M. Andre Chevrillon and other western scholars. The present book on the unity of religions is the enlargement of a magnificent paper read before the First All-Asian Educational Conference held in Benares.

The author in the present book has wonderfully succeeded in discovering identities of thought in the great records of human experience in different languages and has proved with apt quotations the essential unity of apparently conflicting religions. From a comparative study of the scriptures of the world he has

brought out the striking similarities of religions and has shown that they have the self-same fundamentals or common bases. But as we are blinded by the outer forms and externals we have maximised the non-essentials and so have lost sight of the underlying harmony. In fact their agreement is real and eternal whereas the disagreement is apparent and temporary.

The first fundamental of religions is that their promulgators, as we know from their scriptural assurances, admit with one voice that they are continuators and fulfillers, and not destroyers and innovators. They are lineal descendants of generations of Seers and what they live and teach is universal and not the monopoly of any race or religion. The same Truth has been revealed according to time, place and circumstance by different prophets in different ways. Hence the difference of forms and ceremonies, names and words, but the ideas meant are the same in all. Even the names of God in different religions have the same signification. Mahadeva, Allahu Akbar, Ahurmazda, Ensof, Jehovah,—all mean etymologically the same thing. Christian Religion, Hindu and Buddhist Dharma, Mahomedan Islam or Mazhab, Chinese Tao or Zen, Japanese Kami-no-michi all convey the same meaning. All teachers have warned their followers to eschew extremes and practise the golden mean. That is what we know

* "The Essential Unity of All Religions" by Dr. Bhagavan Das, M.A., Ph. D. Published by Theosophical Publishing House, Adyar, Madras. Price Rs. 3. Pp. 279 + xxi.

as Buddha's Majjhim Patipada, Mahavir Jin's Anekantvada, Confucius's Doctrine of the Mean, Krishna's Yukta or balanced method, Mahomed's Non-extremism and so on. The Middle Path is the shortest and easiest spiritual path that leads to Truth, Science, Veda, Haqiqat, Gnosis, Marifat, Jnana or Peace or whatever other appellation one may give it.

Another common factor of religions is the belief that man is in essence one with God and that Nature is God's nature, the unchanging Self's everchanging garment. God has forgotten Himself into man and man must remember himself into God again. Man is 'particularised God' and he has to realise himself as the 'all-including God.' Jiva is the denial of Brahman. Khudi is the imaged reversal of Khuda. Demon est deus inversus. Satan is inverted God. The finite is the forgetfulness of the Infinite. The path of Pravritti or descent has been caused by the superimposition on our true nature of an illusive coat, the removal of which is the path of ascent or Nivritti. Hence religion is a matter of involution or return journey to God who is our "Home" and is primarily based on world-weariness or Home-sickness.

Another important truth is that of rebirth corresponding to and linkable with the scientific view of evolution and phylogenesis. Hinduism and Buddhism explicitly affirm this while Semitic religions indirectly accept but they nowhere deny it. Christ said that the Prophet Elijah had come again as John the Baptist. Maulana Rum says, "Like grass have I grown over and over again; seven hundred seventy bodies have I seen, those of mineral, vegetable, animal and man." Sufis generally believe in rebirth, rijat and irtiqat.

To them reincarnation as man is naskh; as animal is maskh; as vegetable is faskh; as mineral is raskh. All religions unanimously proclaim the doctrine of Karma or the scientific law of cause and effect. As we sow so we reap. Virtue and merit are rewarded; vice and sin are punished some day, somewhere, sooner or later, here or hereafter. Rebirth is the logical conclusion of this doctrine.

The next great truth affirmed by religions is that there are other worlds and planes of being, such as Swargas and Narakas, Jannats and Jahannums, paradises and purgatories as well as Devas and Asuras, Faristas and Malayak, angels and devils, etc. Hindu Yoga, Muslim Suluk, Christian mysticism, Buddhist Zen and other esoteric cults recognise three principal bodies or sheaths in the make-up of man. Vedanta names them sthula, sukshma and karana, i.e., physical, subtle and causal. The Jains know them as audarika, taijasa and karman Sariras. The Buddhist Nirman kaya, Sambhoga kaya and Dharma kaya correspond. Christian mysticism calls them body, soul and spirit. Jewish mystics designate them as nefesh, ruah and neshamah. According to the three-fold nature of human mind, Jnana, Ichcha and Kriya; ilm, khwahish and fal or, feeling, thinking and willing, we find indicated in terms of psychological science the three paths of spiritual practice in all religions. In Hinduism they are expressly mentioned as Jnana marga, Bhakti marga and Karma marga. Generally corresponding to these are the Haqiqat or Aqayad, the Tariqat or Ibadat and the Shariyat or Mamilat of Islam and Gnosticism, Pietism and Energeism of Christianity; Samyak Drishti, Samyak Sankalpa and Samyak Vyayam of Buddhism and

so on. The well-known Sufi exclamations Anal Haq, Haqtui, are exact equivalents of the Upanishadic utterances Aham Brahmasmi and Tatwamasi. The Old and New Testaments respectively utter this same great Kalema, Mahavakya or logion thus : "I am God and there is none else. You are the 'Temple of God. I and my Father are one. I am He," etc. In an ecstatic mood of exalting joy, as Ashtavakra cried out Aho Aham, Namō Mahyam, so Bayazid Bustami long afterwards re-echoed him, Subhani ma Azam Shani, "How wonderful am I, salutation unto me ! How great is my glory !" The Ormazd Yasht of the Zoroastrian religion declares "My first name is Ahmi," (Skt.) Asmi, I am. The Bible too says, "I am that I am, I am hath sent me unto you." The sayings of Vedanta and Tasawwuf are so similar as to be almost indistinguishable when translated into a third language specially with regard to the path of wisdom.

The next point of contact between religions is the law of analogy or correspondences. This is the truth of uniformity, same-sightedness or Samata. As the microcosm, the Alami saghir, the Kshudra Virat, so the macrocosm, the Alami kabir, the Maha Virat ; as the terrene man so the heavenly man—this is the way the Hebrew, the Christian, the Islamic and the Vedic mystics put it. As the atom so the solar system, as the scientists term it. As one so all, as once so always, as here so everywhere. The Vedanta states this metaphysical fact on which the law of analogy is based as sarvam sarvatra sarvada : "All is everywhere and always." Tasawwuf describes it as Indiraji kulfil kul, "the immanence of the all in all."

Another thought which all religions hold unitedly is the long line of the spiritual Hierarchy—

called Rishis and Munis, Buddhas and Bodhisattvas, Tirthankaras and Arhats, Qutabs and Watads, Messiahs and Messengers and so on.

All religions recognise three stages of spiritual unfoldment. They are known as Deism, Pantheism and Monism ; Dvaita, Visishtadvaita and Advaita ; Ijadiyah, Shuhudiyah and Wujudiah. Accordingly there are three conceptions of cosmology : Arambhavada from the plane of body, Parinamavada from that of mind and Vivartavada from that of the spirit. Thus there have grown up three conceptions of God, the Personal, the Immanent and the Absolute. This is known in Christianity as the doctrine of Divine Trinity, God the Father, God the Holy Ghost and God the Son, corresponding to the Hindu conception of Avatar, Iswara and Brahina. The Sufis put the three stages in three logia or Mahavakyas or Kalemās (1) Hama Az Ust or "All is made by Him." (2) Hama Andar Ust, "All is in Him." (3) Hama Ust or "All is He." As the Vedantic Trinity in Unity, Sat-Chit-Ananda, is summed up in Chaitanyam so in Tasawwuf what are called Nujud, Shuhud and Ilm are summed up in Nur. Hsing, Chih and Chi of Chinese Taoism correspond with Hebrew conception of Ben, Abba and Imma and Muslim conception of Al-malik, Al-Razzaq, Al-Alim.

As the Hindus sing Sahasranama of Iswara so Islam has a hundred holy names of Allah. Five principal ethical virtues are common to all religions. The Samasik Dharma of Manu, Yama Niyama of Yoga, Panchasila or Paramitas of Buddhism, Commandments of Moses and Christ are identical, meant for the householders. For the renunciant, the Sannyasin, Bhikshu, Fakir, Hermit, Yogi or Salik additional stricter virtues are prescribed. In Vedanta

they are called three Eshanas; Lokaishana, Vittaishana and Putraishana; in Buddhism Bhava Trishna, Vibhava Trishna and Kama Trishna. Jainism knows them as Ahar Samjna, Parigraha Samjna and Maithuna Samjna. Sufis call them the primal desires for Zamin, Zar and Zan. In Christian lands the popular names for these are wine, wealth and woman. Psycho-analysis perhaps would name them as ego-complex, property-complex and sex-complex.

In the way of works, Karma kanda, Shariyat or Mamilat, sacraments and rites, in which differences are widest, there is also a very substantial similarity underneath the surface. The Vedic Sandhya-upasana, the Christian prayer, the Muslim Namaz are the same. The essential parts of them are almost exactly the same. Indeed they are almost like translations of one another. It will be noted that Aum, Amin and Amen respectively used by Hinduism, Islam and Christianity are exactly the same word, all meaning "Be it so." All religions prescribe atonement to the sinners in three steps: Paschat-tapa, Prakhyapana and Prayaschitta; Nadm, Etaraf, Kaffar; repentance, confession, expiation. All religions equally enjoin discriminate charity to the deserving. All call their scriptures by names having the same significance, viz., the word of God, Brahma Vakya, Kalam-ullah, Gospel. All believe in a fourfold source of religious law: Quran, Hadis, Ijma, Qayas; revelation, tradition, canonical regulation and conscience; and Sruti, Smriti, Sadachara and Atma-tusthi.

Pilgrimages, Tirthayatras and Hajj are undertaken by followers of all faiths. The worship of the ideal Mother and Babe is common to all religions. Kwan Yon Buddha of Buddhism, Fatima, and Hasan

Hussain of Islam, Madonna and the Child of Christianity, Yashoda and Krishna of Hinduism are its examples. All have pageants, eikons, Bambino processions, Maulud and Katha and Kalakshepa, Duldul and Tazia, Ramlila and Krishnalila, Mohurru and Pitripaksha, holy days of fasts and festivals, lamentations, Ekadashi, Ramzan and Lent. All religions have sacraments, Sam-skaras, Sunnats, initiations, solemn ceremonies, intended to purify body and mind. All use physical appliances to help concentration of mind during devotions like the Tasbih, the Mala, the Rosary. All have Japa, Azkor, litanies, Upavasa, Rosa, fast, Jagarana, Shab-bedari, vigil. The followers of all religions wear outer marks of one kind or another such as tufts of hair on the head or chin, tonsure, sacred thread, paint-marks on the forehead, Zunnor, Helar or Sitar, crescent, cross, stars and so on. All believe in the mysterious potency of special objects such as amulets, Yantra and Tawiz. All call their places of worship in the same way, i. e., the House of God, Church, Mandir, Mazhid, Dagoba. All build them with heavenward aspiring shikara, kalasha, gopura, munara, taarum, gumbad, tower, dome, cupola, spire and steeple. All have calls to prayer, azan, Ghanta, bell. All offer prayers, masses, fatiha at cheblum, Shraddha for the dead. All believe in special spiritual relationships of Guru-shishya, Pir-murid, saint-disciple. All have priests and Pujaris, Mullahs and Imams, monks, Sadhus, Fakirs, Bhikkhus, Maths, Monasteries, Akharas and Viharas and so on.

Thus we see Dr. Das's book is a remarkable study of comparative religion. It is a kind of comprehensive commentary on the lines of the spiritual synthesis of the Gita as well as

the wonderful life and teachings of Sri Ramakrishna. It is a book of the hour and no student of religion should spare a perusal of it. In these days of communalism it would help a great deal to minimise discord and dissension by inculcating its wholesome ideas of unity in the minds of the younger generation. The educational authorities in India will do well to introduce it as a text-book in the schools or colleges and thus pave the path of tolerance and liberalism. And lastly with the author may we request the learned scholars of India to form a small but active

committee with representatives of the several faiths and members contributed by the different universities to prepare a series of graded text-books of Universal Religion expounding the main points systematically and illustrating them amply like Dr. Das with parallel passages from the scriptures of the various religions? May we also take the liberty in this connection to suggest the holding of periodical conventions of religions to promote mutual understanding by bringing to the forefront the essential unity of them all?

SAINT UMAPATHI SIVAM

By R. Ramakrishnan, M.A., L.T.

UMAPATHI was one among the celebrated three thousand Dikshits of Chidambaram, who alone had the privilege of offering worship to the Deity Nataraja in the temple there. He was learned in the scriptures, and was devoted to his God. He took delight in worshipping the Great Dancer, though he got the rare privilege of serving Him only once in three thousand days. But he was not yet God-mad; he had not yet dived deep into the mysterious depths of divine realisation; he had his share of the pride of the man who is just floating on the surface of the waters of religious experience; the humility that comes of scaling the supreme heights of realisation had not yet dawned on him; he had a real pleasure in being surrounded by the paraphernalia of his profession. But the eye of God saw through him, and God chose him out from among the many to receive spiritual initiation. The spring of true spirituality lay dormant in him; it only needed the touch of a

master spirit to burst out. And just as to the expectant pearl-oyster Heaven sends a drop of rain which later matures into a pearl, so too to Umapathi, there came a Guru. Once Umapathi was returning home after worship at the temple. He was escorted by many attendants who showed to him the temple honours. But on the roadside was a begging monk, Maraignana Sambandar by name, who in reality was a man of stupendous realisation. Umapathi took no notice of the wandering friar who remarked in a jocular vein, 'There goes one who is blind even at day.' It is said in the scriptures that a chance word, or a smile, or a touch from the man of realisation is often enough to rouse the dormant spirituality in "qualified" persons. Such indeed was the case with Umapathi. The words of the monk brought to him in an instant a vivid realisation of the hollowness of mundane things. He got down from his palanquin and

begged of the monk to take away his blindness from him and to give him the vision of spirituality. Maraignana Sambandar was quite right in characterising Umapathi as blind even at day. For does not the Gita proclaim: 'That which is night to all beings, in that the self-controlled man wakes. That in which all beings wake is night to the self-seeing Muni'? As the Katha Upanishad beautifully puts it, 'the self-existent God has rendered the senses so defective that they go outward, and hence man sees the external and not the internal self. Only perchance some wise man desirous of immortality turns his eyes in and beholds the inner Atman.' So long therefore as we do not turn our eyes inward and behold the Inner Essence we are no better than the man who is born blind and to whom all the effulgence of the sun and the moon and the stars is mere nought.

But the supreme hour of divine grace had come for Umapathi. His Guru initiated him into the true religion; Umapathi cast off the pride of position and followed his wandering master. Once the master wanted to test the degree of perfection that his disciple had attained. He went to the weavers' quarters and drank the gruel used for polishing the yarn. He used his palms as a cup, and the liquid flowed down his hands and elbows. Umapathi without any hesitation drank the liquid that thus flowed down his masters' elbows. The *ucchishta* of his master was to him sacred *prasadam*!

Long after Umapathi lived and passed away, a similar event happened on earth; Umapathi's extreme devotion to the Guru was witnessed in the case of a later saint. When Sri Ramakrishna Deva was suffering from acute

physical distress towards the end of his career, and the doctors had warned his attendants of the infectious nature of his disease, young Naren, (the future Vivekananda) seeing that the doctor's words had caused uneasiness in the minds of his brother-disciples, went into the Master's chamber, and drank the remnant of the gruel tasted and sipped by the Master, though to the gruel in the vessel were added perhaps his spittings and his saliva. To the ordinary man of the world this may seem sheer madness. But moments of such madness alone have produced the prophets of the world.

After this incident Umapathi underwent a course of rigorous discipline and attained the bliss of God-realisation.

The ordinary world comprising commonplace humanity has not the gift of recognising singular merit. Any one that dares to step out of the groove of the day to day existence immediately loses the sympathy of the multitude. So was it with Umapathi. When he cast off in one blessed hour honour and affluence and chose the austere life of the religious aspirant, he was mistaken by his former colleagues for a mad man. Nay, he was even regarded as one who had fallen from the path of righteousness! So great is the hold of conservatism on the human mind that mankind regards any attempt to transcend the initial, though necessary, stage of dependence on external observances as a positive sliding down in the scale of spirituality. Umapathi, in whom the eye of inner vision had opened and to whom therefore was no longer necessary the observance of the scriptural and conventional conduct enjoined on his caste in general, was criticised by his colleagues as having 'lost caste.' And when the turn

came for Umapathi to worship Nataraja at the temple, he was not allowed to enter the shrine. Those that prevented him from offering worship were of course actuated by the pure motive of keeping the shrine of their Beloved Deity free from the profane touch of a person whom they regarded as having fallen from his high estate.

But the Lord is wiser than man. He has the ability to assess the real worth of His devotees. And so when after having ex-communicated Umapathi, the Dikshits entered the shrine they were startled to find that the Deity was not present in Its place. To the amazed assembly of Dikshits there came a voice saying, 'I have gone to the place where Umapathi is offering me mental worship.' The Dikshits then repented their hasty action, and begged Umapathi to return to the temple and offer worship to the Deity.

Petran Sambhan was an untouchable by birth, but he was a highly evolved soul. He was sick of the baseness and dirt he found among his kinsmen, and with a view to lead a pure life he separated from his folk and chose the vicinity of a temple for his residence. He also undertook to supply firewood to the kitchen in the temple where the offerings to God were cooked. So great was the ardour of his devotion to the Lord that one night the Lord appeared before Petran Sambhan and advised him to go to Umapathi Sivam for initiation. The Lord also left with Sambhan a note to Umapathi, directing Umapathi to initiate Sambhan into the higher spiritual life and to bestow on him the bliss of God-realisation. Umapathi meanwhile had established a *math* in a village, where he was carrying on his mission of bringing enlighten-

ment to mankind by precept and practice. Petran Sambhan went to the village, but so full of humility was he that even with the Lord's authorisation in his hand he did not intrude himself on Umapathi. He began to supply fuel to the kitchen in Umapathi's *math*. On a rainy day the supply of firewood had to be suspended. Dinner to Umapathi came late, and enquiring for the cause of the delay Umapathi came to know of the untouchable's long service to the *math*. Umapathi directed that on the next day the untouchable should be taken to his presence. Next morning Umapathi and Sambhan met each other. The former saw the Lord's note to him. He looked at his disciple and knew in a glance that Sambhan was ripe for the highest realisation. In a minute the Guru's grace descended on Petran Sambhan who was transformed into an effulgent light and merged in the All-pervasive Existence.

Sambhan's widow could not understand the greatness of the passing away of her husband. Ignorant as she was, she perhaps believed that her husband was the victim of black magic and witchcraft. A complaint was lodged with the king by her and her relatives. The king demanded an explanation of his action from the saint Umapathi. He also wanted to have an ocular proof that Umapathi really possessed the power to bestow supreme realisation on mortals. The saint looked round on the amazed crowd of spectators. 'Oh king,' he said, 'not one among this crowd is fit to receive my grace. The only object here that is ripe for spiritual initiation is the plant that grows there. It has been serving for a long time the Lord's devotees with luscious fruits, and moreover it is everyday watered by the water

which bathes the Deity in the shrine here. I shall now bestow on this plant this bliss of at-onement with the Cosmic Ego.' And before the very eyes of the unbelieving multitude the plant was transformed into a glow of light, and everyone envied the fortune of the plant. And those that came to the saint in doubt and indignation remained to adore him and ask for his grace.

Twice again in later life Umapathi became the victim of caste arrogance and was denied admission into the temple of Nataraja. But

twice again did the Lord show His preference for Umapathi's devotion.

Umapathi was a gifted writer and has left behind him works of great philosophical value. One of his works is a treatise on the holiness of the great pilgrim centre, Chidambaram.

Umapathi is one among the four minor prophets of Saivism. His life-history is of particular significance to us of the modern day. We who struggle for the abolition of out-worn usages in society have much to learn from the enlightened catholicism of Umapathi Sivam.

HOW PRESENT-DAY SCIENTISTS LOOK AT RELIGION—II

By Swami Iswarananda

(Continued from previous issue)

THE first question was: "Do you credit the existence of a spiritual domain?" 13 answered in the negative and 121 in the affirmative. 66 either did not reply to this particular question or their replies were too indefinite to be classed as either positive or negative. A few comments on this question deserve mention. One said, "Don't know what spiritual means." To another, the word spiritual had no real meaning. One wrote "I would be among the last to deny it, but feel quite unable to define it." Some Fellows found it difficult to answer, as the word 'spiritual' was not defined, but, with their own meaning, they believed in a spiritual domain. One "tried to," another "hoped." According to one Fellow it is "possible" but, there is no evidence except what is individual and non-communicable. Some confounded

"spiritual" with "spiritualistic" in which sense they did not quite believe, but replied that consciousness is the basis of existence. One wrote, "As far as I know there is nothing contradictory to the established facts of science in such a belief, but the existence or otherwise of a spiritual domain should depend for its belief on the evidence in its favour." Another had "no personal experience of a spiritual domain." A mathematician wrote, "If you mean, 'Is there a spiritual aspect of experience which is as valid and important as the material aspect', I say yes." A botanist replied, "I do not think that the universe can be explained on a purely materialistic basis." One said, "There are clearly fields of human activity (e. g. art) not understandable by scientific methods." Another Fellow replied that all experience will not be explained in terms of

abstracts we call physics and chemistry. One zoologist said that a physico-chemical account of phenomena exhibited by living organisms is insufficient to explain them. Another Fellow regards the antithesis between the natural and the spiritual a false one; he believes that the ultimate interpretation of all reality must be in terms of spirit. A Fellow of the Institute of Physics replied, "It is the only thing I do credit, for thought and feeling are all I know of directly." Sir A. S. Eddington says, "Our environment may and should mean something towards us which is not to be measured with the tools of physics or described by the metrical symbols of the mathematician." He recognises "an experience which we describe as the presence of God." J. S. Haldane said, "Psychological interpretation constitutes a higher plane of interpretation nearer to reality than mere physical or biological interpretation."

The next question was about free will. According to science all phenomena are determined by the laws of nature. If human will is similarly mechanically determined, and there is no freedom of choice and personal responsibility, morality or ethics is impossible. Hence the question: "*Is man in some degree responsible for his acts of choice?*" Of the 180 answers received to this question 7 answered in the negative and 173 in the positive. 20 either sent answers which could not be considered affirmative or negative, or else did not reply to this question, although they answered others. Of these some said they did not understand what the question meant. One says that the present tendency to discard determinism is based partly on the success which has attended the use of statistical methods. Another remarks that the solution

is to be found in the analysis of the connection between the physical and the psychical. One says that free will which man has attained by conquest of primitive instincts is destined to become hampered by communal restraints. That more than twenty-four to one, of those who gave definite replies, should affirm belief in some measure of freedom of choice shows how great a change of opinion has taken place amongst leading men of science of recent years. Some were emphatically positive. Of these one wrote, "Most certainly yes; and as a biologist and one interested in the brain and mind, I have emphasised it." Others said, "undoubtedly," "yes, wholly," "yes, certainly." One Fellow significantly remarked, "I do not think the doctrine of indeterminacy furnishes as much support to the idea of free will as the evidence of my own consciousness of the power of choice. The individual will is one of the determinants which determine action." Sir Eddington in his "Science and Religion" says, "I think there is no longer any need to doubt our intuitions of free will.....ours is the responsibility for what ensues from them." According to Sir James Jeans, "Science can no longer shut the door on this responsibility, she has no longer any unanswerable arguments to bring against our innate conviction of free will."

The subject of the third question was the relation between creation and evolution. To quote the editor of the book, "It seems to be taken for granted by some people that, if one could prove that anything evolved, then one could demonstrate that it had not been created, and that if everything could be shown to have evolved, then that would show that nothing was created. But people consider that the

word "evolution" merely denotes a hypothesis with regard to the various stages of becoming, the steps in the history of development (or degeneration) by which things have come to be what they are. The majority of religious people believe that the emergence or unfolding is not a cause—not an *ultimate* cause, but is an effect of which the cause is God." Hence the question: "*Is it your opinion that belief in evolution is compatible with belief in a creator?*" 142 replied "yes", 5 "no"; 53 gave vague answers or did not reply to this particular question. Many made interesting remarks on the question. One Fellow of the Royal Society said the question was irrelevant. Another said he could see no connection between the two beliefs. A third maintained the answer depended upon the meaning attached to the words 'evolution' and 'creator.' One says the idea of a creator is too anthropomorphic and infantile for it to give a precise meaning to the question. According to another there is no incompatibility between the two ideas; the incompatibility arises when certain ideas about evolution are opposed to specific ideas about a creator. One Fellow holds that it is logically possible that a creator created the universe and then left it to evolve, so that the answer to the question is yes, but he adds that the idea is too absurd to be credited. Another remarked that we cannot possibly know anything about a creator. Another Fellow, though he does not see any incompatibility in the two ideas, cannot imagine what a creator is like. One wrote, "Belief in evolution is not compatible with such an idea of a creator as that put forward in the Book of Genesis." According to another, "Belief in evolution is scarcely feasible without belief in a

creator (and director)." One defined evolution as "the creative manifestation of Divine Reason." Another held, "No consistent evolutionist can possibly be an atheist." Some do not see any incompatibility if 'creator' means not a personal God as pictured in the Bible, but an impersonal creative agency. In the opinion of one, "Belief in evolution is compatible with belief in a personal God." According to Sir James Jeans, "The universe seems to look more like a great thought than like a great machine." He suspects the realm of matter to be created by mind, not individual mind, but a Universal Mind. Further, he says, "If the Universe is a Universe of thought then its creation must have been an act of thought." The analysis of the replies shows that a majority of more than 23 to one held that belief in evolution is compatible with the belief in a creator.

The fourth question was "*Do you think that science negatives the idea of a personal God as taught by Jesus Christ?*" By 'Personal God,' the editor remarks that Christian Theology does not mean a God with a body but one with human attributes such as knowledge, power, etc. It is not sure how many of those who said that science negated the idea of a personal God had this conception in their mind. It is possible that some of them might have been thinking of the idea of a God with a limited body, etc. Of those who replied, 26 held that natural science does negative this idea. 103 answered that science does *not* negative this idea. 71 either gave no reply or answered so vaguely that their opinions could not be regarded as either positive or negative. The comments on this question are as various as those on the previous questions.

Some say that science absolutely negatives the idea of a personal God. One says even the teachings of Jesus are negated. Another replied, "Yes, such anthropomorphism is childish." One Fellow remarked the idea of a personal God is exceedingly improbable. A professor of natural philosophy said, "No, I do not think science has anything to say pro or con to the existence of God. But I do strongly hold that it makes the existence of a good God inadmissible." Another says that it is not only inconsistent with scientific knowledge, but with rational, honest, unprejudiced reflection of the phenomena presented for observation by the world around us. To another a personal God in the usual sense is unthinkable. Another replied that science does negative the idea of a personal God with human attributes.

By those who said science does not negative the idea of a personal God the following reasons have been given. Natural science deals with things that can be measured, numbered, and delineated. It is beyond its province to attempt to give answers, positive or negative, to a question of this kind. Science has no bearing on faith. Science does not penetrate the spiritual domain, and its laws, experiments, and mathematical analysis are restricted in scope. There are no points of contact between science and such ideas. Science works in a different realm and has nothing to say for or against. These ideas in their purest form are independent of physical knowledge. Science dealing only with certitudes cannot negative faith, nor should ever do so. Knowledge of the material universe does not affect knowledge of the spiritual.

One Fellow believes that in the ultimate analysis the idea of God,

as the Divine Reason, constitutive of reality, must somehow include the more or less anthropomorphic concept of personality. According to another, the idea of God is a specialised product of the human mind, even more than ethical values; this does not prove however that God is non-existent; it only goes to show that, as man's perceptions become clearer, some dim understanding of the Father of Light is reaching us; scientific research must bring us nearer to truth and remove us farther away from all that is mere assertion in Christianity. One Fellow said that though the accumulated scientific knowledge today is too restricted to negative, the idea of a God with the adjective 'personal' is presumptuous—or meaningless. Another cannot understand how an infinite being can be personal. One replied that he could not understand what meaning to attach to the word 'personal.' Another said science presents God as the creative mind rather than as a person. One Fellow remarked that the attribute of personality was too paltry to be applied to the stupendous Originating Mind. Another replied that he could not imagine the world to have been created by anything of which we can have any conception. One wrote, "No (science does not negative), in using the word 'personal' in the sense of a spirit with whom man can be, in some way, in communion; but yes (science does negative) in the sense of a person acting into the world in the interests of man. I believe in a spiritual God with whom I am in some vague way *en rapport*." One scientist said, "Science in my opinion teaches that there is a Supreme Force behind all things, which some call God, others nature. Science gives no support to a personal God, i.e., one

in more or less human form." Another believes in a God, "in whom we live and move and have our being," but "cannot make any graven image of God." One Fellow answered, "We recognise the presence of God—God present, not merely as a being outside us, but within and around us as a personality of personalities. The evidence of God's existence is the presence within us of personality above that of our more individual selves, and it seems to me that there is no other evidence which has any weight at all."

To the fifth question, "*Do you believe that the personalities of men and women exist after the death of their bodies?*" 47 replied definitely "Yes"; 41 expressed definite disbelief in survival, 112 did not either state their belief or sent uncertain and vague answers. The following variety of views have been expressed by the Fellows. "No, I can conceive no proper mechanism for such survival, as far as our present data go." Others pointed out that a more specific definition of personality would be required before the question could be answered scientifically in the affirmative. Some said that the personality of people is dissipated into the elementary states of consciousness, which is probably the stuff of the universe. Some doubted whether human personality is sufficiently developed to exist apart from its embodiment. One scientist thinks that personality seems to be a matter of limitation, it might well be transcended beyond the grave. Some said, scientifically survival is not proved. Others say it is not impossible but that it is improbable. Some did not see any reason to exclude the belief. One Fellow who did not believe in survival was prepared to find he was mistaken. Others said

there would be no advantage in survival. One expressed the view that although science offers no evidence either way, yet belief in life beyond the grave is the best working hypothesis for this life. Some hold that psychical research does not give convincing evidence of the survival of the soul, while others take the opposite view. Some say the *nature* of the life beyond the grave is entirely beyond our comprehension. Some hold the opinion that the impossibility of understanding the relationship between brain and mind makes it illegitimate to deny the survival of the mind; on the other hand the evidence for it is inadequate. One scientist considers that the strong desire of so many people for personal existence after death renders survival probable. Another says that our personalities are so imperfect that there must be very little in the best of us that is worth preserving, and that little must, if it is to survive, undergo modification of a kind that is quite outside our human comprehension. One Fellow believes in the probability of an eternal existence that is outside time, but then it would be incorrect to speak of it as an "after-life." Prof. Haldane believes in survival, not as mere individual personalities, but only through their oneness with God. One Fellow of the Royal Society replied, "It would be a waste of energy which nature does not allow if we were all made to end in nothing. It is impossible." The majority of those who gave definite replies believe in survival.

The last question was: "*Do you think that the recent remarkable developments in scientific thought are favourable to religious belief?*" 27 answered in the negative, 74 in the affirmative, 99 did not reply or sent only vague replies.

The comments were as follows : The two domains are *different*, neither sheds light upon the other. Consequently developments in scientific beliefs are neither favourable nor otherwise to religious beliefs and the two outlooks on life should have no quarrel with each other. The two world outlooks are mutually subject to *change*, and should be so, and *modern* ideas in the one are likely to be compatible with *ancient* ideas in the other. Changes in scientific thought are friendly and helpful to evolving theological opinions but are sceptical of some ancient religious beliefs—or, rather of the ancient natural science embedded in venerable sacred literatures and dogmas. Science and religion both aim at discovering the truth and any success achieved by the former should be welcomed by the latter. The rapid changes of thought have rebuked the cocksureness both of theologians and of scientists who were unjustifiably dogmatic. It is well that they have both learned to be more reverent, humble and willing to develop their conceptions. Some Fellows are certain that recent developments in scientific thought are most favourable to religious beliefs. Others regard them as unfavourable to the cosmogony of the Bible and dogmatic ideas in general and so to religious belief—but not to religion. Some think that recent developments in scientific thought are against the materialistic and mechanistic view of the universe.

Are men of science religious? Very few made remarks on this topic. Very few scientists seem to have compared notes with others on the subject of their religion. Consequently it is difficult to know whether the majority of scientific men are religious or not. But those few who expressed their

opinions were unanimous on this point. One remarked, "I have little doubts that in this country, and particularly on the continent, men of science are far less inclined to believe in Christianity than other men, yet the idealistic pursuit of knowledge by research workers makes them, to my mind, more religious than the average businessman. I am an agnostic with little taste for philosophy." Another said, "Science has never been irreligious, and scientific men as a class are probably more ethical and right-living than any other class." One Fellow observed: The scientific study of nature in all her aspects inevitably leads to a sense of awe and reverence such as, I venture to think, cannot be attained in any other way, but this perhaps would not be called religious belief." One scientist wrote that he is deeply convinced that the religious sense and disposition are a vital necessity of human existence, at least for the majority. One said, "Science and religion have nothing to do with each other. When Faraday entered the door of his laboratory he shut the door of his oratory. When he entered the oratory he shut the door of his laboratory. This is my idea on matters of religion."

From the foregoing replies to the questionnaire it seems to us fairly clear that science as such is not opposed to the cardinal concepts of religion and that the majority of scientists are, on the whole, not inimical to it, if not its advocates. This is no doubt a very palpable change of outlook, on the part of scientists, from that of the last century which was, or was supposed to be, aggressively antireligious or irreligious. The fear that the advance of scientific knowledge may once for all destroy the religious

attitude appears now to have been not quite warranted. Natural science as such seems to be incapable to answer questions about the fundamentals of religion or to criticise them. But this negative incapacity of science does not in any way prove the validity of religious doctrines and dogmas ; they have to stand or fall on *independent evidence*. The ultimate *truth* or validity of religions as well as scientific concepts, apart from their *values*, may yet be challenged by, and has to stand before the bar of, Philosophy.

But the value of religion will in no way be diminished, though the old worn out forms and expressions

of it may have to go. Psychology has found an inner need in man which is satisfied by religion. Science cannot satisfy this psychological need for the harmonious adjustment of human personality to the inner as well as the outer universe and therefore cannot hope to supplant it. Science teaches us to know, religion teaches us to be and to become. That is why the Vedanta philosophy, rising above religion and theology, always gave a place to Upasana and Karma in its scheme of life for the development of personality. And so it seems to us this value of religion will ever be present so long as humanity does not undergo a change of species.

INDIAN CASTE SYSTEM : A STUDY *

By A. S.

NO human institution has been the theme of such acute controversy carried on by a galaxy of eminent scholars and ethnologists as the Indian system of caste, Varna Vyavastha. Oriental scholars like Weber, Oldenburg, Rhys Davids and others have contributed much to the study of this highly interesting subject. Nesfield, M. Senart, Sir Herbert Risley, Sir Edward Gait and other modern ethnologists have advanced evolutionary theories as to the origin and development of the social divisions of India. The value of these theories has, however, been greatly diminished, not having been tested by the materials available in the Vedas, Brahmanas, Smritis, etc., the Buddhist texts, the later Sanskrit literature and the rich vernacular literature dealing with the development of

caste during the post-Buddhistic period down to the eighteenth century. As against these theories, there is the ancient Indian theory of the origin of caste, elaborated by the Indians themselves in their sacred literature. This ancient theory of the divine origin of caste is devoutly believed by the Indians who either think they do not need the evolutionary theories of the ethnologists to support a great institution or do not believe in them.

In his small pamphlet of 77 pages Mr. Hayavadana Rao has given an idea of the immensity and the complexity of the problem, and how it bristles with difficulties at every step, and expresses the opinion that unless all the materials available are carefully sifted and studied in proper perspective, nothing final

*Indian Caste System : A Study : By C. Hayavadana Rao, B.A., B.L., F.R. Econ. S., Fellow, Mysore University.

can be said on this much-debated subject. Mr. Hayavadana Rao, who is quite competent to express an opinion on this matter, has with the modesty of a true scholar refrained from putting forward a theory of his own, and we think, wisely. The value of his contribution lies in the attempt he has made to probe some of the problems connected with this subject; he is content to give a summary, a very lucid summary we should say, of the theories already put forward by the various scholars, both Indian and European, and the obvious need there is for further study and research. In the first five chapters he has submitted the theories to a critical examination, and we think he is on safe ground when he says that none of the theories advanced can be regarded as conclusive. Thus the Indian theory holds the field, and the author has in chapter VI given a detailed examination of the materials on which that theory is based. We wish he had given more space to this examination. As we stated above, the materials available to construct a theory of caste and study of its history are abundant and are scattered in the vast Sanskrit literature of India, the Vedas, the Brahmanas, the Sutras, the Smritis, the Puranas, the Kavyas and the commentaries, Buddhist literature and Jaina Sutras. In other words, we have to hunt up for the materials from writings commencing from about 3000 B. C. to 600 A. D., a stupendous task which cannot be avoided if one is seriously minded to study this ancient institution in all its aspects.

The earliest account of the origin of the Varnas is found in the famous Purusha Sukta of the Rig Veda, which describes the creation of the castes, the Brahmin, the Rajanya, (Kshatriya), the Vaisya and the

Sudra. This Vedic hymn has been regarded by some oriental scholars as a later interpolation. No great significance need perhaps be attached to this conjecture; for, independently of this hymn there is evidence to believe that in the Rig Vedic period the idea of a separate Brahmin caste, as distinct from the warrior and agricultural castes, had already been evolved. In the Yajur Veda (Taittiriya Samhita) the theory receives a clearer expression, while the Brahmanas contain repeated references to the creation of castes, which seem to take a definite shape. The Brihadaranyaka Upanishad, which also describes the creation of the four Varnas, goes on to say that in the eye of the law all were equal and none could pretend to a higher status over another. Evidently in the Upanishadic age, individual castes claimed superiority over others and in keeping with the speculations of the period, insistence is laid on the essential equality, if not the oneness of all castes, *each being created for the good of the society, the law being above all.*

The Smriti writers of the 6th century B. C., Bodhayana, Gautama, Vasishtha, take us a stage further; and while giving an account of the creation of castes, describe also their different duties. And when we come to the period of the Bhagavad Gita, we find that the position taken in the Brihadaranyaka Upanishad is emphasised and the four castes are said to have not only their particular qualities (Gunas), but also their particular duties. "The fourfold division of castes was created by Me," says Sri Krishna in the Bhagavad Gita, "according to the apportionment of duties and qualities." The caste system had by then become rigid, and we find in the Bhagavad Gita an exaltation of the qualities of the

castes and the strict performance of the duties appertaining to them. The Jain, Buddha and Vedanta schools of thought ignore caste. By the time of Manu, caste came to be stereotyped in its present form, although the process had been going on for some centuries ; and in the laws of Manu we have not only the old theory of the creation of the four castes set down on the traditional lines, but there is also a further enlargement in the duties assigned to each of them.

It is inferable from what has preceded that the caste system was the very foundation of the Hindu social order, that in the beginning it was elastic, that in the course of time it tended to become rigid and that there have been attempts at various times to arrest this tendency. There is evidence to show that the views of certain schools of thought which ignored caste should be understood as exalting service above order, stripping the outward vestures of the caste, which became stereotyped with a tendency to fission and debasement of human character. The objection was not so much to the system of caste as such, but to the working of the system, more to escape the evils of caste by rising above it. No great significance need be attached to the views of a certain class of people in modern times, which, distracted by the multiplicity of material considerations on the models of the West, wishes to abolish caste, ignoring the genesis of its creation and the good points inherent in it, attaching a disproportionate importance to its evil

effects only, which are capable of removal. There is a considerable body of intelligent and informed opinion which, represented by the best and sanest intellects among Indians and others, abhors the thoughtless breaking away from the past because it is a past. Its regard for tradition and the continuity of things is against a hasty and ill-considered step in dealing with an institution which has stood the test of time, and which has in it the elements of progress when modified with suitable adjustments. The fact that the caste system has persisted in its present form is probably the chief reason for the stability of Indian society, to orderliness, to contentment, to the absence of continual strife as is found in the societies of the West. A little thought would convince any one that these fundamental divisions known as caste are not after all peculiar to this country. They are universal in their nature. While in the Hindu social polity, these differences are recognised and society is definitely organised on their basis, in other societies they are not definitely recognised, and the social order is not connected with them. It may be interesting to recall in this connection that in one of the social Utopias which have been sketched in the West, we find a system of society outlined by the great French philosopher Auguste Comte, in which the caste system is definitely revived and the characteristic marks imprinted on it by the great Rishis of India are found reappearing.

MANDUKYOPANISHAD

WITH GAUDAPADA'S KARIKA AND SANKARA'S COMMENTARY

By Dr. M. Srinivasa Rao

Gaudapada's Karika

The state of being complete in itself: the natural condition of a thing: that which is inborn: that which is not induced by any action: that which does not cease to be itself: all this is to be understood by (that is, when we speak of) the nature of anything. (9)

Sankara's Commentary

Even in worldly experience (Vyavahara), the nature of a thing is not known to change and this is explained here. The state of being complete in itself is seen in the state of the supernatural powers such as becoming very light, etc. acquired by the Yogins. This never changes in any period of time, either past or future. The natural condition of a thing is seen in the heat and light-giving properties of fire, which never change in any time or place. That which is inborn in anything is seen in the ability of a bird to fly in the air. That which is not induced by any action, is seen in the natural property of water to flow from a higher to a lower level. All people acknowledge that to be the nature of a thing, when it does not cease to be itself. In all objects of worldly experience, which are merely objects superimposed (on Brahman), this is recognised to be the meaning of the nature of a thing. What then should it be in the case of the real substance, having no birth? The meaning is that it is of the nature of immortality and nothing else.

Gaudapada's Karika

All Jivatmans are by their very nature free from old age and death

(and such other changes). But the very thought of predicating old age and death (to Atman) is getting away from the very nature (of Atman). (10)

Sankara's Commentary

Again, what is it, the nature of which is assumed to be subject to change by the disputants, and what is the error in their assumptions? To this we reply; All the Jivas, whose nature is that of Atman, are on account of that very nature free from all changes such as old age, death, etc. Being of such nature, if on the Atman are superimposed old age, death, etc., just as the snake is superimposed on a rope, they will be moving away from (or giving up) the very nature (of Atman). The very thought of old age and death (in relation to Atman) is committing the error of superimposition (that is, thinking one thing to be another).

Gaudapada's Karika

To those (who consider that) cause is verily the effect, the cause must be born (as effect). How can that which is subject to birth be said to be unborn; or one having parts, eternal? (11)

Sankara's Commentary

The Vaisheshika shows how the Sankhya theory of an existing thing being born (as the world) is self-contradictory. The cause which, according to the disputants (Sankhyas), is the material like clay (the cause of jars, &c.), is verily the effect. That the cause only, becomes transformed into the effect, is what they say. The unborn and ever-existing (that is

changeless and permanent) Pradhana is said to be born in the form of Mahat and other effects. If Pradhana is said to be born in the form of Mahat and other effects, how can it be said by them to be unborn? It is contradictory to say that an unborn thing is born. Moreover, it (Pradhana) is said to be immutable. When it breaks up in one part into a variety (as the world), how can it continue to be immutable? It is not in conformity with the experience in this world that jars, &c., having parts and broken in places, are ever said to be immutable. The purport is that there is a twofold contradiction in saying that a thing is unborn and born (transformed) at the same time, and that a thing with parts is capable of being broken up into pieces and at the same time remaining unchanged.

Gaudapada's Karika

If (as Sankhyas say) what is meant is that the effect is none other than (inseparable from) the cause, (we say that) your effect must be as unborn (as the cause). (If it is asserted that) the cause and effect being non-different, the effect is born, what becomes of the immutability assigned to the cause? (12)

Sankara's Commentary

What is said before is further explained here. If you wish to hold that the effect is non-different from its unborn cause, it is as good as asserting that the effect is also unborn. This is contradicting the experience that a thing is an effect and yet unborn. Effect and cause being non-different, how can there remain the immutability of the cause, in the effect that may be born? For, half a hen cannot be cooked, allowing the other half to lay eggs.

Gaudapada's Karika

There is no illustration in support of the assumption that the effects are born from the unborn (cause). But to say that the effect is born from a cause which is also born, would end nowhere (except in *Regressus ad infinitum*) (13)

Sankara's Commentary

Moreover, in support of the assumption of the disputants, that from an unborn substance an effect is born, there is verily no illustration. In the absence of an illustration, it may be taken as settled that from an unborn (cause) no effect can be born. Again, if a born thing gives rise to another, the question will be asked, who gave birth to the first. (There being no limit to such questions), the whole argument ends in *Regressus ad infinitum*.

Gaudapada's Karika

First, a cause gives rise to the result, which in its turn gives rise to the cause: and so cause and result are both beginningless. How can this be established by them (the disputants)? (14)

Sankara's Commentary

When the Scripture (Veda) says "When all this has become Atman" (or when Atman has become all this), it is meant to establish that in reality, there is absence of duality. It is argued: From Dharma, etc., (merit and demerit) as causes, the aggregate of elements known as the body is produced. From this body again are produced merit (and demerit). They attribute to the causes in the form of merit (and demerit) and to effects in the form of bodies, an interdependence and mutual origin. How can such people predicate birthlessness either to causes or effects? Therefore,

the eternal and unchanging Atman can never become either effect or cause.

Gaudapada's Karika

At first, a cause gives rise to the result, which in time gives birth to the cause. This is as good as saying that the father is born from a son.

(15)

Sankara's Commentary

The contradiction involved is further explained. The saying that from the result born of a cause, the cause is reborn is quite as contradictory (or absurd) as saying that from the son is born the father.

Gaudapada's Karika

(Therefore) the order of succession of the cause and result must first be established. (If you say that) they are born simultaneously, they can bear no relation to each other and are like the two horns (of an animal). (16)

Sankara's Commentary

If you say that the contradiction pointed out does not follow from the argument, we ask you to seek (and establish) the order of succession of the cause and effect, that the cause is the prior one and the effect the following one. If the cause and effect are said to arise simultaneously, they cannot bear the relation of cause and effect and are like the right and left horns of a cow growing at the same time.

Gaudapada's Karika

Your cause, being the production of a result, has no real existence. How can a cause which has no real existence, give birth to an effect? (17)

Sankara's Commentary

If you ask how the two are not related to each other, we reply as follows :

Being produced from a result, which of itself has as much real existence as the horns of a hare, a cause cannot be produced from such a non-existent thing. From a cause which is so non-existent as the horn of a hare, how can you derive any result? Two things each depending upon the other for its production, can never, like the two horns of a hare, come to bear the relation of cause and effect, nor indeed any other relation.

Gaudapada's Karika

If the cause is the product of an effect and the effect the product of the cause, which of the two, in view of the production of the other, is settled to be prior to the other? (18)

Sankara's Commentary

If in spite of the impossibility of showing the relationship between the cause and the result, you still believe that cause and effect can beget each other, we ask you to determine which of the two occupies the prior position : so that the subsequently placed product may at least have a relatively later position in time, to the prior cause.

Gaudapada's Karika

(Your) reply (to the question in the last verse) must be either your inability to explain or your ignorance or the impossibility of assuming any order of succession. Therefore, the arguments of all the learned opponents only serve to enlighten (our standpoint, that is) non-birth (of the universe). (19)

Sankara's Commentary

If you think that you are unable to say, that inability is but your ignorance of the truth of the reality. Or your statement of the order of succession, that is, the cause being the product of

the result and of the result being the product of the cause, is but making cause and effect mutually dependent. This order is mere assumption and is against all reason. If there is no rela-

tion of cause and effect, between a cause and its result, the fact of there being no birth at all in any case, is brought to light, by the contradictory arguments of the learned opponents.

NOTES AND COMMENTS

Caste-arrogance

Rays of Light, the monthly organ of the Catholic Truth Society of India, published from Trichinopoly, contains an interesting account of the proceedings of the Catholic Congress which took place during the Christmas week at Madras. "One of the points," it says, "on which at the late Congress there was much plain speaking, a point made actual by Mr. Gandhi's anti-untouchability campaign, is that of caste relations within the Catholic fold." We have till now been told only of how the propaganda carried on by Christianity and other faiths in India was influencing Hinduism in a considerable measure, and helping to purge it of many of its defects. But here we come across an admission showing that reform movements in the Hindu fold, whatever may have been their starting point, do have similar purging influence on societies like the Christian which are normally supposed and declared to be beyond any such need. This shows how propaganda, although in the name of God, sometimes runs the risk of being carried on without relation to facts.

"Speaking with some personal experience," said one of the members, "of the more backward among us, of what might be termed the Catholic masses, I must confess that it is with no little concern that I view the problem. I hope things are different in other parts of the country; but it might generally be said of the Tamil districts,

that there is none more caste-ridden than the so-called caste Catholic. He would not merely carry his caste into the church and segregate depressed castemen into one wing marked off by a railing, but in the very act of receiving Communion, even in the immediate presence of Our Lord in the Eucharist he would claim precedence and would object to Communion being given to a single depressed class man before the whole on his side had been exhausted. This caste arrogance, and I could give it no other name, is the root of many an evil. The least attempt on the part of the parish priest to end this undesirable state of affairs is hotly resented, resulting in many cases of boycott of the Church. With the prevalence of such caste spirit, little wonder that there is a total lack of communal life among Catholics as such. No one feels that he has any responsibility towards the maintenance of the Church and meeting the expenditure thereof, much less to the other beneficial activities of a parish. . . . Let us by our concerted action exorcise this demon of caste from our midst, infuse our own people with a true sense of Christian charity, cultivate in them a feeling of brotherly love towards one another, and bring about among our fellow-Catholics a spirit of unity and solidarity."

It seems to us that if to get rid of caste-arrogance *caste* is the one demon the Christian seeks to expel the Hindu should not forget that *arrogance* is a more powerful demon to be exorcised, inasmuch as it is he that utilises not merely caste but riches and even the colour of the skin as his "strongholds" and has resisted, and will surely resist,

all attempts to introduce "a true sense" of "virtue," "holiness" etc., stressed uniformly by all the important religions of the world.

The magazine next gives an account of the noble efforts made at various times to solve this caste question in the Church. We shall quote three paras, the last of which deals with a High Court Judgment.

"In 1744 Pope Benedict XIV gave 'strict orders' that all Catholics, high and low, should meet in the same churches and all together (*una simul*) receive the sacraments. The doctrine of untouchability, he said, was alien to Christianity and was to be eradicated from the minds of Christians, because there is no such distinction among those who are the sons of God through faith in Jesus Christ.

"In 1783 the Sacred Congregation of Propaganda, in two Letters sent from Rome to the Missionaries on the Coromandel Coast, expressed—as many Catholics do now in various parts of India—their great astonishment at the caste separations found in South Indian churches. They next laid down four points:—

(a) Such a separation might indeed be tolerated for a time to avoid a greater evil. But it was explicitly noted that it was *toleration and not approval*.

(b) It was declared to be the earnest desire of the Apostolic See that caste people, making progress in religion, should get rid of a prejudice so *contrary to Christian humility and charity*.

It would be a great service if Hindu scholars could reveal whether or not Hindu Smritis have meant that "caste people, making progress in religion (and not getting stuck up) should get rid of a prejudice," namely caste-prejudice, and we might add, caste-arrogance in the category of arrogances,—“so contrary to” Hindu humility and charity! But to quote again:

(c) Some Missionaries who in the restoration of a church had notably increased the signs of separation were blamed and the Bishop was ordered to remove these signs immediately.

Certainly there is no constituted central authority among Hindus at present to order such removal or enforce it should the labours of scholars and noble-minded men be directed towards removal.

(d) All Missionaries were reminded of the duty they have to root out from the minds of Catholics this prejudice by inculcating one fraternal charity by which all Christians should 'love each other as brothers and as sons and heirs of their Celestial Father.'

"In 1916 the High Court of Judicature at Madras (in 2nd Appeal No. 431 of 1914) decided in the negative whether, by agreement or caste custom, a Roman Catholic can claim exclusive privileges for his caste inside a church."

"It has been the effort of the Vellalas to keep them (people from outside castes) in their lowly status. Conversion to Christianity has, it seems, in no way modified the pretensions of the former or taught them that sense of equality before God which is a cardinal feature of the Christian religion.....The claims are to introduce into a Christian Edifice their practice as to pollution and thus insist on a right to be kept from contact from a lower caste.....With regard to this, it is hardly necessary to say more than that it contradicts the fundamental doctrine of Christianity, and is at variance with the universal practice in Catholic churches, where persons of every degree daily mingle in their worship."

In the light of all this, and the 1933 December Catholic Congress' resolution condemning this spirit of caste among Catholics, "what must be the attitude," asks the *Rays of Light*, "of every Catholic in whom even a spark of faith is burning?" Catching the spirit of this frank admission and worthy resolve, let us Hindus as well, ask ourselves what *our* attitude must be towards the problem of caste-arrogance, if even a spark of faith is still burning in our hearts.

God and the World

(Sayings of Sri Ramakrishna)

If by the grace of God the quick spirit of renunciation comes to one, then one can get rid of the attachment to lust and wealth, and then only is one free from all worldly bondages.

When paper is moistened with oil it cannot be written upon. So the soul spoiled by the oil of sense-enjoyments is unfit for spiritual devotion. But just as oiled paper, when overlaid with chalk, can be written upon, so when the soul is chalked over with renunciation, it again becomes fit for spiritual progress.

The key to open that room wherein God is, works in a curiously contrary way. To reach God you have to renounce the world.

This world is like a stage where men perform many parts under various disguises. They do not like to take off the mask, unless they have played for some time. Let them play for a while, and then they will leave off the mask of their own accord.

Whatever gives enjoyment in this world contains a bit of divine

happiness in it. The difference between the two is as between treacle and refined candy.

The world and God, how is it possible to harmonise both? Look to the carpenter's wife, how diversely busy she is! With one hand she is stirring the 'cheera' (flattened rice) in the mortar of a 'dhenki' (a wooden husking and rice-flattening machine), with the other she is holding the child to her breast and suckling it, and at the same time bargaining with a purchaser about the 'cheera.' Thus, though manifold are her occupations, her mind is fixed on the one idea that the pestle of the 'dhenki' shall not fall on her hand and bruise it. Be in the world, but always remember Him and never go astray from His path.

As the street minstrel with one hand plays upon the guitar and with the other strikes a drum, all the while chanting a song, so, O thou world-bound soul, perform all thy worldly duties with thy hands, but never forget to repeat and glorify the name of the Lord with all thy heart. [*Extracts from the Vedanta Bulletin of San Francisco.*]

REVIEWS AND NOTICES

FROM INTELLECT TO INTUITION :
By Alice A. Bailey. Published by John M. Watkins, 21, Cecil Court, Charing Cross Road, London, W. C. 2. Pages 177.

This book is an able plea for including graded exercises in meditation among the curricula of studies. The author is quite competent to make such a plea, for she has had seven years' experience as a teacher of meditation and more than three thousand students have passed through her hands. Meditation, she clearly shows, is "an ordered process"

enabling the sincere aspirant first to accomplish a "synthesis" of his personality and then to transcend it, such transcendence giving him the capacity to draw upon the power of "intuition" at will. Mysticism too leads to flashes of intuition, but the approach has been that of the heart, not of the intellect or the head, with the result that the experiences gained are fleeting and leave the aspirant under the necessity of beginning a "fresh cycle" of devotion and struggles. The graded exercises in meditation, on the other hand, pave the

way for the steady acquisition of the supreme wisdom which has been the characteristic mark of the Knowers of the race. We wish a very wide circulation to this little volume. Those who believe that meditation or any other spiritual practice makes people "dreamy" or impractical will find here an exposition that can remove many of their false notions.

ECCE HOMO: *By Francis X. McCabe, C. M. Published by the Bruce Publishing Company, Milwaukee, U. S. A.*

"Protestantism was not, is not, and never can be, religion. It was, is, and always will be what its own adherents, in the beginning called it, a protest and themselves protestants. A protest against what? Against Christ as God and His divinely constituted teaching authority in the world." The history of the Protestant movement itself is described by the author thus: "It was not until the sixteenth century that pride of intellect and stubbornness of will caused men to organise in protest against Him and against His Church, again calling down upon themselves and their children His blood in malediction. That and nothing else was the religious revolution of the sixteenth century." A step later we read: "From the very beginning of the religious revolution of the sixteenth century the false prophets have been crying out, 'Lo here is Christ, or there' until men in utter disgust have thrown up their hands despairingly, asking, who is Christ, and where is Christ?" Man with his fallible human reason has been put in the open pulpit as the interpreter of Gods' law and God's truth. "Ecce Homo"—Behold the man!

The book is thus written to maintain the Catholic doctrines and especially the sole authority of the Catholic Church to teach. All the arguments advanced are based upon the meanings assigned, according to tradition, to some passages from New Testament, Acts etc. The defect in this method of reasoning against the reasoning of other people, styling human reasoning wholesale as 'fallible', is highly intensified when the point in discussion is the accuracy of the traditional method of interpretation itself.

"Outside the Catholic Church, there is in the so-called organised religions of

today, even those calling themselves Christian, absolutely no positive teaching of the divinity of Jesus Christ."

"If not in so many words" they "deny the divinity of Christ because the denial of any one doctrine taught by Christ is a denial of His divinity." Blessed be those religions that refrain from arguments of this type against one another but consider their point gained if people are substantially enabled, not doctrinally but *practically*, to conquer their "selfish and sometimes very degraded and degrading desires"—an aim the author himself has at heart. A study of comparative religion, if it will be conceded any place in religious life, would show that, after all, the essentials of spiritual life have been stressed by every religious Teacher worth the name.

Throughout the book, we see the author, although with Catholic doctrines alone in mind, endeavouring to stem the anti-religious or un-religious attitude of the modern days. He points out with genuine anguish how people "make gods of themselves, and set up their own moral code, which may be summed up in one word—*expediency*". "All morality has broken down among men, and, in its place, the law of the jungle, the survival of the fittest, prevails, and dominates the human society of the present day. Russia today publicly lives it. Mexico is almost entirely under its sway. So-called Christian nations of today, sending their missionaries to pagan lands, are living it but under a mask of hypocrisy that would put to shame the Pharisees of old." In true colours he then goes on to portray the hollowness of private as well as public life, which is considered civilised but is built upon oppression, infidelity, unchastity and the like. Thoughtful people will perfectly agree with the author, feel as he does the present degradation, but say that "there is hope,"—not, however, only when Catholic principles *alone* are accepted, but when religious principles, which are not the monopoly of any faith in particular, are accepted and sincerely and persistently *practised*.

Apart from the argumentative portion where perfect agreement is hardly to be expected, the book has a supreme

value, especially to Christians of a devotional turn of mind, as it gives a beautiful and appealing presentation of the ministry of Jesus. The chapter on St. Stephen and the description of the author's experiences in Rome, touch some inner springs in the reader's mind.

THE KALYANA KALPATARU: *Published by the Kalyan Office Gorakhpur. Inland subscription Rs. 4-8 per year.*

The Hindi Kalyan requires no introduction; it is so widely known. Owing to the eager desire of non-Hindi knowing readers to peruse devotional writings of the character which the Kalyan has been maintaining, the authorities have decided to issue an English edition, called Kalyana Kalpataru, to distinguish it from its older brother. The first number has been aptly made "God-Number" and contains valuable articles contributed by the most eminent scholars, thinkers and religious men. The series of "Prayers," Hindu, Buddhist, Christian, Mahomedan, Hebrew, etc., wound up by the "Heart's Prayer" shows the catholicity of the outlook that the magazine will be having throughout. As for the illustrations in this "God-Number" it will suffice to say that it has the Kalyan stamp of excellence.

THE LIFE OF SWAMI VIVEKANANDA (IN TWO PARTS IN TELUGU): *By B. Venkateswarulu, B. A., Published by Sri Ramakrishna Puja Mandir, Kottapeta, Guntur.*

In these volumes the author has described the life of the Swami Vivekananda, gathering his materials from the four volumes of the old Mayavati Memorial Edition. The style is vigorous and characteristically classical, some of the ideas being rendered into verse and others being illustrated by quotations from the Bhagavatam, Bhagavad Gita, etc. While we congratulate the author upon his achievement and feel sure that through these volumes many would come to know of the life and work of the great Swami, we think that it would have considerably enhanced the value of the work if the style had been more

lucid so as to meet the demands of the public at large.

HINDU-MATA-SASTHARTHA NIROOPANAM (IN TAMIL): *By K. Narayana Iyer, B. A. Printed at the "Sridhara Power Press," Trivandrum.*

The author seeks to expound Hinduism from the orthodox standpoint as set out in the religious literature of the Hindus, namely, the Vedas, Smritis, Itihasas and Puranas. He has already published a bulky book in English on the subject in two volumes entitled, "The Permanent History of Bharata Varsha." The book under notice is intended for the benefit of non-English knowing readers. Well written chapters are devoted to such subjects as Re-incarnation, Karma, Yoga, Avidya, Maya, Brahman, Jagat Jiva, Iswara, etc. The matter dealt with in the several chapters will be found useful to orthodox Hindus, as affording rational explanations of the fundamental truths of Hinduism.

In an English introduction to the volume before us, the author claims that Hinduism is the original source of some of the existing religions of the world, viz., Judaism, Christianity and Muhammadanism. The story of Adam and Eve, which is virtually the foundation of these religions, is said to have its counterpart in the ancient religious literature of the Hindus in the persons of *Adama* and *Havyavathi* mentioned in the Bhavishyat Purana, which treats of the fall of man and his efforts to regain his lost position. *Adama* and *Havyavathi* represent together the control of the senses by the mind and the determination to sacrifice all worldly desires. The forbidden fruit represents the worldly desires of man. The serpent which induced Adam and Eve to eat the forbidden fruit is, according to the same Purana, the wicked Kali or the Tamasic man. Adam and Eve having partaken of the forbidden fruit, their descendants became *mlechas* (*mlecha*-given up to low desires). Adam and Eve discovered their mistake after a long period and plucked all the fruits in the tree and sacrificed them in the fire of knowledge and were rewarded by ascent to Heaven. By such analogies and clues that might be gathered from Hindu sacred literature in expla-

nation of well-known incidents in the Bible, the author seeks to prove that the three religions mentioned above have borrowed their fundamental principles from Hinduism.

We have not seen the author's English book "The Permanent History of Bharata Varsha". We presume he has there given adequate reasons for his conclusions, which, however ingenious and entertaining they may be, cannot satisfy the critical scholar, the student of comparative religion and the doubter unless supported by convincing arguments.

A. S.

THE RELIGION AND PHILOSOPHY OF THE GITA:—By Swami Sharvananda. *The Ramakrishna Ashrama, New Delhi.*

No book, ancient or modern has had such profound influence on mankind as the immortal Bhagavad Gita which occurs as an episode in the Bhishma Parva of the Mahabharata. That it should have enjoyed such immense popularity and authority in the land of its birth is but natural, as here it is regarded as one of the "five jewels"—*pancharatnani*—of Sanskrit literature. Was it not Schlegel, the earliest translator of the Gita in Latin, who has aptly characterised it as "the most beautiful and perhaps the only true philosophical poem, that the whole range of world's literature known to us has produced?" The credit of having brought to the notice of western scholars this wonderful book belongs to the Court of Directors of the East India Company who in 1755 published the first English translation of the Gita "by the particular desire and recommendation" of the then Governor-General of India. Translations in other European languages soon followed and there is no country now which can boast of a literature which has not a translation of the Gita.

The Gita is a synthesis of the doctrines of Kapila, Patanjali and the Vedas and so long as the mind of man continues to be virile enough to grapple with these fundamental problems, so long will the world's literature continue to be enriched with new expositions of the wonderful philosophical system enshrined in the Gita. The latest addition to the literature on the Gita is the hand-

some little volume of discourses by Swami Sharvananda who is well known on this side of India as the President for many years of the Ramakrishna Math in succession to its founder and first President, Swami Ramakrishnananda of revered memory. The seven discourses brought together in the volume before us were given by the Swami in Simla in 1931 under the auspices of the Sanatana Dharma Sabha. The discourses were intended to bring out only the most salient features of the religion and philosophy of the Gita for the easy comprehension of the average educated Indian. The Swami has eminently succeeded in this task and while bringing out the inner significance of the teachings contained in each chapter of the Gita and their practical value in modern life, he has also incidentally explained some of the fundamental doctrines of the Vedanta philosophy.

The first discourse deals with the matter contained in the first two chapters of the Gita. The Gita contains the completest philosophy of life and presents a most wonderful synthesis of the religious doctrines of the entire Vedas, and in this sense, the Gita may be regarded as the "Divine Commentary of the Vedas." The Swami refutes the suggestion of western orientalisks that the Gita is an interpolation in the Mahabharata and says that if one studies closely the Mahabharata itself and understands the trend of the teachings of the *Sanatana Dharma*, one cannot fail to discern that the Gita does really form an integral part of the Mahabharata. Often the very *slokas* of the Gita are quoted in the epic and in many places, e.g., in the *Shanti Parva*, sometimes the very language of the Gita has been used. In the second discourse which deals with chapters III—V of the Gita, the Swami gives an intelligent exposition of the inner significance of the caste system, *Varna*. The Swami sees in the system a wider significance than what the orthodox commentators understand by it, because from the Hindu scriptures we learn that these four castes (*Varnas*) are not confined to human society only but also exist among other creatures of the universe. It is unnecessary to take the reader in detail through the Swami's discourses which deal with the other

chapters of the Gita. In the final discourse which deals with chapter XVIII of the Gita, the chapter in which the Lord gives us the quintessence of His teachings, the Swami gives an inspiring message to the modern world and emphasises the two great points that the Lord brings out in His teachings, viz., that man's spiritual evolution depends wholly upon his selfless performance of duty, and not on fighting for rights. Such an attitude towards life will bring true democracy in the society and all kinds of democracy based on economical, political or social principles are bound to be unstable as they stand on a false view of life and do not touch the spiritual chord of the human soul. Real, permanent democracy can be built up only by the spread of spiritual culture, the doctrine of *Dharma* and the grand ethics of self-dedication. Then the vision of peace and prosperity which the present day world stands so much in need of, will ere long be materialised. We have perused with profit the Swami's discourses which we heartily welcome as a valuable addition to the literature on the Gita.

A. S.

1. UNGITHA VIDYA. 2. DIE ALTESTE PHILOSOPHIE DER KARMA MIMAMSA: *By Prof. Dr. Otto Strauss. Published by Verlag der Akademie der Wissenschaften in Kommission bei*

Walter de Gruyter U. Co., Berlin. Price R. M. 4'50 and 4'00 respectively. Pages 70 and 66.

Dr. Otto Strauss is an eminent Sanskritist of Germany and the Professor of Indology in the University of Breslau. He is an ardent lover and erudite scholar of Indian Philosophy and has worked in different branches of this vast subject. Lately he has specialised in Advaita Vedanta and now is occupied in the critical study of Suroswaracharya's Naishkarmya Siddhi and Brihadaranyaka Bhashyavartika. The two German books under notice are the outcome of his lectures on the History of Ancient Indian Philosophy at the famous Prussian Academy of Berlin. Quite in keeping with the glorious precedent of eminent scholars such as Professors Maxmuller and Deussen he is publishing a long series of annotated German translations of original works on Hindu Philosophy, of which these two books are the first. Udgitha Vidya is the translation with critical notes of Brahmasutra, third Adhyaya and third chapter, with Sankaracharya, Bhamati of Vashaspatimisra and Vedanta Kalpataru; and Die Alteste Philosophie der Karma Mimamsa of Purva Mimamsa with Sabaracharya. Dr. Otto Strauss should be congratulated for popularising Vedanta in the continuous and stabilising the Indo-German cultural relation.—S. J.

NEWS AND REPORTS

Swami Vijnananandaji in Ceylon

After nearly three decades Ceylon had again the privilege of a visit from one of the few surviving direct disciples of Sri Ramakrishna. Srimat Swami Vijnananandaji and party reached Colombo on Wednesday the 27th December 1933 and were given a grand reception by the members, devotees and admirers of the Mission. During his brief stay in Colombo His Holiness visited all the important Buddhist temples like the Kalania, which, according to tradition, has been sanctified by the visit of Lord Buddha himself.

Among the other places seen by the Swamiji may be mentioned the Vivakananda Society and the Harbour where a boating was kindly arranged by the Assistant Port Surgeon. The Swamiji gave religious discourses at the Ashrama and various other places, and those were very largely attended. At Batticaloa the Swamiji performed Puja in the shrine of the Students' Home and gave practical religious instruction to the inmates. An address of welcome was presented to him by the Hindu public of the place at the Vivakananda Hall, to which a suitable reply was given. Similar functions characterised the visit of the Swamiji to Trincomalie, Anuradha-

pura and other places in the island. Although His Holiness' stay lasted barely eleven days, his discourses, personal talks, nay his very presence have left an indelible impression the mind of many a struggling soul in Ceylon.

Orissa and Midnapur Floods : Ramakrishna Mission's Work

The public is aware that the flood relief work of the Ramakrishna Mission in the Districts of Cuttack, Puri and Midnapur were being conducted from eleven centres. There being no need of any further relief in the area of the Midnapur District taken up by the Mission, the centres there were closed in December last. In the Cuttack and Puri Districts there is yet considerable distress, but three or four months later it will be much more acute. These few months the people will be able to manage somehow, but unless relief is given in the critical times that are ahead, they will die of starvation. The funds at our disposal, however, being almost depleted we have thought it prudent to suspend the relief activities for the present in view of the approaching calamity, for with such meagre funds it was impossible to continue the work throughout. The centres in this area were accordingly closed in December. The tanks and wells, however, having been spoilt by the influx of salt water and sand, there is a great dearth of drinking water in these parts. We have therefore decided to open test work from the Chilka and Balikuda centres in the shape of digging or repairing wells, cleaning tanks, and so on, which will provide labour to some.

In the Contai sub-division of the Midnapur District, our relief work lasted from August to the first week of Decem-

ber. During this period we distributed from the Balighai, Pratapdighi and Balayagobindapur centres 1649 mds. 7 srs. 13 chs. of rice and 1313 pieces of new cloth to 2152 people belonging to 96 villages, besides hut-building materials to 211 families, enough seed grains to cultivate 70 acres of land to 281 families and 2642 mds. of bran as cattle fodder. Owing to the outbreak of malaria and other diseases, many patients were helped with medicines and diet.

In the Tamluk sub-division of the same District, the work was conducted from the Barabaichberia and Chaksimultalia centres from the 17th October to the 30th December, during which time 428 mds. 20 srs. of rice, 236 pieces of new cloth and some blankets, napkins and old cloth were distributed to 1361 people belonging to 69 villages. Medicines and diet were also given during the outbreak of malaria.

In the Cuttack and Puri Districts of Orissa the relief work was started in the middle of August and gradually six centres were opened, viz., at Kapileswar, Niyali, Fatepur, Chitreswari, Baliana and Balikuda. Up to December last 10,225 people belonging to 317 villages were helped with 5912 mds. 13 srs. 6 chs. of rice, 5454 pieces of new cloth and some old cloth. Here also medicines and diet were distributed to the sick suffering from malaria, dysentery, etc.

The total receipts for the above relief work up till now are Rs. 30,747-1-0 and the total expenditure Rs. 27,833-1-0. We take this opportunity of expressing our heart-felt gratitude to all those who have kindly helped us in this work.

(Sd) SUDDHANANDA.

Secretary, Ramakrishna Mission

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